PARAPHRASE

ONTHE

Four Evangelists.

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IN TWO VOLUMES.

By SAMUEL CLARKE, D. D. late Rector of St James's Westminster.

The NINTH EDITION.

VOL. I.

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TOTHE

Most Reverend Father in GOD,

THOMAS,

Lord ARCH-BISHOP of

CANTERBURY, &c.

May it please your GRACE,

Upon St Matthew, as an humble Expression of that Duty and Honour, which I, with all good Men, owe to your GRACE, whom the

fpecial Providence of God has placed in the highest Station of our Church; Where, by your wife Government and pious Example, you support and encourage true Religion and Virtue; which seem to be in great Danger, not only from the bold Pretenders to Atheism and Deism, but even from the many Controversies about smaller

A 2

Matters,

The Epistle Dedicatory.

Matters, raised and uncharitably managed among Christians, while little regard is had to the great Duties and most essential Parts of Religion.

THE Care, Sincerity, and Impartiality with respect to any Theological Controversies, wherewith I have endeavoured to explain in general the Doctrine and History of our Saviour; may, I hope, procure me Pardon for the involuntary Errors and Failings in this Performance. For as I cannot, without great Presumption, suppose it free from Mistakes; so I trust I have no where offered any Interpretation repugnant to the fundamental Articles of our Religion, or the necesfary Rules of Holy Life. And that I might not be deceived in Matters of fo great Importance, I have (as I thought my felf obliged to do) fubmitted these Papers, before they were made publick, to the View and Censure of some of my Superiours, on whose Judgment I thought I might fafely rely.

Now, that GOD may long preserve your GRACE, for the Good and Honour of this Church; is the constant Prayer of,

My LORD,

Your Grace's

most bumble,

and obedient Servant,

S. C.

in and a life



all uppe all a to make the the tripewas fally,

EFACE.

MONG the many excellent Commentaries and Expositions which have been written upon the Books of Holy Scripture, I have not yet seen any, wherein the Text of the New Testament has

been fully Paraphrased with Brevity and Plainness. Erasmus's Performance of this Kind, is very eloquent and judicious; But his Explications are large, having frequent Digressions; and in many Places be indulges allegorical Interpretations; And moreover, the Beauty of his Work is very much lost in our Translation. The eminent and learned Bishop Hall, wrote a pious Exposition upon particular difficult Texts; But because it was only upon particular Texts, the Design it self allowed bim not to regard the Transitions, and to make his Paraphrase one continued uninterrupted Discourse. Dr Hammond has with great Pains collected all the Assistances of antient and modern Learning, and with great Success applied them to the Explication of the New Testament: But those who justly admire his great Learning and Skill in Interpreting, yet complain of the obscurity and perplexedness

The PREFACE.

perplexedness of his Stile, which makes his Paraphrase somewhat difficult, and of less general Use; and besides, it was never printed by itself without his large Notes. The Right Reverend Father in God Dr Patrick Lord Bishop of Ely, has with admirable Learning and Judiciousness brought this way of Writing to Perfection, in his Paraphase upon some Books of the Old Testament; And all who desire to understand the Scriptures fully, will ever wish that his Lordship had gone through the whole Writings both of the Old and New Testament in the same Way. Others who have written good Expositions upon the Holy Scriptures, have either made large Commentaries, of less general and constant Use; or have insisted chiefly on such Critical Observations, as are

proper only for the Learned.

I have endeavoured in these Papers to express the full Sense of the Evangelists in the plainest Words, and to continue the Sense without interruption by the clearest Transitions I could. I have all along consulted the best Expositors, and selected out of every one what seemed to discover the most natural Meaning of the Text. And where any thing remarkable offered it self to my Thoughts, different from what I met with in Commentators; I set it down in short Notes in the Margin. But other Critical Observations I have generally emitted, (excepting what use is made of them in the Paraphrase) that I might not swell the Marginal Notes into a Commentary, and trouble the Reader with repeating what others had faid already. Through the whole, I have fincerely endeavoured to represent the Doctrine of our Saviour in it's Original Simplicity, without respect to any Controversies in Religion; And wheresoever I may have mistaken the Sense of the Evangelist, I shall be always desirous to be better informed.

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THE

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Of the GOSPEL according to

ST MATTHEW.

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PARAPHRASE

ONTHE

Gospel of St Matthew.

CHAP. I.

Christ's Genealogy, ver. 1. The History of Christ's Conception and Birth, ver. 18.

by Birth, was (according to the Prophecies that went before concerning him,) from Abraham, to whom God had expressly promised, that in his Seed should all the Nations of the Earth be blessed; and from David, of whose Family the Messiah was by the whole Jewish Nation without Controversy expected to arise.

2. And his Genealogy from Abrabam, down to his reputed Father Jofeph, is this.

- I. Abraham.
- 2. Ifaac.
- 3. Jacob.
- 4. Judas.

of the generation of Jefus Christ, the son of David, the son of Abraham.

2Abraham begat Ifaac, and Ifaac begat Jacob, and Jacob begat Judas and his brethren.

3 And

St MATTHEW.

3 And Judas begat Phares and Zara of Thamar, and Phares begat E from, and E from begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begatBooz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias.

7 And Solomon begat Roboam, and Roboambegat Abia, and Abia begat Afa.

8 And Afa begat Jofaphat, and Jofaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

to And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias. 5. Phares.6. Efrom.

7. Aram.

- 8. Aminadab.
- 9. Naaffon,

10. Salmon,

II. Booz.

12. Obed.

13. Jesse.

14. David,

- I. Solomon.
- 2. Roboam.
- 3. Abia.
- 4. Afa.
- 5. Josaphat.
- 6. Joram.
- 7. Ozias.
- 8. Joatham.
- 9. Achaz.
- 10. Ezekias.

11. Manasses.

- 12. Amon.
- 13. Josias.

14. Jechonias

14. Jechonias, or Jehoiakim;

about the time of the

Captivity.

- 1. Jechonias, or Jehoiachin, 2 Kings xxiv. 6.
- 2. Salathiel.
- 3. Zorobabel.
- 4. Abiud.
- 5. Eliakim.
- 6. Azor.
- 7. Sadoc.
- 8. Achim.
- 9. Eliud.
- 10. Eleazar.
- II. Matthan.
- 12. Jacob.
- 13. Joseph.
- 14. Jesus.

17. Thus from Abraham to David, are reckoned fourteen Generations; likewise from David to the Babylonish Captivity, fourteen Generations; and from thence again to Christ, fourteen Generations.

18. ¶ Now the Birth of Christ was not after the manner of the rest of Mankind, in the ordinary and natural

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gat Jechonias and his brethren, about the time they were carried away to Babylon.

were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jefus who was called Christ.

17 So all the generations from Abraham to David, are fourteengenerations: and from David until the carrying away into Babylon, are fourteengenerations: and from the carrying away into Babylon unto Christ, are fourteengenerations.

18 ¶ Now the birth of Jefus Christ

was

was on this wife: When as his mother Mary was espoused to Joseph, before they came together, the was found with child of the Holy Ghoft.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on theie things, behold, the angel of the Lord appeared unto him in a dream, faying, Jofeph, thou fon of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghoft.

21 And the shall bring forth a fon, and thou shalt call his name Jefus: for he shall fave his people from their fins.

22 (Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, faying,

23 Behold, a virgin shall be with child, and shall bring forth a fon, and they shall call his name Emmanuel, (which being interpreted, is, God with us)

way. But when his Mother Mary was contracted to Foseph, before they came together, she was found to be with Child by the extraordinary and miraculous Operation of the Holy Ghost.

19. Joseph perceiving her to be with Child without his Knowledge, was much troubled and disturbed at it, being yet wholly ignorant of the Divine Mystery. Nevertheless, being a good and * compaffionate Man, he was * So the unwilling to expose her to publick word Shame, but refolved to put her away pris in

privately.

20. But while he was musing in his Testament Mind upon these Things, an Angel appeared to him in a Dream, and faid; Foseph do not entertain any evil Thoughts concerning Mary your Wife; the LXX, for the is not only innocent of what you and in the wrongfully fuspect her, but is also chosen New. Test. of God to be the Instrument of a great and miraculous Work. For the Child that is now conceived in her, is by the wonderful and immediate Power of the Holy Ghoft.

21. And she shall be delivered of a Son: and his Name shall be called 'fejus, that is, The Saviour: For he shall be that long-expected Messiah, who by giving himself a Sacrifice for all past Sins, and by publishing for the future the gracious Terms of Faith and Repentance, shall deliver his People from the dominion and punishment of Sin, and bring them to everlasting Life.

22. And hereby shall be most eminently fulfilled that remarkable Prophe-

cy of Ifaiah, (Ifa. vii. 14.)

23. Behold, a Virgin shall conceive and bring forth a Son; and he shall be called Immanuel, that is, God with us.

24. When

the Old fignifies, and from thence dinai Gin

24. When the Angel had thus faid, Joseph awaked: and being fully fatisfied of his Wife's Innocence and Virtue, he obeys the Command of God delivered by the Angel, and received her chearfully.

25. Yet, looking upon her to be hereby confecrated to God, he continues to abstain from her. And she brought forth her only Son, and called his Name Jesus.

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name Jesus.



CHAP II.

The History of the Magi, or Wise Men, coming to worship. Christ; And of Herod's Cruelty and Death.

I. JESUS being thus born in Bethlehem of Judea, in the Reign of King Herod; it was not long, before his coming into the World was made known, not only to those devouter Jews, who waited for the appearing of the Messias and the Redemption of Israel, but even to the Gentiles also. For at this time certain Astronomers, or Philosophers, came from the Eastern Part of the World, as far as to Jerusalem.

2. And there they made enquiry, faying; Where is the great King that is born in Judea? For when we were afar off in our own Country, we faw a new Star; from the Appearance of which, we affuredly collected that That great Prince, whom the World both from Traditions and Prophecies expects

Jefus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wife men from the east to Jerusalem,

2 Saying, Where is he that is born king of the Jews? for we have feen his ftar in the east, and are come to worship him.

3 When

3 When Herod the King had heard these things, he was troubled, and all Jerusalem with him.

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4 And when he had gathered all the chief Priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they faid unto him, In Bethlehem of Judea: for thus it is written by the Prophet;

6 And thou Bethlehem in the land of Juda, art not the least among the Princes of Juda: for out of thee shall come a Governour that shall rule my people Ifrael.

7 Then Herod, when he had privily called the wife men, enquired of them diligently what time the star appeared.

VOL. I.

about this time, is now born; and this Star directed us to Judea to feek for him, and we are come to pay him Ho-

mage.

3. Upon this Enquiry made by the wife Men; King Herod, who was a Foreigner, and had been cruel and arbitrary; and feared that he should lose his Kingdom, if that great Prince, of whom he knew the Nation had a general Expectation, were now born; was extreamly troubled and diffurbed. And all Ferusalem likewise, was greatly moved at the strangeness of the Enquiry.

4. But Herod, to fatisfy himself more fully, calls for the Chief Priests and Teachers of the People, and enquires of them, Where the Messiah, whom

they expected, was to be born.

5. They told him, in Bethlehem a Town of Judea; For so the Prophet Micah had foretold, in these Words,

(Mic. v. 2.)

6. And thou Bethlehem in the Land of Juda, though thou beeft but a small City, yet art thou by no means the least honourable among the Principalities of Juda; for out of thee shall arise a Governor, that shall rule my people Ifrael.

7. Herod at this Answer being now more confirmed in his Suspicion, that the Child Jesus was designed to be Prince and King of the Jews, refolved (if possible) to prevent it by destroying him; And that this his wicked Defign might not mifcarry by being discovered too foon, he contrives Means to conceal the cruel purpose under the pretence of Piety. Calling therefore the wife Men fecretly to him, he enquires

of them the exact time of the Star's appearing:

8. And fends them to Bethlehem, faying; Go fearch carefully for the young Child; and when ye have found him, come and bring me Word; that I myself also may go and do Obeisance to him.

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9. The wife Men, not suspecting the King's wicked Intentions, went accordingly to seek for the Child: And as soon as they were out of the City, the Star, which they had at first seen in the East, appeared to them again, and conducted them to the Place where the Child Jesus was.

them again, assured them of the continuance of the Divine Assistance and Direction, and filled their Hearts with

exceeding great Joy.

E ST DESTRUCTION OF A SALE

which the Star had guided them, they found the Child with his Mother Mary; and they fell down and worshipped him, and presented him with the choicest Products of their Eastern Country; with Gold, Frankincense, and Myrrhe.

12. When they had done this, they prepared to return again unto Herod; but God, to prevent the cruel Designs of the King, commanded them in a Dream not to go back to him, but to return Home to their own Country by another Way.

8 And he fent them to Bethlehem and faid, Go, and fearch diligently for the young Child, and when ye have found bim, bring me word again, that I may come and worfhip him alfo.

9 When they had heard the king, they departed, and lo, the flar which they faw in the east, went before them, till it came and stood over where the young

child was.

faw the flar, they rejoyced with exceeding great Joy.

It ¶ And when they were come into the house, they saw the young child with Mary his mother; and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrhe.

warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 And

St MATTHEW.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, faying, Arise, and take the young child, and his mother, and slee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ThenHerod, when he faw that he was mocked of the wife men, was exceeding wroth, and fent forth and flew all the children that were in Bethlehem, and in all the coafts thereof, from two years old and under, according to the time which he had diligently enquired of the wife men.

Home, and Herod disappointed of his expected Information; an Angel appeared to foseph in a Dream, to acquaint him with Herod's Design of killing the Child, and to command him to slee with the Child and his Mother into Egypt, and to abide there till he should have notice given him when he might safely return.

14. Foseph, upon this Warning, flees into Egypt by Night, with Mary and the Child;

15. And there he continued till the death of *Herod*. Whereby were remarkably accomplished those Words of the Prophet *Hosea*, which, under the Type of the Children of *Israel*, had their principal respect to Christ: Out of Egypt have I called my Son, (Hos. xi. 1.)

16. ¶ In the mean time Herod finding that the wife Men had deceived him, and were gone home, fell into a great Rage; and to make fure that the Child should not escape him, he commanded all the Children under two Years old, that were in Bethlehem and the neighbouring Villages, to be slain; having gathered from his Conference with the wife Men, that Jefus could not yet be arrived at that age.

B 2

17. Then

17. Then were accomplished these Words of the Prophet Jeremy; (Jer. xxxi. 15.)

18. In Ramah was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her Children, and would not be comforted, because they are not.

And then the Angel which had commanded foseph to flee into Egypt, appeared to him again in a Dream there:

with the Child and his Mother into the Land of Ifrael; for that Herod, who had defigned to kill the Child, was now dead himself.

21. Accordingly Joseph, in Obedience to the divine Command, returned with the Child and his Mother into the Land of Israel.

22. Nevertheless, hearing Archelaus succeeded his Father Herod in the Kingdom of Judea, and fearing least this new Prince should imitate his Father's Cruelty; he durst not venture to dwell in Judea, but by the divine Direction retired into Galilee.

17 Then was fulfilled that which was fpoken by Jeremy the prophet, faying,

18 In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping forher children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arife, and take the young child and his mother, and go into the land of Israel: for they are dead which fought the young child's life.

21 And he arose and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his Father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

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Chap. III.

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

St MATTHEW.

Nazareth. From whence Jesus was called a Nazarite: As the Prophets had foretold that he should be, in several Senses of that Word: And particularly, as it was prophesied in those words, Judg. xiii. 5. which were spoken of Sampson as a Type of Christ: He * shall be a Nazarite from the Womb.



CHAP. III.

John the Baptist's Life and Office, ver. 1. The Baptism of Christ, ver 13.

I IN those days came John the Baptist preaching in the wilderness of Judea,

2 And faying, Repent ye; for the kingdom of heaven is at hand. 1. THUS Jefus dwelt privately with his Parents, till the time drew near that he was to begin his publick Ministry: About which time, his Forerunner John the Baptist, began to preach in the Wilderness of Judea.

2. And the Subject of John's preaching to the people, was, that they should repent and reform their Lives; because now the Kingdom of the Messias and the Christian Religion was about to be established; wherein all ceremonial Performances being to cease, nothing but true Repentance and sincere Obedience was required and would be accepted by God to eternal Life.

3 For this is he that was spoken of

3. This John the Baptist was that Fore-runner of Christ, of whom Esaias B 3 pro-

^{*} This Place, though scarce taken notice of by Commentators, seems to be more immediately respected by the Evangelist, than those where only the word 723 or 713 is used in different Senses.

prophesied, that in like manner as powerful Princes use to have the ways cleared and levelled before them, so this Man was by his preaching of Repentance to prepare Mens Hearts for the reception

of the Gospel.

4. Now the manner in which this Preacher of Repentance appeared, was with all Humility, Holiness, and Austerity of Life. His Cloathing was of the most common and meanest kind of the Amplitus Garments, and his Food was of the the most common and meanest kind of the time was a second second

fome un- coarfest fort.

of Herbs, and Garb of a Prophet, and preaching others of Animals, the necessity and the acceptableness of without Repentance; much People, both of any mate-ferusalem and of all Judea, came out rial diffe-to him;

rence of 6. And they were baptized by him the Sense in the River Fordan, publickly confessing their former Sins, and professing their Resolutions of amendment of Life.

7. Now among the rest that came thus to be baptized by John, were many of the Pharisees and Sadducees, Men of great Pride, valuing themselves on their being descended from Abraham and the Patriarchs, and trusting in their strict observance of certain outward and ceremonial Rites of the Law. These Men John severely reproved, saying; O ye perverse and hypocritical Generation of Men; Think not that by being baptized of me, or by any other ritual or external Performance, you can escape the Wrath and Judgment of God.

8. But if ye will indeed escape it, repent and forsake your Sins; reform your Lives to the Obedience of God's Commands; and this do with such

by the prophet Efaias, faying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths strait.

4 And the same John had his raiment of camels hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their fins.

7 ¶ But when he faw many of the Pharifees and Sadducees come to his baptism, he faid unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for Repentance.

statute for a

9 And

9 And think not to fay within your felves, We have Abraham to our father; for I fay unto you, that God is able of these storaise up children unto Abraham.

to And now also the ax is laid unto the root of the tree: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost, and with fire.

12 Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Humility and Constancy, as may prove the Truth and Sincerity of your Re-

pentance.

9. And do not imagine that you shall escape the Wrath of God, by being the Children of Abraham. For if you imitate not his Faith and his Piety, God will cast you off, and adopt Men from among the Gentiles, or even raise Men out of the Stones of the Earth, (rather than save you in your Wickedness;) who shall succeed in the Faith, and in the Obedience, and in the Bleffing of Abraham.

delay. God is now about to offer the last dispensation of Repentance and Mercy: And if you do not immediately repent and reform your Lives, his Vengeance hangs over you as fruitless Trees ready to be cut down, and you shall be utterly and irrecoverably

destroyed.

you to repent and prepare your felves for the Coming of the Messiah, do baptize you with Water. But when he himself shall appear, who is so far Superior to me, as that I account not my self worthy to do the meanest Offices for him, he shall baptize you with the powerful Instuence of his Holy Spirit, whose appearance shall be as Fire, [Asts ii. 3.]

Spirits of Men, as when with a Fan one feparateth the Chaff from the Corn: And those who are sincere and good, he shall preserve and reward; but those who are wicked and incorrigible, he shall condemn to utter Destruction, as

the Chaff to the Fire.

B 4

13. 9

13. ¶ Thus John instructed those that were to be baptized by him. And while he was thus baptizing, Jesus himself came down from Galilee to Forday, to be baptized of him.

Fordan, to be baptized of him.

by immediate Revelation to be the Perfon, † whom God by the Signal of the visible descent of the Holy Ghost would immediately discover to be the Messiah, refused to baptize him, saying, It is much more fit that you should baptize me, than I you.

baptize me notwithstanding. For thus God hath appointed to initiate me into my Ministry; and thus it becomes us to give an Example of doing all things decently and with order. Then John

baptized him.

16. Jesus being thus baptized, came up out of the Water; and immediately John saw the appointed Token: The Clouds opened, and the Spirit of God descended like a Dove, and rested upon Jesus.

17. And with it a Voice was heard out of Heaven, faying, This is my beloved Son, the Messiah sent into the World to reveal the Will of God to Mankind; him believe ye and obey.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him,

14 But John forbade him, faying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto
him, Suffer it to be
so now: for thus it
becometh us to fulfill all righteousness.
Then he suffered
him.

16 And Jefus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he faw the Spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, faying, This is my beloved Son, in whom I am well pleased.

CHAP.

[†] By this History of St Matthew, John seems to have known Christ before he baptized him; whereas in St John, Christ seems to have been first made known to him by the descent of the Holy Ghost after his Baptism. It is most probable, that God having before given John that Token to know Christ by, did upon Christ's coming to be baptized, reveal to John that this was the Person, upon whom he should presently see the Signal.

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CHAP. IV.

Christ's Fasting and Temptation, ver. 1. His beginning to Preach, ver. 12. His chusing Apostles, ver. 18.

fus led up of the spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterwards an hungred.

3 And when the tempter came to him, he faid, If thou be the Son of God, command that these stones be made bread.

4 But he answered and faid, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and fetteth him on a pinnacle of the temple,

6 And faith unto him, If thou be A Fter this, Jesus by the Conduct of the Spirit of God retired into the Wilderness, to prepare himself for his Ministry by Prayer and Fasting, and to resist and vanquish the Temptations of the Devil.

2. In this place he continued fasting for forty Days and forty Nights together, as Moses and Elias, the two great Prophets under the Law, had done;

After which he grew hungry.

3. Upon this Occasion, the Devil hoping to prevail upon him through the Infirmity of his Body, to do somewhat that might argue some distrust in his mind concerning the Providence of God, assaults him with his first Temptation; saying, If you are indeed the Son of God, make proof now of your Power, to your own Relief, and command that these stones be turned into Bread.

4. But Jesus answered; 'Tis not by mere Bread, (as the Scripture saith, Deut. viii. 3.) that the Life of Man is sustained, but by the Providence and the Blessing of God.

5. This Temptation failing; the Devil carries him into Ferufalem, and placeth him upon the Edge of the Bat-

tlements of the Temple;

6. And faith; If you be the Son of God, throw your felf down now, and try if God,

1 51

God will miraculously preserve you: For if you be indeed the Son of God, you have a Promise in Scripture (Pfalm xci. 11.) that he shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy soot against a stone.

7. But Jesus answered; Again the Scripture saith, (Deut. vi. 16.) Thou shalt not tempt the Lord thy God. In prefent Dangers we are to rely upon God; but we must not wilfully throw our selves into Danger, on purpose to tempt his Power or Goodness to work a Miracle to preserve us.

8. This Temptation likewise failing; the Devil resolves to make one trial more; and carrying him up into an exceeding high Mountain, he at once made to him a representation of all the Kingdoms of the World, in their great-

eft Splendour and Glory.

9. And faith, All these things will I give you; you shall have all the Riches, and Honour, and Pleasure, that the whole World can afford; if you will but pay me an Acknowledgment, and worship me.

nation; Depart from me, Satan; For the Scripture faith (Deut. vi. 13.) Thou shalt worship the Lord thy God, and him

only shalt thou serve.

appointed and baffled, and despairing to succeed in any other Temptations, departed from Jesus: And good Angels came and ministred unto him, rejoycing at his Victory, comforting him after his Trial, refreshing him after his long Fast.

the Son of God, cast thy self down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy

God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them,

9 And faith unto him, All these things will I give thee, if thou wilt fall down and worship me.

to Then faith Jefus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou ferve.

vil leaveth him, and behold, angels came and ministred unto him.

12 9

Chap. IV.

Jefus had heard that John was cast into prison, he departed into Galilee.

Nazareth, he came and dwelt in Capernaum, which is upon the fea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the Prophet, say-

Is The land of Zabulun, and the land of Nephthalim, by the way of the fea beyond Jordan, Galilee of the Gentiles:

16 The people which fat in darkness, saw great light: and to them which fat in the region and shadow of death, light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

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12. ¶ After these things, Jesus hearing that John the Baptist was cast into Prison by Herod, retired into Galilee.

13. And leaving Nazareth, he came and dwelt in Capernaum, a City of great refort near the Lake of Tiberias on the Borders of Zebulon and Nephthali.

14. Where, by his gracious Presence and Continuance among them, was remarkably fulfilled that Prophecy of

Isaiah, (Isa. ix. I.)

as in the time of her vexation. But as at the first he + made contemptible the Land of Zebulon, and the Land of Napthali: So afterwards he shall make them * glorious; even by the way of the Sea beyond Jordan, Galilee of the Gentiles.

16. The People which fat in Darknefs, faw a great Light; and to them which fat in the Region and Shadow of

Death, Light is sprung up.

17. From this time Jesus began his Ministry, preaching to the People that they should repent and reform their Lives; for that now God was about to establish the Kingdom of the Messiah, and to make his last Dispensation or Discovery of his Will to Mankind; wherein no external or ceremonial Performances, but only Faith and true Repentance, and sincerely renewed Obedience, should be accepted to the Salvation of Sinners.

^{†. *.} So Mr Mede most truly renders the Words לקל and הכבל. I have added also the first Words of the Verse, which perhaps he needed not to have rejected to the foregoing Chapter.

upon his publick Preaching, he began to choose to himself certain Disciples, who should be Witnesses of his Miracles and of his Preaching while he lived, and should publish both his Works and Doctrine through the World after his death. And first, as he was walking by the Lake of Genasereth, he saw two Fishermen that were Brethren, Simon, (who is also called Peter) and Andrew, fishing in the Lake.

me, and I will teach you a more noble and excellent Calling. From henceforth ye shall catch men; that is, ye shall gain and convert them from Sin and Misery, to Righteousness and Hap-

pinefs.

- 20. Upon this Invitation, they prefently left their Nets, and followed him; being very willing to forfake their former Employment, to be fent upon a Work that should more immediately tend to the Glory of God, and to the Good of Men.
- Brethren, James and John, the Sons of Zebedee, in a Boat with their Father, mending their Nets; and he called them likewise.
- 22. And these also, without delay, followed him; quitting the Profit of their Trade, and their dearest Relations, to be employed in so excellent and Divine a Work.
- 23. With these Men Jesus travelled over all Galilee, preaching, not only privately, but also openly in all their Places of publick Worship; teaching them his true Religion, and proving the Authority and the Goodness of his Doctrine, by the beneficial Miracles of

18 ¶ And Jefus walking by the fea of Galilee, faw two brethren; Simon called Peter, and Andrew his brother, casting a net into the fea: (for they were fishers.)

- 19 And he faith unto them, Follow me, and I will make you fishers of men.
- 20 And they flraightway left their nets, and followed him.
- on from thence, he faw two other brethren, James the fon of Zebedee, and John his brother, in a ship with Zebedee their Father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their Synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And

24 And his fame went throughout all Syria: and they brought unto him all fick people that were taken with divers difeases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsie; and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerufalem, and from Judea, and from beyond Jordan.

healing all manner of Diseases and Infirmities.

24. By this means his Fame prefently spread over Syria: So that all forts of diseased Persons, and Lunaticks, and Men possessed with Devils, were brought to him from all Parts; and he healed them with a Word.

25. And a great multitude of the People followed him from all Parts of the Country; from Galilee, and Decapolis, and Ferusalem, and Judea, and from beyond Fordan.



CHAP. V.

Christ's Sermon on the Mount, beginning with the Beatitudes, ver. 1. Christ's Disciples to be Examples to the World, ver. 13. The Gospel fulfils and improves the Law, ver. 17. In the Case of Murder and Anger, ver. 21. In the Case of Adultery and Lust, ver. 27. In the Case of Divorces, ver. 31. In the Case of Swearing, ver. 33. In the Case of Revenge, ver. 38. Of loving our Enemies, ver. 43.

A N D feeing the multi-tudes, he went up into a mountain: and when he was fet, his Disciples came unto him.

1. JESUS being pressed with the great multitude of People, retired from them to the top of a Hill; and when he was sat down, his Disciples, and + as many as were desirous to hear + Luk. vii. bis Dostrine, drew near and stood about 1. him.

2. And

2. And he taught them in short the Doctrine of the Christian Religion, saying;

3. Bleffed are those that are poor and humble, modest and contented; who set not their Hearts upon this present World, nor too eagerly seek the Riches and Splendour of it; who preser Righteousness before Wealth and Honour, and can readily despise and contentedly part with these Things for the sake of Religion: Blessed, I say, are these Men; for they are fitly prepared to be Members of the true Church of God here, and shall be rewarded with eternal Happiness hereafter.

4. Bleffed are those who live not in Voluptuousness, but seriously lament the Sins and Follies, and patiently endure the Hardships and Afflictions of this present Life: For they shall be comforted with the present Peace and Joy of the Holy Ghost, and with the Happiness of the World to come.

5. Bleffed are those, who are of a meek and gentle, a quiet and harmless Spirit; free from Passion and Violence, from Haughtiness and Turbulency: For such Men shall generally be secured in the quiet possession of their Rights in this World by the peculiar Providence of God; or however, shall have an Inheritance in that new Earth, (2 Pet. iii. 13.) wherein Peace and Righteousness are for ever to dwell.

6. Blessed are those who earnestly desire to become truly Virtuous and Religious: For the Grace of God will never fail to direct such Men in the right way, and to assist them with sufficient means, to attain the Fruition of true Virtue, both in the Satisfaction of the present practice of it, and in the sulness of it's future Reward.

2 And he opened his mouth, and taught them, faying,

3 Bleffed are the poor in fpirit: for theirs is the kingdom of Heaven.

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4 Bleffed are they that mourn: for they shall be comforted.

Ambier belowed with

5 Blessed are the meek: for they shall inherit the earth.

6 Bleffed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Bleffed

7 Bleffed are the merciful: for they shall obtain mercy.

8 Bleffed are the pure in heart: for they shall fee God.

13 W Ye are the

9 Bleffed are the peace-makers: for they shall be called the children of God.

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which are perfecuted for righteousness fake: for theirs is the kingdom of heaven.

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ye when men shall revile you, and persecute you, and

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7. Bleffed are those who are merciful and compassionate, ready to relieve the Necessities of those that want, and to forgive the Faults of those who have offended them: For to such Men God will be proportionably compassionate, in the more ready forgiveness of their Sins, and in bestowing on them the greater abundance of his Mercy.

8. Bleffed are those who are truly pure and holy, free from Hypocrify, and Uncleanness; from all Filthiness both of Flesh and Spirit: For to such Men, God will make greater and clearer Manifestations of himself in this Life; and in that which is to come, they shall have a nearer and more immediate Access to his Presence

and Glory.

9. Bleffed are those who make it their Business to promote the Peace and Welfare of Mankind; to do to all Men all the Good they can, at all times; and to endeavour to settle the World in universal Quiet and Love: For these Men, being made like to God in the imitation of his most Excellent Attributes, his Goodness and Love; shall be owned and received by him as his peculiar Children, and shall be made like him also in the participation of his Happiness.

no. Lastly, Blessed are those who undauntedly suffer for the sake of Virtue and true Religion: For these Men, having given the greatest possible proof of their Sincerity and Constancy, shall receive an extraordinary Crown, and a particular degree of Reward in Heaven.

and reproach and perfecute you, and fay all manner of evil things of you falfely,

falfely, and do all manner of Injuries to you unjustly, only for the sake of Virtue and the Profession of the Truth; then esteem your selves doubly

happy.

12. Then rejoice, triumph, and leap for Joy; for exceeding great shall be your Reward in Heaven. For thus in old Time were the Prophets and the best of Men persecuted; with whom if ye patiently endure Sufferings, ye shall also partake of their extraordinary Reward.

13. ¶ Be courageous therefore, and constant, and patient. Ye are to be Teachers, and Examples to the World. If by your found Doctrine and unblameable Lives, ye propagate true Religion and Virtue, ye shall preserve the World from Corruption: But if ye, who are to be the Instruments of reforming Mankind, shall yourselves degenerate into Softness and Vice; wherewithal shall ye be corrected and amended? Ye will become the most useless, and incurable, and contemptible of Men.

14. Ye are to be fet up as a Light in the World; to lead Men by your Doctrine from Error to Truth; and to convert them by your Example from Wickedness to Virtue. Ye are to be the Standard of true Religion, set up in the Sight of all Men, like a City

built upon a Hill.

15. As therefore a City upon a Hill, cannot be hid from the Sight of those that pass by: And as a Candle useth not to be put under a Bushel, but to be fet in a Candlestick to give Light to the whole House:

16. Even so ought ve to be careful to make the Example of your good Lines

fhall fay all manner of evil against you falsely for my fake.

- 12 Rejoyce, and be exceeding glad: for great is your reward in heaven: for fo persecuted they the prophets which were before you.
- 13 ¶ Ye are the falt of the earth: but if the falt have loft his favour, wherewith shall it be falted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.

14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

men light a candle, and put it under a bushel: but on a candlestick, and it giveth light unto all that ar a the house.

which are persecu-

16 Let your light to thine before

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Chap. V.

men, that they may fee your good works, and glorifie your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18 For verily I fay unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but who-soever shall do, and teach them, the same shall be called great in the kingdom of heaven.

20 For I fay unto you, That except your righteoufness shall exceed the righteoufness of the Scribes
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bright and conspicuous before Men; that they being thereby convinced of the excellency of your Doctrine, may be converted to the Belief of true Religion, and to the Practice of true Virtue, and so give Glory to God.

I give you these new Precepts, that therefore I am come to destroy or abrogate the Law and the Prophets. No: I am not come to dissolve any one natural or moral Obligation; but, on the contrary, to fulfil what was typished, to explain what was obscure, and to compleat what was imperfect.

18. For affuredly there shall not be any part of the typical or ceremonial Law, but shall truly be sulfilled: Nor any one Precept of the natural or moral Law, but shall continue in it's sulforce and obligation so long as the World endures.

any one of the least of these moral Precepts, not ignorantly or by surprize, but wilfully and presumptuously, so as to persist deliberately in the Breach of it, and to teach or incourage others to do so likewise; he can be no good Christian, nor shall have any plac in the Kingdom of Heaven. But, on the contrary, he that practises all these moral Precepts, and teaches others the necessity of doing the same; such a one is the best Christian, and shall be sure of the greatest Reward.

20. So that unless your Righteourness be more universal and more fincere than that of the Jewish Doctors, Scribes and Pharisees, who frequently preferred outward Ceremonies before moral Du-

ties

ties, ye cannot be good Christians, nor enter into the Kingdom of Heaven.

21. ¶ Thus the Christian Religion is not designed to abolish the Moral Law, but to perfect and exalt it in many Instances. As for Example: The Law forbad Murder, under the * pain of Death.

* Exod.

Lev. xxiv.

22. But I say unto you, Whosoever shall so much as indulge rash and causeless Anger or Passion; shall be liable to be punished by God in another Life, with a Punishment proportionable to the severity of that capital one inflicted by the fews on Murderers. But he that shall suffer his Passion to rise higher, and use himself to mock and deride others; shall be further punished by God with a feverity proportionable to the greater Punishments which used to be inflicted by the higher Council of the Tews upon the boldest Offenders. But he that shall yet further indulge his Pastion, and accustom himself to rail, slander, and revile others; shall be punished by God with the feverest of all the Degrees of Punishment, answering to that extraordinary one amongst Men, of being burnt alive.

23. If therefore, when you are about to pay any Act of Worship to God, you remember that there is any Offence or Difference between you and another; which may thus provoke God's

Anger against you:

24. Go immediately, and be first reconciled to your Adversary, and then

come and worship God.

25. Above all things, be fure to put a timely End to all Contentions that may arise; before things come to extremity, and it prove too late. and Pharifees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard, that it was faid by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment.

you, That whosoever is angry with
his brother without
a cause, shall be in
danger of the judgment: and whosoever shall say to his
brother, Raca, shall
be in danger of the
council: but whosoever shall say, Thou
fool, shall be in danger of hell sire.

23 Therefore, if thou bring thy gift to the alter, and there remembrest that thy brother hath ought against thee,

24 Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him:

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him: least at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I fay unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was faid by them of old time, Thou shalt not commit adultery.

28 But I fay unto you, That who foever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should

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26. For as when one is going before the Magistrate with his Adversary, he may easily agree with him in the Way, and put an end to the Difference; but when once Sentence is past, and he is put in Prison, there is no more hope: So while God graciously affords you time and space, you may easily put an end to all unchristian Contentions; but if you be slow and delay till Judgment overtake you, the Time will be past, and there will remain nothing but endless Punishment.

27. ¶ Again, the Law faith, Thou shalt not commit Adultery.

28. But I say unto you, Whosoever looketh on a Woman with unchaste Desires and Intentions, is guilty of Adultery in his own Mind, and in the Judgment of God, though he has not opportunity to commit the Fact.

29 & 30. Perhaps these more strict and exalted Precepts may seem very difficult to be practised, like plucking out a right Eye, or cutting off a right Hand. But if any thing as dear to you as your right Hand or right Eye, be a cause of making you to sin; 'tis much better to resolve to part with it, and to suffer the present inconvenience, how great soever it be; than to let it be the cause of your eternal ruin.

C 2

31. ¶ Again,

31. ¶ Again, the Law permitted a Man in several Cases to give his Wife a Bill of Divorcement, and to put her

away.

32. But I fay unto you, This was not according to the Original Design of God, but only permitted to the Jews because of the hardness of their Hearts, and to prevent greater Evils. From henceforth therefore whosoever shall put away his Wife, and marry another, excepting only for the Cause of Adultery, shall be accounted guilty of causing both her that is put away, and him that shall afterwards marry her, to commit Adultery.

33. ¶ Again, The Law required that Men should not for swear themselves, but religiously perform whatever they had

obliged themselves to by Oath.

34. But I fay unto you, * Swear not at all in common Conversation. Invoke not the Name of God upon light Occafions; but let your Conversation be always so fincere and true, that your Affirmation may be received as an Oath. And do not think that mincing an Oath, or swearing by any other thing, will excuse you from the guilt of this Sin. For, swearing by any of the Creatures, is in effect swearing by him that made them. Swear not therefore by Heaven; for this is swearing by the Throne of God, and consequently by God himself.

35. Neither may you fwear by the Earth; for this is fwearing by the Footstool of God, and consequently by God himself. Neither may you swear by ferusalem; for this is swearing by

perish, and not that thy whole body should be cast into hell.

31 It hath been faid, Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I fay unto you, that who foever shall put away his wife, faving for the cause of fornication, causeth her to commit adultery: and who foever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been faid by them of old time, Thou shalt not for-fwear thy felf, but shalt perform unto the Lord thine oaths.

34 But I fay unto you, Swear not at all; neither by heaven, for it is God's throne:

35 Nor by the earth, for it is his footstool: neither by Jerusalem, for it

^{* &#}x27;Tis evident our Saviour does not here forbid Swearing folemnly to any Truth before a Magistrate, &c.

it is the city of the

great King.

36 Neither shalt thou fwear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatfoever is more than thefe, cometh of evil.

38 ¶ Ye have heard that it hath been faid, An eye for an eye, and a tooth for a tooth.

39 But I fay unto you, that ye refift not evil: but whofoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will fue thee at the law, and take away thy coat, let him have thy cloke alfo.

41And who foever fhall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee

the City and Temple of God, and con-

fequently by God himself.

36. Neither may you fwear by any other less Sacred Thing whatsoever; for every such Thing is the Creature of God, and you have not any Power over it.

37. But let your whole Conversation be only bare Affirmations or Denials. For whatever Expressions are more than fuch, do proceed from some evil Cause.

38. ¶ Again, the Law allowed retaliation of Evil; and that Injury should be returned for Injury, and Loss for

39. But I say unto you, return not Evil for Evil. But if any Man injure you, and you cannot be relieved by fuft and Christian Authority; let him rather injure you * still, than that you should

right your selves by Revenge.

40. And if any Man, even in going to Law before just Authority, will be contentious, and extort from you your Due: fuffer him in small Matters to go away with it, and † rather yield him even more, than continue in Contention with him.

41. And if a Man will compel you to do an unreasonable thing, such as he has no right to demand; be content to do it, and even more than he demands, rather than return him Violence for his Violence.

42. In all things endeavour to relieve the Necessities, and to contribute to the Peace and Satisfaction of all Men.

* Christ does not here forbid to resist Robbers and Murderers, but is to be understood of smaller Oppressions.

+ So Just. Martyr reads the Words somewhat more emphatically; "Αφες αὐτῶ "Η κὰ τὸ ἰμάτιον.

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him that begs any thing of you, give freely; and to him that delires to borrow, be not unwilling to lend.

43. ¶ Laftly, The Law commands Men to love their Neighbours, but permits

them to hate their Enemies.

44. But I say unto you: Love not only those who love you, but even those also who are your greatest Enemies; Speak well, not only of those who speak well of you, but even of those also who Revile and Curfe you; Be kind, not only to those who are kind to you, but even to those also who Hate and Reproach you; and pray, not only for those who are friendly to you, but even for those also who Injure and Persecute you.

45. Raife your Virtue and Goodness, above the common rate of Men: Let it be fo univerfal, as to come up to the Imitation of God; who bestoweth the Benefit of his Sun and Rain, upon the Unjust and Wicked, as well as upon

the Just and Good.

46. If you love only those who love you, what extraordinary Reward does this deferve? This is not at all above the ordinary practice of Mankind: It is no more than what is generally done, even by Persons of the lowest Character.

47. And if ye be kind and friendly only to those who are the same to you, what extraordinary Matter is this? This is no more, than what the worst of Men think themselves bound to do in common Gratitude.

48. But let your Charity and Welldoing far exceed this common Practice of Men. Let it extend itself univerfally in imitation of the Divine Goodness, which is the Greatest Excellency

and Perfection of God.

and from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been faid, Thou shalt love thy neighbour, and hate thine ene-

44 But I fay unto you, Love your enemies, blefs them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45 That ye may be the children of your Father which is in heaven, for he maketh his fun to rife on the evil and on the good, and fendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans

the fame?

47 And if ye falute your brethren only, what do you more than others? do not even the publicans fo?

48Be ye therefore perfect, even as your Father, which is in heaven is perfect.

CHAP,



CHAP. VI.

Of Alms, ver. 1. Of Prayer, ver. 5. Of Fasting, ver. 16. Of the Opposition between this World and the next, ver. 19.

that ye do not your alms before men, to be feen of them: otherwife ye have no reward of your Father which is in heaven.

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2Therefore when thou doest thine alms, do not found a trumpet before thee, as the hypocrites do, in the fynagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have

their reward.

3 But when thou doest thy alms, let not thy left hand know what thy right hand doeth:

wherein your Righteousness must exceed the Righteousness of the Jewish Doctors and Pharisees, if ye will attain to the Virtue and Reward of true Christians. There are on the other hand several Practices of theirs, which, if ye will be my Disciples, ye must as carefully avoid. And first; be careful not to give your Alms openly; out of Ostentation, to be seen and commended of Men; for if ye do, this Praise of Men will be reckoned to you as your Reward, and ye shall have no Reward in the Kingdom of Heaven.

2. When therefore you do any act of Charity, be not like the hypocritical Pharifees, who strive to do it in the most open and publick Places, and contrive all possible ways to proclaim and publish it, that they may be admired and applauded by Men. I tell you affuredly, this shall be their only Reward, and they must expect no other from God.

3. But when you bestow your Alms, or do any Act of Mercy, (except in such Cases where you may modestly by your good Example stir up others to the like Practice, to the greater glory of God and good of Men: Except, I say, in such Cases) chuse to do it with the greatest privacy and secrecy possible.

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4. And

4. And God who sees perfectly your secret Piety, which cannot be seen or applauded of Men; and approves the sincerity of your Heart; will at the Resurrection of the Just, when all the Actions of all Men shall be made publick, reward you openly before Men and Angels.

God your private Prayers, be not like the Hypocritical Pharifees, who chuse to say their pretended private Prayers in the Streets and Places of common concourse, that they may be seen and applauded by Men. I tell you assuredly, this shall be their only Reward, and they must expect no other from God.

6. But when you put up your private Prayers to God, let each one retire alone into his Closet, and shut himself up; and God, who heareth your most secret Petitions, will openly reward your

Piety and Devotion.

7. Only when you pray, do not use a multitude of Words and vain Repetitions, as is usual among the Heathens. For they pray in such a Manner, as if God regarded the labour of the outward Action, more than the inward Affection of the Mind, or could be perfuaded and prevailed upon by a multiplicity of Expressions.

8. Do not therefore imitate them in this. For God, whoknoweth all things, knoweth particularly all your Wants,

even before you alk him.

9. But when you pray, use some such short Form as this. Almighty God, the Creator and Governour of all things, and the most bountiful Benefactor of those who Fear and Obey Thee, Grant that all reasonable Creatures, who are capable of understanding the greatness

4 That thine alms maybe in fecret: and thy Father which feeth in fecret, himfelf shall reward thee openly.

5 ¶ And when thou prayeft, thou shalt not be as the hypocrites are: for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

6 But thou, when thou prayeft, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which which art in heaven, hallowed be thy name.

to Thy kingdom come. Thy will be done in earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

and glory of thy Attributes, may unfeignedly admire and adore thee; and express their Veneration and Praises of thee, in Ways most suitable to the Condition of their Nature and the Discoveries of thy Will.

come to the knowledge and belief of thy true Religion: That the Kingdom of Christ, may be extended over all the Earth; and the eternal Laws of Godliness, Righteousness, Charity, and Sobriety, be established through the whole World. Grant that all who profess this thy true Religion, may live in perfect Obedience to the Laws thereof; and that Men, as the infirmity of their Nature will permit, may obey thee with proportionable Sincerity and Constancy, as do the Spirits of the blessed in Heaven.

the remaining part of our Lives, as many of the things of this present World, as may be sufficient for our necessary Subfiftence, and for the useful and innocent Conveniencies of Life.

12. Forgive us our Sins, and withhold thy Punishments which we have thereby deserved: In like manner as we freely and heartily forgive all those Injuries and Offences, which have by others been done to us.

Occasions of Temptations, or else deliver us from the power of them: That we may not be moved, either with the Enticements of Riches, Honours, or Pleasure; or with the Fear of Want, Disgrace, or Pain; to do any thing knowingly contrary to thy Will. And deliver us from all the Evils and Calamities.

lamities, which either the Malice of the Devil, or the Wickedness or Misfortunes of the World might bring upon us. These Petitions we offer up unto thee, O God: knowing that thou canst, and trusting in thy Mercy that thou wilt do for us more than we can desire or deferve; who art infinite in Power, Glory, and Majesty, from everlasting to ever-

lasting. Amen.

14. After this manner ought ye to pray unto God. And in this Prayer which I have now prescribed to you, ye are more especially to observe, that I have taught you to expect and pray for Forgiveness of your Sins at the Hands of God, only in like manner as ye forgive one another your Offences and Trespasses. For if ye readily forgive your Trespasses against each other, God indeed will likewife upon this Condition forgive you your Sins.

15. But if ye will not forgive one another; be affured that neither will God be moved by any Prayers or En-

treaties to forgive you.

16 ¶ Again, when ye fast, be not like the hypocritical Pharifees, who put on fad and mournful Looks, going about in mean and fordid Garments, and with unwashed Faces, that they may appear to Men to be wonderfully Devout, and may be applauded for the strictness and severity of their Fast. I tell you affuredly this shall be their only Reward, and they must expect no other from God.

17. But when you fast, appear to Men as at other times; put on no Mournful Looks, and make no Oftentation of Strictness and Severity.

18. Make no affected show of Fasting and Sadness, but humble your felves

14 For, if ye forgive men their trefpasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not as the hypocrites, of a fad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I fay unto you, they have their reward.

17 But thou, when thou fastest, anoint thine head. and wash thy face:

18 That thou appear not unto

Chap. VI.

men to fast, but unto thy Father which is in fecret: and thy Father which feeth in fecret, shall reward thee openly.

19 T Lay not up for your felves treafures upon earth, where moth rust doth corrupt, and where thieves break through and

20 But lay up for your felves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not breakthrough and steal.

21 For where treasure is, your there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be fingle, thy whole body shall be full of light.

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fecretly in your Devotions before God; and God, who feeth the fecret Humiliations of your Souls, will reward you openly before Men and Angels.

19 ¶ In fumm, whatever you do, regard not fo much the appearances of this present World; but in all your Actions have principally a respect to that which is to come. Be not over-follicitous to lay up a Treasure of Riches upon Earth, which a thousand Accidents may easily rob you of.

20. But be careful by good Works, proceeding from true Faith and Love, to lay up a Treasure of Rewards in Heaven, which no Power upon Earth, nor any Accident can possibly

deprive you of.

21. For if your chief Designs be to lay up a Treasure here upon Earth, your Heart and Affections will be fixed upon these things; and you will never be able to preferve that pious, refigned, and heavenly Temper of Mind, which the Christian Religion indispensably requires. But if the principal Aim of your Life, be to fecure a Treasure of Happiness in Heaven; then will your Heartalfo and Affections be settled there.

22. Above all things therefore be fure to preserve this true Judgment of the Difference of Things; viz. that the Happiness of Heaven is the Treasure upon which your Hearts are to be fixed; and that the things of this World ought not to be too eagerly defired, but to be fought with Moderation, and used with Simplicity and Liberality. For as the Eye, is to the Direction of the Body; so is this True Judgment of Things, to the State of the Soul. If the Eye be clear and pure, the whole Body Body will be enlightned and well guided: In like manner, if this True Judgment of Things be kept pure and uncorrupted, the State of the Soul will be good and well ordered.

Eye be dim and cloudy, the whole Body will be in the dark and without guidance: even so, if in this Matter your Judgment be vitiated and corrupted, the whole bent of the Soul will be erroneous and without direction. And how great is the Errour and Misery of such a State!

24. The Judgment and Affections of the Heart and Soul cannot at once be fixed and fettled upon things of a different and contrary Nature. No Man can at the fame time ferve two Masters of contrary Dispositions, but he must obey the one and neglect the other. Ye cannot be truly Religious, and sincere Servants of God; while your Hearts and Affections are too intent upon the things of this present World.

wholly to two contrary things at once; let your main and principal Intentions be always fixed upon your chief, which is your future Happiness. And after you have used a reasonable Industry to attain the Necessaries of this present Life, such as Meat and Drink, and Cloathing; * be not any further sollicitous about them; but rely upon the Providence of God for a continual

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can ferve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

fay unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on: is not the life more than meat, and the body than raiment?

Supply

^{*} This Precept to the Apostles, who were to spend their Lives in travelling and propagating the Gospel, may be understood in it's most strict and literal Sense; But to other Christians it must be applied in a larger Sense, as I have paraphrased it.

26 Behold the fowls of the air: for they fow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought, can add one cubit unto his stature?

28 And why take ye thought for raiment? Confider the lilies of the field how they grow; they toil not, neither do they ipin.

29 And yet I fay unto you, that

Supply of them. For he that first gave you Life and Being without your caring or giving any Affistance towards it; will much more bestow upon you things necessary for the support and preservation of that Life.

26. Confider the other Creatures of God, which are of a lower Rank than you; the Birds, Beafts, and Plants. Confider how God, without their forefeeing their own Wants or being able to make any Provision for themselves, preferves and nourishes, and furnishes them with all things necessary. And will not his Providence much more pro-

vide for you?

27. But however that be, your caring and follicitude cannot be of any advantage to you. 'Tis God, that without any care of yours, gave you Bodies; and 'tis God that without your Knowledge, nourishes them and causes them to increase and grow, by fecret ways and imperceptible degrees. Ye cannot by any Care whatever, fo much as add one inch to the growth of your Bodies, or one Moment to your

* Age. Rely then upon the Providence of God, (who will blefs your ordinary word in-Industry, but is displeased at your anxi- xala signious Sollicitude,) to supply you with fies indifthings necessary for the nourishment of ferently your Body, and the preservation of Stature or your Life.

28. And as for clothing, why should ye be fo much concerned about that? The Flowers of the Field take no Care at all for themselves, and yet God gives them a continual Increase, and clothes

them with inimitable Beauty.

29. For this their Clothing is of fuch Beauty and Comeliness, as far exceeds all that the Art of Man can invent, or the Cost of the greatest Princes procure; so that all the Glories even of Solomon's Court, were dull and mean in comparison of these.

30. If then God thus clothes the short-lived Flowers, which are but of a few Days continuance: how unreasonable is it for you to distrust his Care and Providence, whom he hath sent into the World for so much nobler Purposes!

31. Be not therefore anxiously follicitous for the things of this present World; for Meat and Drink, and

Cloathing.

32. For upon these things do the Gentiles, who know not the Greatness of God's Power and Goodness, and the Excellency of his true Religion, employ their Thoughts. But God, who hath revealed to you far nobler things to be the Objects of your Care and Meditation, knoweth that these things are necessary for your present Subsistence, and will provide them for you.

33. Make it therefore your first and principal Business, to understand true Religion, and live according to the Precepts thereof: And all these smaller things shall be abundantly supplied to

you by the Providence of God.

34. And be not too eagerly concerned to make provision of these earthly things against the time to come: For 'tis time enough to take Care for these things by a moderate Industry, as they are wanted. Sufficient to the present Time are the present Troubles of Life; and God would not have you add to them by an unreasonable sollicitousness for the future.

even Solomon in all his glory was not arrayed like one of these.

30 Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, faying, What shall we eat? or what shall we drink? or wherewithal shall we be

clothed ?

32 (For after all thefe things do the Gentiles feek) for your heavenly Father knoweth that ye have need of all thefe things.

- 33 But feek ye first the Kingdom of God, and his righte-ousness, and all these things shall be added unto you.
- 34 Take therefore no thought for
 the morrow: for the
 morrow shall take
 thought for the
 things of it felf:
 sufficient unto the
 day is the evil thereof.

CHAP

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CHAP. VII.

Of Censoriousness and rash Judgment, ver. 1. Of importunate Prayer, ver. 7. Of Equity, ver. 12. Of the difficulty of a Religious Life, ver. 13. Of false Teachers, ver. 15. Of the Necessity of Obedience, ver. 21. The Conclusion of Christ's Sermon, ver. 28.

TUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what meafure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brothers eye, but confiderest not the beam that is in thine

own eye?

4 Or how wilt thou fay to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou

I. DE not severe and censorious in D your Judgment upon others, that ye provoke not God to use severity

towards you.

2. For in what manner ye judge, and deal with others; whether with Candour, Mercy, and Charity; or with Severity and Rigour: in the same manner will God, when he comes to Judgment,

deal with you.

3. Be not therefore fo rigid in paffing Judgment upon others, as the hypocritical Pharifees and Fewish Doctors are; but be more strict in the examination of your own Lives. For how exceedingly unreasonable is it, to condemn the lighter Offences of others, while you are guilty of greater Crimes your felves!

4. With what ground and confidence can you undertake to reprove others for their smaller Sins, while ye your selves are confcious of more heinous ones? Or with what Skill can you inftruct and direct others to correct and amend their Faults, while ye have not Judgment or Integrity enough to be sensible of your own?

5. Lay aside therefore this foul Hypocrify. First effectually amend and reform your own Lives: And then you may with Judgment direct, and with

.Authority

Authority urge and press others to Reformation.

6. And yet even in this Case there is a Discretion to be used. The wise Instructions and Admonitions of the Gospel, are not to be always cast away upon obstinate and incorrigible Men, who probably, instead of being corrected and amended by them, will return you only Scoss, Reproaches, and Contempt.

7. ¶ These are the principal Instructions necessary to direct you in the progress of a Christian Life. All which that you may be able to practise, you must apply your selves to God in hearty Prayer for his Assistance. Which if you do with Faith, Constancy, and Importunity; ye shall certainly obtain whatever ye desire; at least so far, and in such manner and degree, as is needful for you.

8. For whosoever thus prays, with Faith, Earnestness, and Perseverance; God, as a merciful and tender Father, cannot deny him any thing that is ne-

cessary for him.

you who are frail and mortal Men, tenacious, passionate, and froward, there is no one who when his Son begs of him any thing useful or necessary for Life, can either deny to give it him, or give him any thing hurtful or useless in it's stead:

and peevish and ill-natured, cannot but give good things to their Children; How much more shall God, who is infinitely good and merciful, the gracious

Chap. VII.

fee clearly to cast out the mote out of thy brothers eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, least they trample them under their feet, and turn again and rent you.

7 ¶ Ask, and it shall be given you: feek, and ye shall find: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his fon alk bread, will he give him a

ftone?

10 Or if he ask a fish, will he give him a ferpent?

ti If ye then being evil, know how to give good

^{*} The Words, τὶς ἐξ ὑμῶν ἄνθςωπ, are very emphatical What Man? Or who among you Men?

Chap. VII.

gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

things whatfoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

Sur 19

of false prophets, Vol. I.

St MATTHEW.

cious Creator and preserver of all things, give such things as are needful to those who earnestly pray for them?

12. And now if God thus deals with Mankind, as to give them whatever they could reasonably expect from a most kind and loving Father; Then ought ye also so to deal with one another, as that every one be willing to do That always to another, which he can in reason expect another, should do to him. This is that great Rule, wherein is contained our whole Duty towards our Neighbour: This is the fum of true Religion, of Righteousness and Equity: This is what Nature and the Reason of Things teaches: And this is what all God's Revelations to Mankind, in the Law and the Prophets, tend ultimately to establish.

13. ¶ These Precepts may perhaps seem hard to Men that are covetous, sensual, and lovers of the World; and there are indeed but sew who will be at the pains to practise them sincerely. But if ye will attain eternal Happiness, ye must resolve to be Imitators of those sew, and to be content to follow them in the narrow Path of Virtue. The Way to Destruction is broad, soft, and easy; and 'tis in This that the careless Multitude walk.

14. But the Way to Happiness is narrow, and the Paths of Virtue are rough; and there are but sew that can deny themselves the unlawful Pleafures, and Vanities, and Gaieties of the World, that they may be able to walk therein.

15. There are many indeed that will pretend to conduct you in this Way

D

which come to you in sheeps cloathing, but inwardly they are ravening wolves.

Chap. VII.

to Happiness. But take care that ye be not deceived by false Pretenders. They will come to you with great shows of Piety, and specious appearances of Humility and Innocence: But their secret Design will be to pervert you by false Doctrines, to serve their Lusts; and promote their own gain, by robbing

and devouring you.

ros. Ye shall know them from sincere Preachers of Righteousness, by the tendency of their Doctrine, and by their Works and Actions; by their Pride, or their Covetousness, or their Sensuality, or their Contentiousness, or the like. For as Thorns cannot bring forth Grapes, or Thissels bear Figs; so the Scope of a Man's Doctrine and the Actions of his Life, will discover themselves to be suitable to the Dispositions of his Mind.

17. As every good Tree bringeth forth good Fruit, and every corrupt Tree bad Fruit; fo every good Man doth good things, and every evil Man

evil things.

18. A good Man can no more do evil things, than a good Tree can bring forth bad Fruit; And a bad Man, not-withstanding all his Hypocrify, can no more really and habitually do good things, than a corrupt Tree can bring

forth good Fruit.

forth good Fruit, however it may look fair and be full of Leaves, is yet by Men counted good for nothing, but to be cut down and burnt. In like manner every Man, whose Doctrine tends not to Virtue, and whose Works are not righteous, and just, and good; whatever Pretences he may make to Piety and Religion; is certainly a bad

16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

17 Even fo every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19Every tree that bringeth not forth good fruit, is hewen down and cast into the fire.

20Where

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

22 Many will fay to me in that day, Lord, Lord, have we not prophefied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you, depart from me ye that work iniquity.

house, and in toll,

and great was the

Man, and, if he continues fo, defigned of God to destruction.

20. By these Fruits therefore of good and evil Dispositions and Actions, may ye certainly distinguish the Preachers of true Religion, from Deceivers and false Prophets.

21. ¶ And according to these fruits of good and evil Lives, will God himfelf judge and reward or punish Men. For not every one that makes an outward profession of Religion, and believes and calls upon my Name; but they only, who in their Lives obey the Commandments of God, shall enter into the Kingdom of Heaven.

22. Many will fay unto me in the Day of Judgment; Lord, have we not believed and embraced thy true Religion, and taught and preached it to others? And have we not had fo great Faith, as even to cast out Devils and work Miracles in thy Name? Wilt thou not therefore now receive us, and acknow-

ledge us for thy true Disciples?

23. But I shall reject them, saying; Notwithstanding you have indeed done all these things, yet since in your Lives and Conversations ye did not obey my Commandments, but were proud or covetous, or fenfual, or contentious, therefore I never * looked upon you as my true Disciples; neither do I now approve or acknowledge you: D 2

Depart

^{*} The words &denote Eyvar, I never knew you, fignify in Scripture Phrase, I never approved you. Thus Pfalm i. 6, The Lord knoweth, that is, approveth the way of the righteous. So Rom. ii. 15, That which I do, & γινώσκω, I know not, that is, I allow not. So 1 Cor. viii. 3, If any man love God, he is known, that is, approved of him.

Depart from me, all ye that have lived wickedly.

only hear and receive these my Instructions, but also remember, and consider, and practise, and live according to them; such a Man may be compared to one that builds his House upon a Rock.

25. For as a House sounded upon a Rock, stands unshaken and firm, against all the assaults of Rains and Floods, and Storms: So the Man who in his Life and Conversation actually practises and obeys my Instructions, will simply resist all the temptations of the Devil, the allurements of Pleasure, and the terrors of Persecution; and shall be able to stand in the final Judgment, and be rewarded of God.

26. But he that shall hear and receive my Instructions, and yet not obey them in his Life and Actions; may fitly be compared to a foolish Man, who builds his House upon the

Sand.

27. For as a House without soundation, built upon the loose Sand, is not able to resist the assaults of Winds and Floods, but is easily overturned and ruined by them: So the Man who hears, and believes, and makes profession of true Religion, but lives not suitably to the precepts thereof; cannot resist the violence of Temptation, and will not be able to stand before God in Judgment, but shall perish for ever.

28. Thus Jesus ended his Sermon: And the People which heard him were surprized with admiration at the Ex-

cellency of his Discourse.

whofoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

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Lord, Lord, have we

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26And every one that heareth these sayings of mine, and doth them not, shall be likened unto a soolish man, which built his house upon the sand:

27 And the rain descended, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For

Chap. VIII.

29 For he taught them as one having authority, and not as the fcribes.

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29. For his Doctrine was not like the Preachings of the Jewish Doctors, formal and trifling, full of vain Traditions, and depending on the groundless Authority of Rabbies and Heads of Sects. But the things which he spake, were Great and Noble; and he delivered them with a Voice of Majesty and Authority, of Gravity and Truth.



CHAP. VIII.

A Leprous Person healed, ver. 1. A Centurion's Servant healed, ver. 5. Peter's Mother-in-law healed, ver. 14. The Poverty of Christ, ver. 18. Of Perseverance, ver. 21. A Tempest miraculously stilled, ver. 23. Devils cast out of a Man, and entring into Swine, ver. 28.

Hen he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed.

4 And Jesus faith unto him,

I. JEsus having finished his Discourse, and coming down from the Mountain; a great Multitude of People gathered themselves together about him, and sollowed him.

2. And there met him a Man that was Leprous, and fell down before him, and intreated him to take pity on him and heal him; faying, Lord, I firmly believe, that, if you please, you have Power to make me clean from this Disease.

3. Jesus being pleased at the Man's Faith, touched him with his Hand, and said, I will do what you desire; Be clean from your Disease. And his Leprosie was immediately cured.

4. But Jesus, not being willing to give any unnecessary Offence or Scandal to the Jews, charged the Man, saying: Do not go immediately and publish

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every

every where, that you have been healed by me, but go and shew yourself regularly to the Priest, who is to judge of your being clean; and offer the Sacrifice which the Law requires for your Purification; * that we may convince them of the reality of the Cure, and yet not give them any occasion of Calumny.

5 & 6. ¶ After this, Jesus went to Capernaum; and as he was entring into the City, there met him Messengers from a Centurion, or Captain of the Roman Soldiers, to entreat him for a Servant in his House, lying very dan-

gerously ill of a Palsie.

7. Jesus knowing the Man's Faith and Humility, and intending by making the Virtues of this Stranger more conspicuous, to take an occasion of rebuking the Pride and Insidelity of the Jews; saith, I will go down to the House and heal him.

8. The Man sent again other Friends, and answered; Lord, I am originally a Gentile, and have been long a Sinner, and am not worthy that you should honour my House with your Presence: I know, that if you do but say the Word, my Servant shall be healed.

9. For if I, who am but an inferior Officer in an Army, can give the word of Command, and be immediately obeyed by my Servants: How much more may you, to whom God hath committed fuch Power and Authority, fay but a Word, and what you fay shall be effected?

See thou tell no man, but go thy way, shew thy felf to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entred into Capernaum, there came unto him a centurion, beseeching him,

6 And faying, Lord, my fervant lieth at home fick of the palfie, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthythat thou shouldest come under my roof: but speak the word only, and my fervant shall be healed.

9 For I am a man under authority, having foldiers under me: and I fay to this man, Go, and he goeth: and to another, Come, and he cometh: and to my fervant, Do this, and he doeth it.

10 When

^{*} Among the various Senses, which Expositors give of these words, sie μαρτύριον αὐτοῖς. this seems the most probable.

Chap. VIII.

no When Jesus heard it, he marvelled, and said unto them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

med works and

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

Jefus was come into Peters house, he saw his wives mother laid, and sick of a fever.

15 And he touched her hand, and

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prized, and faid to his Disciples, and to the People that followed him; Verily I have not found so great Faith among the Jews themselves, who have lived always under a Revelation of the Will of God, and have had the constant Use of the Scriptures and the Prophets, as this Stranger has now discovered.

the Children of Abraham and the Patriarchs, the peculiar People of God, to whom the Promises of Salvation are made: But assuredly I tell you, that many Strangers out of the Heathen World, shall come from all Parts, and join themselves to the true Church of God here on Earth; and shall hereaster be received with Abraham, and Isaac, and Jacob, into the Kingdom of God in Heaven:

12. While the Jews, to whom the Promises did originally belong, exclude themselves out of the true Church of God here, and shall hereafter be thrust out of the Kingdom of Heaven into the Darkness which is without, where shall be fruitless Repentance and endless Woe.

13. Then fending back the Messengers to the Centurion, he bad them say thus to him: As you have believed, so is it done to you. And his Servant was found to be healed at that very instant.

14. ¶ After this, Jesus retired from the multitude, and went into Peter's House; and there he found Peter's Wise's Mother lying upon the Bed, sick of a Fever.

and helped her up; and the Fever was immediately cured fo entirely, that her D 4 Strength

Strength returned to her, and she made Provision for them, and they fat down to Meat, and she served them.

16. TBut as foon as the Evening was come, and the Sabbath past, the Multitude gathered together again about Jefus, and they brought to him difeafed and possessed Persons; and he cast out the evil Spirits, and healed all their Difeases with a Word.

17. So that not only by his fuffering in our flead upon the Cross, but even in This Sense also, by his curing Mens Difeases, was fulfilled that Prophecy of Isaias: He took our infirmities, and bare our sicknesses, Isa. liii. 4.

18. Another time, Jesus being pressed with a great multitude of People, commanded his Disciples, to get ready a Boat to carry him over the

Lake.

19. Which while they were doing, a certain Doctor of the Law, who imagined that Jesus would shortly come to great Glory and Power, faith unto him, Lord, I will be your Follower, and go along with you whitherfoever you go.

20. But Jesus answered him: If you hope to find splendid Entertainments with me, you are much miltaken: For I am fo far from that, that I have not fo much as a House wherein to lodge

my felf.

21. Another, who had already followed Jesus and was his Disciple, said unto him: Lord, I will continue to be your Disciple and Follower: only suffer me to go home, and perform the last Rites of my Father's Funeral, and fet in order his Family and Estate. the fever left her: and the arofe and ministred unto them.

16 When the even was come, they brought unto him many that were poffessed with devils : and he cast out the spirits with his word, and healed all that were fick:

17 That it might be fulfilled which was spoken by Esaias the prophet, faying, Himfelf took our infirmities, and bare our ficknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other fide.

19 And a certain fcribe came, and faid unto him, Master, I will follow thee whitherfoever thou

goest.

20And Jesus faith unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, fuffer me first to go and bury my father.

22 But

Chap. VIII.

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they ofted one, fay-

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

yet they wight been

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, infomuch that the ship was covered with the waves: but he was assep.

ples came to him, and awoke him, faying, Lord fave us: we perish.

26 And he faith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm.

27 But the men marvelled, faying, What manner of man is this, that even the winds and the fea obey him?

28 ¶ And when he was come to the other fide, into the country of

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have forfaken all your earthly Relations and Fortunes, to become a Preacher of Righteousness; and if your Heart look back to any of those temporal Things, you are not worthy of this facred Ministry. No; Do you continue to follow me; and let others, who have not taken upon them this holy Office, take care to bury their own Dead.

23. ¶ By this time the Disciples had provided Jesus a Boat, and he went into

it together with his Disciples.

24. And as they were rowing over the Lake, a great storm of Wind arose, so that the Water grew rough, and the Billows beat into the Boat. But Jesus himself was assep.

25. And the Disciples ran to him in a great Fright and waked him, saying; Lord, help us, we are just sinking.

26. But Jesus designing to inure them to bear all hardships couragiously and without sear, answered: O ye fearful and distrustful Men! Have ye thus long heard my Doctrine and seen my Miracles, and dare ye not yet trust your selves to the Providence of God? However, he rose up, and commanded the Winds to cease, and the Waters of the Lake to be still; and there was suddenly a very great Calm.

27. At which both the Men of the Boat, and the Disciples themselves were exceedingly surprized, saying, How great is this Man? And how extraordinary is his Power? That even the Winds and the Waters obey him.

28. ¶ Now when Jefus had croffed the Lake, and was landed on the other fide in the Country of the Gergefenes, there met him two possessed Men, which

which used to wander in defart Places, and among the Tombs, and were fo exceeding ftrong that they could not be bound with any Chains, and fo fierce that no Man durst pass that way for fear of them; these Men by the especial Providence of God, met Jesus at

his landing.

29. At the fight of whom, the Devils which possessed the Men, knowing and being terrified at his Divine Power and Virtue, cried out immediately; Wherefore, O thou Son of the most High God, art thou come to torment us before the Time appointed of God for our final Judgment?

30. Now there was at a distance a

great Herd of Swine feeding.

31. And when Jefus had commanded the Devils to come out of the Men, they begged leave of him to enter into the Herd of Swine.

32. And he * gave them leave. And they came out of the Men, and entred into the Swine; and all the Swine ran headlong immediately down a Precipice into the Lake, and were drowned.

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Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, fo that no man might pass by that way.

29. And behold, they cried out, faying, What have we to do with thee, Jefus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many fwine, feeding.

31 So the devils befought him, faying, If thou cast us out, fuffer us to go away into the herd of fwine.

32 And he faid unto them, Go. And when they were come out, they went into the herd of fwine: and behold, the whole herd of fwine ran violently

^{*} Whether our Saviour permitted this, to shew the great power of evil Spirits, and how terrible the effects of their Malice would be upon Men, if they were not restrained by God: Or whether it was to punish the Gergesenes for keeping these Beasts which were a Snare and Offence to the Jews, their Flesh not being permitted to be eaten: Or, for whatever other wife Reason it was: Certain it is, that this is the only Miracle our Saviour worked, whereby any Man suffered damage, down

down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold the whole city came out to meet Jesus, and when they saw him, they besought him, that he would depart out of their coasts. 33. At which the Keepers of the Swine, greatly terrified, fled prefently into the City, and told what misfortune had befel their Swine, and how the two possessed Men were suddenly cured and restored to their right Minds.

34. Whereupon almost all the Men of the City came out to see Jesus. And being more terrified with the Power of Jesus, and vexed at the Loss of the Swine, than pleased with his Goodness in the Preservation of the Men; they desired him to depart out of their Country.



CHAP. IX.

A Palsie cured; and Christ's Power of remitting Sins, occastonally afferted, ver. 1. The calling of Matthew, and
Christ's eating with Publicans and Sinners, ver. 9. The
Disciples not fasting defended, ver. 14. A Woman raised
from the dead, and a Bloody-flux cured, ver. 18. Two
blind Men cured, ver. 27. A dumb Man cured, ver. 32.
The want of good Ministers, ver. 35.

A N D he entred into a ship, and passed over, and came into his own city.

2 And behold they brought to him a man fick of I. JESUS perceiving hereby their disposition of Mind, and their unpreparedness to receive his Doctrine, went again into the Boat, and crossed over the Lake, and returned into his own City Capernaum.

2. And while he was there, they brought to him a Man so ill of the Palsie, that he was forced to be carried

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upon a Bed. To whom Jesus, perceiving both his and his Friends Faith by their Diligence to get to him thro' the Crowd, said; Son, be of good Courage; your Sins, which were the cause of your Disease, are forgiven.

3. At this Saying, many of the Jewish Doctors who were present, were greatly offended in their Minds, and said within themselves; what a Blasphemer is this Man, to undertake to forgive Sins, which no one but God alone has Authority to do!

4. But Jesus perceiving their Thoughts, said; Why are ye thus disturbed at my Words: And why do you reason thus perversely and envi-

oufly in your own Minds?

5. For what great Difference is there between forgiving the Man's Sins, and healing his Difease? Or what less Power or Authority does it require, to heal the Difease which is the Confequence of his Sins, than to forgive the Sins which were the Cause of his Difease?

6. But I expressed my self thus, that ye might see that the Messiah has Power upon Earth to forgive Sins; God confirming my Sentence of Absolution, by the visible Miracle of healing the Man's Disease. Then Jesus turning himself to the sick Man, said; Arise, take up your Bed, and go home.

7. And the Man was immediately healed, and the use of his Limbs returned to him entirely; so that he took

up his bed and carried it Home.

8. And the Multitude being convinced by so undeniable a Miracle, of the Divine Power residing in Christ, gloristed God for having sent to them a

the palsie, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the scribes faid within themfelves, This man blasphemeth.

4 And Jesus knowing their thoughts, faid, Wherefore think ye evil in your

hearts?

5 For whether is easier to fay, Thy fins be forgiven thee? or to fay, Arife and walk?

6 But that ye may know that the Son of man hath power on earth to forgive fins, (then faith he to the fick of the palfie) Arife, take up thy bed, and go unto thine house.

7 And he arose, and departed to his

house.

8 But when the multitude faw it, they marvelled, and glorified God, which had given fuch power unto men.

9 ¶ And

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Prophet endued with fuch extraordinary Authority.

9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of custom: and he saith unto him, follow me. And he arose, and followed him.

not come to call the

to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and fat down with him and his

disciples.

Pharifees faw it, they faid unto his disciples, Why eateth your master with publicans, and sinners?

fus heard that, he faid unto them, They that be whole need not a physician, but they that are sick.

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13 But go ye and learn what that meaneth, I will have mercy and not 9. ¶ After this, Jesus departed from Capernaum, and went towards the Lake; and as he was in the way, he saw a Man named Matthew, sitting at the Custom-House, or Tax-gatherers Stall, receiving Tribute. And Jesus said to him, Follow he; and the Man without delay left his Business, and sollowed him.

no. And he invited Jesus home with him to his House. And when they sat down to Meat, many Tax-gatherers who were Men hateful to the Jews; and many sinful Men of their Acquaintance, sat down with Jesus and his

Disciples.

faw, they were moved with Envy; but not daring to provoke Jesus himself, who had formerly with Authority reproved their Pride, they asked his Disciples; Why doth your Master, who pretends to be a Holy and Sanctified Person, keep Company with the worst of men, with Tax-gatherers and Sinners?

Question, answered: As those that are in Health, need not the Assistance of a Physician, but those that are Sick; so those that are Righteous, need not my Exhortations to Repentance, but those that are Sinners. Since therefore ye account yourselves just Persons, who do not need my Instructions, why are ye angry with me for keeping Company with such as do?

13. And if ye account it an unfit thing, or a kind of Defilement, for a Man to keep Company with Sinners, whom he may advantage by his Ad-

vice

vice and Instruction; what, think you, means the Saying of the Prophet Hofea (Hof. vi, 6.) I will have mercy rather than facrifice? For my part, I think it the best thing a Man can do, to converse with such Persons with designs of Mercy and Charity; And the great Defign of my coming into the World, was not to call the Righteous, but those that have been Sinners, to Repentance and Reformation.

14. ¶ After this, the Disciples of John the Baptist, who being used to Fasting and Austerities, did through human Infirmity fomewhat envy the Disciples of Christ, who used no such Severities; came to Jesus and asked him, faying; Why, fince we and the Pharisees fast often, do not your Disciples, if they pretend to any extraor-STEED TON

dinary Holiness, fast also?

15. Jesus answered; As the Guests at a Marriage-feaft, cannot without abfurdity fast, so long as they are with the Bridegroom at the Feaft; fo my Disciples cannot fast, so long as I, their Master, am with them; but when I am taken from them, then they shall begin to fait.

16. For as it is very improper and inconlistent, to put a piece of new Cloth into an old Garment: So it is very improper that my Disciples should mix Mourning and Rejoicing, by fasting while they have the enjoyment of

my immediate Prefence.

17. And as it is very improper to put new Wine into old Bottles, which will thereby be in danger * to be rent: So

facrifice: for I am not come to call the righteous, but finners to repentance.

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14 ¶ Then came to him the disciples of John, faying, Why do we and the Pharifees faft oft, but thy disciples fast not?

15 And Jesus said unto them, Can the childrenof the bridechamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worfe.

17 Neither do men put new wine into old bottles:

^{*} Note, That the Bottles of the Ancients were not like ours, but of Leather, which when it was old, would grow rotten and be apt to rend.

elfe the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preferved.

18 ¶ While he fpake thefe things unto them, behold, there came a certain ruler and worshipped him, faying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ (And behold, a woman which was difeafed with an iffue of blood twelve years, came behind bim and touched the hem of his garment.

within her felf, If I may but touch his garment, I shall be

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the

Disciples upon fasting and Austerities, while I am giving them the first Instructions for their Ministry: but all such things ought to be accommodated, to the Conditions of the Persons, and to the Circumstances of the Time.

18. ¶ While Jesus was speaking these things, there came a Ruler of the Synagogue, and sell down before him, and intreated him, saying: Lord, I have a Daughter lying now in my House, so very ill, that by this time I fear she may even be dead. Yet by the greatness of your Power and the Miracles which I have heard of, I am convinced that if you will please to come down and lay your Hand upon her, you can cause her to recover.

19. Jefus, as he was always willing to do good to those who desired any thing of him with Faith and Sincerity, immediately went down with the Man to his House: and his Disciples and the Multitude followed him.

Woman that had been twelve Years troubled with a bloody Flux, and was ashamed to confess her Disease publickly before the Multitude, came behind him privately, and touched the Hem of his Coat.

21. For she verily perswaded her self, that if she could but touch his Clothes, she should be healed.

22. Accordingly as foon as she touched his Coat, she was immediately healed. But Jesus by his Divine Power knowing what was done, and not being willing that so excellent an Instance of Faith should pass undiscovered, turned himself to the Woman, and said unto

her ;

her; Daughter, be of good Courage, your great Faith hath obtained the Cure

of your Disease.

23. By this time, Jesus was come near the Ruler's House: And when he went in, he found the young Woman dead, and her Relations tumultuously lamenting and bewailing over her.

24. But knowing the Power of God, and what he intended to do; he told them the young Woman was not dead, but asleep; and bad them all go out. But they knowing certainly that she was dead, laughed at him and derided him.

25. Then he put them all out of the Room, except the Young Woman's Parents and fome of his own Disciples: And he took her by the Hand, and she rose up, and was cured perfectly.

26. And tho' he commanded them, not to publish the thing abroad; yet the Fame of so extraordinary a Miracle presently spread over all the Country.

27. ¶ Now when Jesus departed from thence, two blind Men, who had heard of his wonderful Works, followed him, crying out; O thou Son of David, we believe thee to be the expected Messiah, we beseech thee have

pity on us.

28. And when he was come into the House, the blind Men came to him. And Jesus, to inculcate perpetually the necessity of Faith and the Evil of Unbelief, asked them; Do ye indeed believe that I am sent of God, and have Power to do these Things? And they answered, Yes.

29. Then he laid his Hands upon their Eyes, and faid; As ye have be-

lieved, so be it done to you.

woman was made whole from that hour,)

23 And when Jefus came into the rulers house, and faw the minstrels and the people making a noise,

24 He faid unto them, Give place, for the maid is not dead, but fleepeth. And they laughed

him to fcorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jefus departed thence, two blind men followed him, crying, and faying, Thou fon of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus faith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, faying, According to your faith, be it unto you.

30 And

St MATTHEW.

30 And their eyes were opened, and Jesus straitly charged them, saying, See that no man know it.

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3 But they, when they were departed, fpread abroad his fame in all that country.

32¶ As theywent out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, faying, It was never so seen in Israel.

34 But the Pharifees faid, He casteth out the devils through the prince of the devils.

30. And their Sight was immediately restored to them. But Jesus having already done many Miracles; and either knowing that the unbelieving Pharifees would be provoked to apprehend him before his time; or that the admiring Multitude would be strongly moved to come together seditiously, and make him (according to their false notions of the Messias) a temporal King; or else that he might set an Example of Humility, and how we ought not to be defirous of receiving Glory for our good Actions; straitly charged the blind Men that they should not divulge this Miracle abroad.

31. But they nevertheless spread the Fame of it, through all the Country.

32. ¶ When these Men were gone, the People brought to Jesus a Man that was dumb, and possessed with a Devil.

33. And Jesus cast out the Devil, and the dumb Man presently spake. And the People, seeing that all manner of incurable Diseases were with equal ease healed by Jesus with only a Word speaking, said; Certainly this Man must be the Messias; for there never arose a Prophet in Israel, that did so many and so great Miracles in such a manner.

34. But the *Pharifees* on the contrary, moved with Rage and Envy, refolved to oppose him; and though they could not deny the Miracles which they saw with their Eyes, yet resolving some way or other to prejudice the People against him, they said; 'tis not by the Power of God, but by Confederacy with the Prince of the Devils, that this Man casteth out Devils.

Vol. I.

CHAP

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35. And

35. And Jesus travelled through all the Cities and Villages, expounding the Scripture in their Synagogues, and teaching them the true Doctrine of the Christian Religion, and proving his Authority and Divine Commission by the miraculous healing of all forts of

Difeases among the People.

36. ¶ And when he saw a great multitude of People gathered together about him, he had Compassion on them, because they seemed to be weary and scattered, wandring for want of faithful Guides and Teachers, as Sheep having no Shepherd. They were willing to receive the Instructions of true Religion, and desirous to be directed in the way of Happiness; but the Jewish Doctors, Scribes and Pharises, had filled all things with Hypocrify and vain Traditions, and there were none who taught the People with Sincerity and Faithfulness.

37. Then Jesus said to his Disciples: The Harvest indeed is great; There is a great Number of People, that are willing and prepared to receive Instruction: But the Labourers in this Harvest are few; there are but few who are able and sitted to instruct these People, in the Ways of Righteousness and Truth.

38. Pray ye therefore to God, that he would provide skilful and faithful Ministers, to be sent forth to preach the

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Gospel through the World.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

36 ¶ But when he faw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no

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shepherd.

37 Then faith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

38 Pray y therefore the Lord of the harvest, that he will fend forth labourers into his harvest.

CHAP.



CHAP. X.

Christ's Instructions to his Apostles, at their being sent out to preach, ver. I. The Blessing of those who receive them, ver. 40.

A ND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apoflles are these; The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother,

3 Philip and Bartholomew, Thomas, and Matthew the publican, James the fon of Alpheus, and Lebbeus, whose furname was Thaddeus,

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Jefus fent forth, and commanded them, faying, Go THEN Jesus calling together his Disciples, chose out of them twelve Men, to be sent forth to preach the Gospel. And that they might do it with the greater Authority and Efficacy, he gave them Power to prove their Commission by the miraculous Works of casting out Devils, and healing all manner of Diseases.

2, 3, 4. Now the Names of the Twelve Apostles are these.

- 1. Peter.
- 2. Andrew.
- 3. James.
- 4. John.
- 5. Philip.
- 6. Bartholomew.
- 7. Thomas.
- 8. Matthew.
- 9. Another James.
- 10. Thaddæus, or Jude.
- 11. Simon the Canaanite.
- 12. Judas Iscariot,

5. These Twelve Jesus sent forth to preach the Gospel. And he gave them their Charge, saying; Do not go among any of the Gentiles or Samaritans, because the Salvation of the Gospel must first be offered to God's peculiar People,

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6, But

6 But go in the first place to the poor deluded fews, who were originally the peculiar People of God; and offer Them first, the gracious Terms of Repentance and Reconciliation.

7. Preaching to them every where as ye go; that God is now about to establish the Kingdom of the Messias, wherein he will be worshipped in Spirit and in Truth; and, instead of all external Rites and Ceremonies, will accept nothing but Repentance and fincere Obedience.

8. And to convince them that ye do not this rashly and without Authority, heal their Sick, cleanse their Lepers, raise their Dead, cast out Devils; and do all these things freely and without reward, with the fame Liberality as ye have received Power from me to do them.

9. And because the Design of this your Journey is wholly Spiritual and Heavenly, for the Instruction and Conversion of Mankind; therefore make no Provision for it of any earthly things; of Gold, or Silver, or any o-

ther Money.

10. But go just as ye are; each Man with the fame Coat, Shoes, and Staff, that he now has; * without providing any other Clothes, Shoes, or Staff; or any Bag of Provisions for the Way. For while ye are thus employed in labouring for the Benefit and Eternal Welfare of others, ye may reasonably expect to be fustained by them for the present.

not into the way of the Gentiles, and into any city of the Samaritans enter ye not.

6. But go rather to the loft sheep of the house of Israel.

7 And as ye go, preach, faying, The kingdom of heaven is at hand.

8 Heal the fick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor filver, nor brafs in your purfes:

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet itaves: (for the workman is worthy of his meat.)

11 And

^{*} Thus this Passage, where the Disciples are forbidden to provide a Staff, agrees well with Mark vi. 8. where they are permitted to take a Staff.

Chap. X.

11 And into what foever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

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12 And when ye come into an house, falute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14And who foever fhall not receive you, nor hear your words: when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I fay unto you, It shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city.

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any City or Town, enquire what Perfon dwells therein of Piety and Probity, who may probably receive the Truth of the Gospel, and be affishing to you in your preaching of Righteousness. And when ye have found such an House, accept it's Entertainment, and continue therein without removing, till you depart out of that City.

12. And when ye go first into an House, say, Peace be to it; and pray for the Blessing of God upon the whole

Family.

ing Family, God will accordingly bless and prosper it: But if not, your Prayers shall return into your own Bosom; and the Blessing, which they render themselves unworthy of, shall be redoubled

by God upon your felves.

refuse to entertain you, and shall reject your Doctrine, and despise your Words, and refuse to be reformed; when ye depart out of that House or City, shake off even the Dust of your Feet against them; declaring, that since they have wilfully rejected the last means of Salvation which God has offered them by you, ye will have nothing more to do with them, but leave them to the Judgment of God.

15. Assuredly I tell you, the Punishment that shall be inflicted on the Inhabitants of such a City, shall be more terrible in the Day of Vengeance, than that which was inflicted on the Inhabitants of Sodom. Because the Inhabitants of Sodom might have repented, if they had heard your Preaching and seen your Miracles; but these Men having rejected greater Of-

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fers of Mercy, shall be liable to a feverer Punishment.

16. ¶ And now, behold, I fend you forth as Sheep among Wolves; gentle, harmlefs, and innocent Perfons, among paffionate and cruel Men. Be ye therefore Wife and Prudent, that ye give them no just occasion of reproaching you or your Doctrine; and be meek and gentle, that ye may win those that are of good Tempers, and avoid provoking those that are bad.

can, you must expect nevertheless to be persecuted by wicked and cruel Men. Though ye be never so careful to avoid giving them any just Offence, yet merely for your continuing to preach the Gospel, they will carry you before their Magistrates, as Malesactors; and scourge you in their Synagogues, as Apostates.

18. And ye shall be brought before Governors, and Princes, and Kings, for the Gospel's sake; by which means your Innocence shall be discovered, and your Doctrine made known, even to the Gentiles and to the whole World; that they also hearing of your Doctrine and Miracles, and seeing your Simplicity, Sincerity, and Innocence, may either embrace the Truth, or be left without Excuse.

you before the Magistrates to be judged, be not sollicitous to meditate what ye shall say in your Desence, or in what manner ye shall apologize for your selves to the best advantage. For your Works and Doctrine shall be their own Vindication; and God, who by his peculiar Providence supplies you with all other Things that are necessary or convenient, will also at that Time provide for your Desence.

16 ¶ Behold I fend you forth as sheep in the midst of wolves: be ye therefore wise as ferpents, and harmless as doves.

17 But beware of men, for they will deliver you up to the councils, and they will fcourge you in their fynagogues.

18 And ye shall be brought before governours and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

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be hated of all men for my names fake: but he that endureth to the end, shall be faved.

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perfecute you in this city, flee ye into another: for verily I fay unto you, ye shall not have gone over the cities of Ifrael till the fon of man be come.

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you yourselves that shall not be so much you yourselves that shall plead your own Cause, as the Spirit of God that shall

plead for you.

tion which shall be raised against you for preaching the Gospel, will be very great and unnatural. For the Purity and Holiness of your Doctrine being utterly inconsistent with the Covetousness, and contrary to the Passions and Lusts of Men, will provoke Men incorrigibly enslaved to these Vices, to break thro all the Bonds not only of Virtue and Humanity, but even of Relation and natural Affection, to persecute and destroy you: so that even Fathers and Sons and Brethren shall kill one another, in sierceness against the Truth.

22. Nay, and the generality of Men will become your Enemies; the whole Stream of the World will run against you and discourage you. But he who notwithstanding all this Opposition shall persevere in his Faith and his Obedience to the End, and shall not be moved by these Difficulties and Persecutions to forsake his Religion and Integrity so long as he lives; shall receive the Reward of everlasting Life.

23. Nevertheless, though ye ought to bear Persecutions chearfully, and never to be overcome by them, when the Providence of God brings them unavoidably upon you; yet, if ye have Opportunity, when ye are persecuted in one City, ye may see unto another. For assuredly I tell you, ye shall not have preached through all the Cities of the Jews, before the Kingdom of Christ shall be gloriously manifested in the sinal Destruction of that Nation.

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24. And

24. And be not discontented, that ye must needs suffer Persecutions and Afflictions. For if I my self endure all manner of Reproaches, and Persecutions and Afflictions; you have no manner of reason to expect or hope to escape better. The Disciple is not greater than his Master, nor the Servant above his Lord.

25. Ought not ye to be well fatisfied, if ye meet with no worfe Treatment than I have done? If they have not spared to call me Beelzebub, and compare the Son of God to the chief of Devils; what reason can ye have to expect, that they should not deal as ill with you?

26. However, be not afraid of them. The Doctrine which you are to preach, is not fuch as that ye need through Fear to diffemble or conceal it. All things shall in time be openly and publickly made known; and then your Innocence shall be fully vindicated, and the Goodness of your Cause sufficiently made to appear.

27. Whatever therefore I tell you fecretly, do you openly declare, and what I teach you in private, That preach ye couragiously in the most publick Places, and proclaim openly to all the World.

28. And be not afraid of Men; the utmost Power of whose Malice can extend only to the killing of the Body, but your Soul they cannot hurt: But be careful above all things to obey the Will of God, who, if he be displeased, can destroy both Soul and Body in Hell.

29. If ye be constant in your Obedience to God, his Providence will watch over you in a peculiar manner; and Men shall never be able to afflict you any farther, than He shall see expedient either for your present Advan24 The disciple is not above his mafter, nor the servant above his lord.

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for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, howmuch more shall they call them of his houshold?

26 Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops.

28 And fear not them which kill the body, but are not able to kill the foul: but rather fear him which is able to deftroy both foul and body in hell.

29 Are not two fparrows fold for a farthing? and one of them shall

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Chap. X.

not fall on the ground withoutyour Father.

to joy a mena abyan-

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30 But the very hairs of your head are all numbred.

31 Fear ye not therefore, ye are of more value than many sparrows.

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chan me, is not wor-

his own housedli.

Whofoever therefore shall contels me before men, him will I confess also before my Father which is in hea-

and Johnwell after

ice, is not worthy

33 But who so ever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to fend peace on earth; I came not to fend peace, but a fword.

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tage or your future Happiness. There is not one of the smallest and meanest Creatures upon Earth, that ever dies without the Providence and Disposal of God: How much less can ve perish, without his Knowledge and Permiffion?

30. Nay, fo far from that; there is not fo much as a Hair of your Head, or any the smallest thing about you, which is not taken notice of and ob-

ferved by Providence.

31. Be not therefore afraid what Men can do unto you. Ye are of much more worth than the other Creatures upon Earth. And if nothing can happen even to the meanest of those Creatures, without the Providence and Direction of God; how much less to you?

32. Here then is a certain trial of Mens Faith and Obedience. He who notwithstanding all the Terrors and Threatnings of Perfecution, shall still fincerely persevere in his Obedience to God, and without Fear continue stedfast in the Profession of true Religion; shall be owned by me before God and Angels, as a worthy Disciple, and shall receive the Reward of eternal Life.

33. But he that for fear of Mens Hatred and Perfecution, shall renounce and be ashamed of the Profession of true Religion, or act contrary to the Precepts of it; shall be denied by me before God and Angels, as an unworthy Disciple, and shall lose the Reward of everlasting Life.

34. And do not perfuade your felves that ye may avoid this Trial. Do not think, that the World will entertain the Christian Religion in the Love and Peaceableness of it. I tell you, nay,

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but wicked Men will make it an occafion of Hatred and Quarrels.

35. Nay, to fuch a heighth will these Contentions upon the account of Religion arise, that a Man's nearest Friends and Relations shall become his bitterest and most cruel Enemies.

36. And even those of a Man's own Family, shall hate and persecute him

to destroy him.

Trial. But when things do come to this extremity, that a Man must either lose the friendship of his dearest Relations, or forsake his Religion; all earthly and temporal Considerations must yield to the one thing necessary, of securing an eternal Interest. For whoever shall prefer the Love of a Father, or Mother, or Brother, or Sister, before true Religion and Virtue; cannot be a fincere Disciple of Christ, nor be accounted worthy to be admitted into the Kingdom of Heaven.

38. And he that cannot follow me in bearing Sufferings, Afflictions, and Death; cannot be thought worthy to

partake with me in my Glory.

39. So that the Case plainly comes to this. He who to save his Life in this present time, basely complies with wicked Men by forsaking his Religion; does most truly lose it by incurring eternal Death. But he that constantly perseveres, and loses his Life in this present time, to preserve his Religion, and his Virtue; does most truly save it unto eternal Happiness.

40. ¶ With these Instructions, Go ye, and preach the Gospel through all the Cities of the Jews. He that entertains you, and hears and obeys your Words, shall be esteemed as if he re-

35 For I am come to fet a man at variance against his father, and the daughther against her mother, and the daughter-in-law against her mother-in-law.

36 And a mans foes *shall be* they of his own houshold.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth fon or daughter more than me, is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ He that receiveth we; and he that receiveth me;

me, receiveth him that fent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophets reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward.

42. And whosoever shall give to
drink unto one of
these little ones, a
cup of cold water
only, in the name of
a disciple, verily I
fay unto you, he
shall in no wise lose
his reward.

ceived me: And he that receives me, shall be accepted as if he had heard and obeyed the Words of God himself.

41. He that receives a Preacher of Righteousness, merely upon the account of his bearing that Character; without any temporal Consideration; and shall entertain, and encourage, and assist him; shall be look'd upon to have an Interest both in his Work and in his Reward. And he that shall entertain a righteous Man, merely upon the account of his being a righteous Man, without any other Consideration; shall be entitled to a Share of his Reward.

42. And whosoever shall do any the smallest Kindness, or give any the least Assistance, to the meanest of my Disciples, merely upon account of his being a Disciple, without any worldly Considerations; Assuredly I tell you, he shall by no means go unrewarded.



CHAP. XI.

Christ's Answer to John the Baptist's Question, who he was, ver. 1. Christ's Testimony of John the Baptist, ver. 7. The fews perverseness in judging of John and Christ, ver. 16. Christ's upbraiding the fewish Cities for their Impenitence, ver. 20. The Wisdom of God in revealing the Gospel to the Simple, ver. 25. Christ's Invitation of Sinners to embrace the Gospel, ver. 27.

A ND it came to pass when Jesus had made an end of commanding his twelve disciples,

1. WHEN Jesus had thus instructed his Apostles, and sent them forth to preach the Gospel; he departed, and travelled himself through many Cities

Cities of the Jews, teaching and instructing the People, and confirming his Doctrine with Signs and Miracles.

2. The Report of which Miracles spreading over all the Country, came also at length to the Ears of John the Baptist; whom Herod for his freedom in reproving his Faults, had shut up in Prison: But his Disciples were admitted to come to him in the Prison, and they acquainted him with the Fame of Jefus's Miracles. Whereupon John sent two of them to Jesus:

3. And bad them * ask him, Whether He were indeed the expected Messias, or whether they should look for

another.

4. Jesus, upon their asking this Question, worked immediately several Miracles before their Face, and then bid them judge What he was by his Works; Go, saith he, and tell John what things ye have not only heard, but also seen with your Eyes.

5. Tell him that the Blind receive their Sight; that the Lame walk; that the Leprous Persons are cleansed; that the Deaf hear; that the Dead are raised; and that poor and meek, and humble Men, have the glad Tidings of Salvation preached unto them.

6. And bleffed is he, whosoever shall not be ashamed of my Doctrine, or † discouraged by any temporal Evils

from obeying it.

he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples;

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3 And faid unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and faid unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their fight, and the lame walk, the lepers are cleanfed, and the deaf hear, the dead are raifed up, and the poor have the gospel preached to them.

6 And bleffed is he whofoever shall not be offended in me.

† Thus the word σκανδαλίζεθαι fignifies in other places; and

most evidently, Matt. xiii, 21,

7 ¶ And

^{* &#}x27;Tis probable John did this, not so much that he doubted himself of Christ's being the Messias, but to satisfy his Disciples, who it seems had some small emulation against Jesus and his Disciples; as may be gathered from Matt. ix. 14.

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departed, Jefus began to fay unto the multitudes concerning John, What went ye out into the Wilderness to see? A reed shaken with the wind?

8 But what went ye out for to fee? A man cloathed in foft raiment? behold, they that wear foft cloathing, are in kings houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

of whom it is written, Behold, I fend mymessenger before thy face, which shall prepare thy way before thee.

to you, among them that are born of women, there hath not rifen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

the days of John the Baptist, until now, the kingdom

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7. ¶ With this Answer the Disciples returned to John. And when they were gone, Jesus took occasion to speak to the People concerning John; and he said, What was it that ye went out into the Wilderness unto John to see? I presume it was not for nothing, and in mere trisling, that ye went out in such Multitudes.

8. What was it then, that ye went out to fee? Was it in expectation of feeing fome great Person, finely clothed, and appearing in great delicacy and splendor? No; The Wilderness was not a proper place, to expect such a Sight in.

out to fee? Was it in hopes to fee a Prophet? Yea verily, and a Prophet it was that ye did fee; and a much greater one too, than any of the Prophets that went before him.

10. For this was he, of whom the Prophet Malachi foretold, that he should be fent as a Tore-runner, to make ready the Way for the coming of the Messias, and to prepare Mens Hearts for the Reception of the Gospel.

the Prophets and holy Men, that ever yet appeared upon the Face of the Earth, there never was any equal to John the Baptist; nevertheless, the meanest Preacher of the Gospel in the Kingdom of the Messiah, has a greater and more excellent Office and Ministry than he.

declared openly the coming of the Messiah, and preached publickly God's Design of accepting Repentance as the Condition of the Gospel-Salvation:

And

And from that time forwards all forts of People, not only Jews but even Gentiles also, and Publicans, and the greatest Sinners, have pressed in to hear this gracious Doctrine, and to accept the Terms of Repentance and Forgiveness.

13. For till the time of John, Men had only the Guidance and Direction of the Law and the Prophets; but fince that time, the Gospel hath been begun

to be published to the World.

14. And if ye will bear that I should tell you the Truth, this John is the Person whom the Prophets foretold should appear in the Power and Spirit of Elias, to prepare the Way for the coming of the Messiah.

15. Whoever is defirous or willing to be taught and inftructed, let him ob-

ferve what I fay.

- 16. ¶ But the Men of this Generation are perverse and obstinate; and whatever we say or do, they will be sure to interpret crossly and perversely. No Arguments can persuade them to hearken to Instruction, and no manner of Behaviour can remove their Prejudices against us: But they are just like Children in a froward and peevish Humour.
- 17. For as Children in such an humour, do every thing just contrary to what their Companions desire and expect; If others laugh and play, they will be sad and sullen; if others be forrowful, they will laugh and mock: Even so the Men of this Generation cannot be worked upon either by one way of Teaching, or another.

18. For John the Baptist, when he came to preach to them, came solitary

of heaven fuffereth violence, and the violent, take it by force.

- 13 For all the prophets, and the law prophefied until John.
- 14 And if ye will receive it, this is Elias which was for to come.
- 15 He that hath ears to hear, let him hear.
- 16 ¶ But whereunto shall I like this generation? It is like unto children sitting in the markets, and calling unto their fellows,
- We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.
- 18 For John came neither eating nor drink-

drinking, and they fay, He hath a devil.

19 The Son of man came eating and drinking, and they fay, Behold, a man gluttonous, and a wine-bibber a friend of publicans and finners: but wisdom is justified of her children.

20¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee, Chorazin, wo unto thee, Bethfaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in fackcloth and afhes.

you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto in the Wilderness with great Austerity and Severity of Life, with Fasting and Abstinence, with Mortification and Self-denial: And they said, he is mad, and hath a Devil.

19. On the contrary, Christ comes to them without this Austerity, in a freer way of Conversation: And they call him a loose Person, a Glutton and a Wine-drinker, and a Companion of the worst of Men. But when the perverseness of Men has said and done all that it can, Wisdom will still vindicate it self and appear to be Wisdom, in whomsoever it be found, and in what manner soever it be exercised.

20. ¶ Then began Jesus to upbraid the Cities wherein he had worked most of his Miracles, for their invincible Obstinacy and Malice; that though he had taught them such excellent Doctrine, and proved his Authority by such undeniable Miracles, yet they could not be persuaded to repent.

21. And he faid, Wo unto you the Inhabitants of Chorazin and Bethfaida: For if God had vouchfafed to Tyre and Sidon the same Demonstrations of his Power, and the same Offers of his Mercy, that he has graciously been pleased to make unto you; they might long since have repented in all Humility.

22. Therefore I tell you, the Punishment of the Inhabitants of Tyre and Siden, shall be more tolerable than that which shall be inslicted upon you in the Day of Vengeance: Because ye have withstood greater Convictions, and rejected the Offers of greater Mercy.

23. And thou Capernaum, which art now so great, and flourishing, and proud a City; shalt be utterly destroy-

and brought to nothing. For if God had done the fame wonderful things in Sodom, that he has done in thee; it might have repented, and have escaped that dreadful Vengeance which fell upon it.

24. Therefore the Overthrow of Sodom shall appear to have been more tolerable, than that dreadful Destruction which shall be inslicted on the Inhabitants of Capernaum in the Day of

Vengeance.

ed, and faid: I return thee Thanks and Praife, O Father, the Almighty Creator and All-wife Governor of the World; for that in the infinite Wifdom of thy Divine Providence thou hast so ordered the Dispensations of thy Mercy, that the Mysteries of the Gospel, and the Means of attaining eternal Happiness, are not so much understood and embraced by the cunning, politick, and proud Men of this World, as by the modest and humble and meek.

26. Most justly, O Father, hast thou fo disposed things: For thus it became infinite Goodness and Justice to do; and thus it seemed good to the eternal Wisdom of thy All-seeing Providence.

27. Jesus added moreover, and said: The whole disposal of all things relating to the Salvation of Men, is now committed to me by God the Father. And as no one understandeth the nature of this Oeconomy, but God the Father who has sent the Son into the World; so no man can understand in what manner God the Father will be worshipped and obeyed, but the Son to whom he has committed the Discovery of his Will, and they to whom the Son shall reveal that Discovery.

heaven, shalt be brought down to hell: for if the mightyworks which have been done in thee, had been done in Sodom, it would have remained until this day:

24 But I fay unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 ¶ Atthattime Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even fo Father, for fo it feemed good in thy fight.

27 All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father, fave the Son, and he to whomfoever the Son will reveal him.

28 ¶ Com-

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28 ¶ Come unto me all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your fouls.

30 For my yoke is easie, and my burden is light.

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28. Come therefore unto me, ye that are weary of the flavery of Sin, and defirous to know how to be reconciled to God; come unto me, ye that are weary of tedious Rites and burdenfome Ceremonies, and I will teach you the most easy and acceptable way of serving God

ving God.

29. Take upon you my Religion, and become my Disciples. I will teach and instruct you, not in the ways of Pride, Haughtiness, and Cruelty; but in Meekness, Gentleness, and Mercy. And I will change a heavy and burdensome Service, to such a reasonable Obedience as every good Man must approve and rejoice in.

30. For my Religion is easy and good; and the Commandments of the Gospel are by no means grievous.

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CHAP. XII.

The Disciples plucking and eating Corn on the Sabbath-day vindicated, ver. 1. A withered Hand healed, ver. 9. A blind and dumb Man healed, ver. 22. Blasphemy against the Holy Ghost, ver. 31. Hypocrisie of the Pharisees, ver. 33. Their unreasonableness in asking a Sign from Heaven, ver. 38. Obedience the chief thing respected by Christ, ver. 46.

A T that time Jefus went on the Sabbath-day through the corn, and his difciples were an hun-

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ABOUT this time it hapned that Jesus walked through the Corn fields on the Sabbath-day with his Disciples. And as they were going, the Disciples being hungry, and knowing what they were * permitted by the Law

^{*} When thou comest into the standing Corn of thy neighbours, then thou mayest pluck the ears with thine hand, Deut. xxiii. 25.

in such case to do, plucked the Ears of Corn, and rubbing out the Corn with

their Hands began to eat it.

2. But the Pharifees, who watched all Occasions of reproaching them, obferving that it was the Sabbath-day when they did this, said to Jesus; See you not how your Disciples break the Sabbath? Why do you not reprove them?

3. Jesus answered, saying; God never designed by any positive Constitutions, such as the strict fudaical observation of the Sabbath, and the like, to put such Difficulties upon Men, as to hinder them from doing things absolutely necessary. For have ye not read how David behaved himself in a like Case?

4. Do ye not remember, how when he was hungry in a Journey, the Priest (1 Sam. xxi. 6.) gave him consecrated Shew-bread out of the Tabernacle, which in strictness none but the Priests were allowed to eat; and both David and they that were with him, eat of it? Now if David be no where blamed for doing this, why do ye reproach my Disciples for doing so small a thing, as plucking and eating a few ears of Corn on the Sabbath-day?

5. Again, Do you not remember how the Priests are by the Law, appointed to do several forts of Works in the Temple upon the Sabbath-day, and yet they are no where accused for breaking the Sabbath in so doing.

6. You will fay perhaps, this was a Case excepted, because in this Case the Priests were employed in the Temple, and about the Service of God, by God's own express Command. Very true; and if so, then the Business of

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gred, and began to pluck the ears of corn, and to eat.

2 But when the Pharifees fawit, they faid unto him, behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he faid unto them, Have ye not read what David did when he was an hungred, and they that were with him,

4 How he entred into the house of God, and did eat the shew-bread which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law how that on the fabbath-days the priefts in the temple profane the fabbath, and are blameless?

6 But I fay unto you, that in this place is one greater than the temple.

7 But

7 But if ye had known what this meaneth, I will have mercy and not facrifice, ye would not have condemned the guiltless.

8 For the fon of man is Lord even of the labbath-day.

9 And when he was departed thence, he went into their fynagogue,

10 ¶ And behold there was a man which had bis hand withered: and they Men's Salvation, which my Disciples are going upon, and my Presence, and my Permission, will much more excuse them in this fmaller Instance.

7. But befides; fince God every where declares, that he prefers Works of Righteoufness and Charity, before Sacrifices and the exacteft performance of all politive Laws and outward Ceremonies; ye have no reason to accuse my Disciples, for being so intent upon Works of greater Importance, as not to have made provision for a strict Obfervation of the Sabbath in it's Pharifaical and utmost Rigour.

8. Especially it being evident of the Sabbath in particular, that having been instituted for the use and relief of Man, and not to be a hindrance to him in the performance of Moral Duties; it may in Cases of necessity be dispensed with by † any Man, and much more have it's Rigour relaxed by + me.

9. ¶ One another Sabbath-Day, Jefus entred into the Synagogue; and then there offered it felf an occasion of confirming the fame Doctrine by a Miracle in the Synagogue, which he had before preached in the Fields.

10. For there happened to be in the Synagogue a Man having a withered Hand; and the Jews still watching

+ + Since on the one hand the Phrase Son of Man cannot without harshness be understood of any other than Christ; and since on the other hand some Expositors not without great Arguments, (and especially from the parallel place, Mark ii. 27.) conceive it in this Passage to mean only Man in general; I have therefore endeavoured in the Paraphrase to express both Senses.

See Luke



for somewhat whereof they might accufe Jesus, observed him and + asked whether he would think it lawful to heal the Man on the Sabbath-day.

11. But Jesus said to them, Who is there among you so strict and scrupulous an Observer of the Sabbath, as that if but a Beaft of his should by any Accident come in danger of it's Life, or of any great Mischief, he would not immediately relieve it, though it were

on the Sabbath-day?

12. If then the fear of the loss of a Beaft, be accounted by you a sufficient Excuse for breaking the Sabbath; how much more ought an act of Charity towards a Man, to be preferred before all ceremonious Observances? So that, even your selves being Judges, it is lawful to do Acts of Righteousness and Charity upon the Sabbath-day.

13. Then Jesus bad the Man stretch out his Hand; and it's Strength immediately returned to it, and it became

found as the other.

14. Upon this, the Pharisees went out; and being filled with Rage and Indignation against Jesus, they consulted among themselves how they might

destroy him.

15. But Jesus knowing their Defigns, and because his Time of Suffering was not yet come, retreated from thence with his Disciples into a private Nevertheless the Multitude, discovering whither he went, followed him; and he healed all their Diseases and Infirmities.

asked him, saying, Is it lawful to heal on the fabbathdays? that they might accuse him.

11 And he faid unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the fabbathday, will he not lay hold on it, and lift it out?

12 How much then is a man better than a fheep? wherefore it is lawful to do well on the fabbath-days.

13 Then faith he to the man, Stretch forth thine hand: and he stretched it forth, and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy

15 But when Jefus knew it, he withdrew himfelf from thence: and great multitudes followed him, and he healed them all,

16 And

⁺ By their διαλογισμοί, their mutterings one to another. Luke vi. 8.

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16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my fervant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

20 A bruifed reed fhall he not break, and fmoaking flax fhall he not quench, till he fend forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, infomuch that the blind and dumb both spake and saw.

23 And all the people were ama-

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16. Yet because he was not willing to make any more Disturbance, and to enter into more Contentions with the Pharisees; but desired to discharge his Office quietly, and to heal and do good to all Men without much noise; therefore he commanded the People not to make him known.

17. And thus was fulfilled that Pro-

phecy of Esaias (Isai. xlii. 1.)

18. Behold, my fervant, whom I have chosen; my beloved, in whom my Soul is well pleased. I will put my Spirit upon him; and he shall preach true Religion, not only to the People of Israel, but to the Gentiles also.

19. And this he shall do in all Meekness, Gentleness, and Humility; without Contention and Noise, without Tumult

and Disturbance.

20. He shall not with rigour and severity destroy those that are weak and fallen, but shall with mercy and gentleness recover and reform them; till by his meekness and goodness he shall cause true Religion to be spread triumphantly over all the World, and be established for ever.

21. Insomuch that even the Gentile World shall be converted by his Doctrine, and publickly profess his Name and Reli-

gion.

22. ¶ After this, the People brought to Jesus a Man possessed with a Devil, and so miserably afflicted, that he was deprived of the Use both of his Eyes and his Tongue. And Jesus cast out the Devil, and healed the Man; and immediately he that had been blind and dumb, both spake and saw.

23. At which Miracle the People were exceedingly furprized, and faid;

3 Cer

Certainly this Man must be the Meffiah.

24. But the Pharisees, who were hardened against all Conviction, when they heard the People thus talk, said within themselves: No; This Man, who is a breaker of Sabbaths and a despiser of our Traditions, cannot act by Divine Power and Authority; but it must be by Confederacy with the Prince of the Devils, that he thus casteth out Devils.

Thoughts, faid; With what perverseness do you now reason among your
selves! For whatever is done by Confederacy with evil Spirits, must be something that promotes the Interest of Evil
Spirits and the cause of Wickedness,
and not any thing directly contrary
thereto: Unless you will imagine that
any Kingdom or Society, can be supported by Quarrels and Divisions within it self.

26. If therefore casting out Devils, and that in Confirmation of a Doctrine directly contrary to the Interest of evil Spirits, be a thing not to be done by Confederacy with those Evil Spirits; then nothing can be more absurdly malicious, than this your Accusation of me.

27. But besides; your own Countrymen and Relations have sometimes undertaken to cast out Devils, and yet ye never accused them of Confederacy with evil Spirits: What reason have ye then to accuse me thereof, who have never cast out Devils by any worse means, or to serve any worse purpose? So that either these your own People must condemn you of Partiality and unjust Judgment, or else ye must needs acknow-

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zed, and faid, Is not this the fon of David?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against it self, is brought to desolation: and every city or house divided against it self, shall not stand.

26 And if Satan cast out Satan, he is divided against himfelf; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But

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ledge that I cast out Devils by a Divine Power.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

28. And now if the thing it felf be apparent, and ye cannot without extream Unreasonableness and the utmost degree of Malice deny it, that what I do is by the immediate Power of God; then here is a convincing Proof, that I am truly fent from God, that I act by his Commission, and that the Doctrine which I preach is for the establishment

of his Kingdom.

29 Or else, how can one enter into a strong mans house, and spoil his goods, except he first bind the ftrong man? and then he will spoil his house.

29. For as one's entring into a strong Man's House, and forcibly dispossessing him of his Goods, is an evident Proof, that he who fo enters, is stronger and comes with greater Authority than he that had the first Possession: So my breaking the Power of Devils, by casting them out of the Bodies, and destroying their Dominion over the Minds of Men, is an undeniable Demonstration of my being fent by a Power and Authority greater than theirs.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

30. When two great Powers are at irreconcilable Enmity against each other, even he that only forbears joining with one fide, is thereby reputed to be against it: * How much more therefore ought I, who have actually done fo many things towards destroying the Power and Kingdom of the Devil, to be believed to act really in opposition to him? And * he that shall not join with me in this great Work, shall be looked upon to be against me.

F 4

31. ¶ Since

^{* *} This Verse being capable of two Senses, whereof it is not easy to determine which was principally intended by our Saviour, I have endeavoured in the Paraphrase to express both.

as is possible, that the Works which I do, are by the Authority of God, and by the Power of his holy Spirit; I tell you, whosoever shall resist this Conviction, by such a degree of Malice as ascribing these Works to the Power of the Devil, God will not afford to such a Man any surther Conviction; so that though all other Sins and Blasphemies whatsoever may be repented of and forgiven, yet he that shall be guilty of this, shall never have granted him any surther means of Repentance and Forgiveness.

32. All other Sins, I fay, may be forgiven: Even he that speaks against me, and is not convinced by my preaching, may yet afterwards be convinced by the Power of the Holy Ghoft, and repent and be forgiven. But he that shall obstinately resist this last Means of Conviction, which God has thought fit to make use of for the Conversion of Mankind, and shall maliciously revile the most evident Operations of the Spirit of God; fuch a one has no further Means left, by which he might be convinced and brought to Repentance, and consequently he can never be forgiven.

33. ¶ In vain do ye Pharisees pretend to Holiness and Sincerity of Heart, while ye suffer your Mouths to utter such Blasphemies. For as a Tree is known by it's Fruit, so a Man's Words are Signs of the Disposition of his Heart. Either therefore forbear blaspheming, or else pretend not to Religion at all, with which such Behaviour is utterly inconsistent.

34. But indeed it is impossible ye should speak otherwise than Evil. For

31 ¶ Wherefore I fay unto you, All manner of fin and blasphemy shall be forgiven unto men: but the blasphemy against the boly Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye,

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ye, being evil, speak good things? for out of the abundance of the heart the mouth

fpeaketh.

35 A good man out of the good treafure of the heart, bringeth forth good things: and an evil man out of the evil treafure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the Scribes and of the Pharifees answered, saying, Master, we would see a sign from thee.

39 But he anfwered and faid to
them, An evil and
adulterous generation feeketh after a
fign, and there shall
no fign be given to
it, but the fign of
the prophet Jonas,

ye are a perverse and malicious Generation of Men, and the Thoughts of Mens Hearts will discover themselves by their Words.

35. A good Man, whose Thoughts and Designs are good, will utter good Things: And a wicked Man, whose Thoughts and Designs are wicked, will

utter evil Things.

36. And do not think that Mens Words are a light thing, and pass unheeded in the fight of God. I tell you, there is no falsity or evil Word, that a Man speaks, so trivial, which shall not be examined and have it's regard in the exactness of the Divine Judgment; how much more shall Revilings and Blasphemies be accounted for?

37. For not only by Mens Actions, but also by their Words, shall their State be determined; and Judgment accordingly be passed upon them.

38. ¶ Then some of the Jewish Doctors and Pharisees spake to Jesus, saying; Master, we are not satisfied with the Works you have yet done; we desire you would call for some miraculous Sign from Heaven, which may demonstrate you to be sent from God, and to act by his Power and Commission.

39. But Jesus knowing their Obstinacy and Malice, answered them thus. Ye are a perverse and degenerate Generation of Men: I have already worked many and great Miracles, and ye believe me not; Ihave done many wonderful Works in your Sight here on Earth, and now nothing will satisfy you but a Sign from Heaven. I tell you, God will not vouchsafe any more Signs to this Generation: but only one such Sign as was that of the Prophet Jonas, to render them inexcusable.

40. For as Jonas, after having been three Days buried in the Sea in the Belly of the Whale, was cast up again alive: So Christ, after he shall be killed and buried in the Earth, shall on the

third Day be raifed again.

41. And then this Generation shall, by being compared with the People of Nineveh, appear to be most justly condemned to utter Destruction. For when the Men of Nineveh were preach'd to by Jonas, who was a Stranger, and but a mean Person; who continued among them but three Days, and worked no Miracles to confirm his Mission; they yet hearkned to him and repented. But this Generation, tho' they have Christ himself sent to preach to them; tho' they hear his Doctrine, and fee his Miracles; tho' they wonder at the Authority and Plainness with which he teaches, and are aftonished at the Power by which he acts; yet they are not by all these things brought to Repentance.

42. Again, this Generation shall, by being compared with the Queen of Sheba, appear to be most justly condemned and destroyed. For she having heard afar off the Fame of Solomon's Wisdom, took a very long Journey to go and see and admire it: But the Men of this Generation, having a Teacher of far greater Wisdom and Knowledge, offering himself to instruct them in their own Streets, yet despise and reject him.

43 & 44 & 45. I will tell you therefore by an eafy Similitude, what shall be the Case of the Men of this Generation, and how they shall be dealt with. As an evil Spirit, when he is cast out of a Man, wandreth through the World, and not meeting with En-

40 For as Jonas was three days and three nights in the whales belly; fo shall the son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rife in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

42 The queen of the fouth shall rife up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

43 When the unclean fpirit is gone out of a man, he walketh through dry places, feeking reft, and findeth none.

44 Then

I will return to my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he and taketh with himfelf feven other spirits more wicked than himfelf, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren flood without, defiring to fpeak with him.

47 Then one faid unto him, Behold thy mother and thy brethren stand without, defiring to speak with thee.

48 But he anfwered and faid unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his dis-

tertainment elsewhere, returns to the fame Man again; and if he finds him disposed and fitted to receive him, enters into him again, and brings alfo many other evil Spirits with him; fo that the state of that Man becomes ten times worse than it was at first: Even fo shall it be with the Men of this Generation. Ignorance, Superstition and Malice, like fo many evil Spirits, have by the preaching of the Gospel begun to be in some measure dispelled from amongst them; But meeting with less Entertainment even in the Heathen World than among the Fews, and finding the Hearts of these Men still prepared to receive and entertain them, they return into them again, and filling them with more incurable Wickedness and Impenitence than ever, fit them for a most dreadful and exemplary Destruction.

46. ¶ While Jesus was discoursing these things, his Mother and some other of his nearest Relations, hoping (as it should seem) to draw him away from the Dangers which he exposed himself to, came and desired to speak

to him.

47. But not being able to get near him for the Crowd of People, one that stood night told him, that his Mother and other Relations waited to speak to him.

48. But Jesus answered him and said; Who are they, whom ye call my Mother and Brethren? Do ye think that I esteem of People by nearness of Blood, by an earthly Relation or Affections?

49. And pointing towards his Difciples, he added, and faid; No: But these

these are they, whom ye ought more properly to call my Relations.

50. For whoever shall hear the Word of God, and believe and embrace and obey it; these are the Persons, whom I look upon as my truest Friends and Relations, and esteem them as my Mother and Brethren and Sisters.

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ciples, and faid, Behold my mother, and my brethren.

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.



CHAP. XIII.

The Parable of the Sower, ver. 1. Why Christ spake in Parables, ver. 10. Parable of the Tares, ver. 24. Of the Mustard-Seed, ver. 31. Of the Leaven, ver. 33. The Explication of these Parables, ver. 19. and 34. Parable of the hidden Treasure, ver. 44. Of the Pearl, ver. 45. Of the Fishing-Net, ver. 47. The Use and Application of them to the Disciples, ver. 51. Christ despited in his own Country, ver. 53.

1. A BOUT this time, Jesus being teaching in the House, and finding that he wanted room, went out to the side of the Lake, and there he sat and taught the Peoplé.

2. And when the Multitude of People, that came together to hear him, grew so great that they pressed one another, he went into a Boat that he might be the more conveniently seen and heard, and the People stood upon the Shore before him.

3. And because there were but sew among them, that were able to comprehend, or prepared and worthy to hear the whole Truth fully declared to them, therefore he instilled things into them

THE fame day went Jesus out of the house, and fat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and fat, and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow.

4 And

to And devide fell

been compale charges

4 And when he fowed, fome feeds fell by the way-fide, and the fowls came and devoured them up.

Charles Marie

which the board has

5 Some fell upon flony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the fun was up, they were fcorched; and because they had not root, they withered away.

by degrees, and taught them by the way of Comparisons or Similitudes. And first he compared the preaching of the Gospel, to a Husbandman's fowing Corn in his Field; to show them, that as the same Seed produced better or worfe Corn, according as it was fown in better or worfe Ground; fo the preaching of the Doctrine of Christianity had more or less effect upon the Lives of Men, according as it was heard and received by Men of honest and well-disposed Hearts, or by those of an evil and contrary Disposition. A Husbandman, faith he, went out to sow bis Ground: Thus the Preacher of the Gospel scattereth his Instructions, and as it were fows the Precepts of true Religion, in the Hearts of his Hearers.

4. And while he was sowing, some of the Seed fell upon the beaten Road, and never entring at all into the Ground, was pick'd up by the Birds. Thus the Doctrine of the Gospel is heard by some, who never consider and meditate upon it at all; but as they heard it carelessly and without regard, so the next trivial business that either the Devil or the World puts into their Thoughts, causes them imme-

diately to forget it.

5, & 6. Again, some other of the Seed fell upon rocky Ground, where the Earth being very shallow, it sprung up indeed quickly; but having no depth of Root, as soon as the Sun shone hot, it withered away: Thus some others hear the Doctrine of Christianity, who receive it indeed, and consider it also, and make Resolutions to obey it; but not having a settled sirmness and constancy of Mind, they are overcome

by Temptations, especially in Persecution, and fall away from God.

among Weeds and Thorns, which sprung up with the Corn, and overgrew it, and killed it. Thus the preaching of the Gospel is heard by others, who also receive it and entertain it; but their Minds are so taken up with the Covetousness, Cares, and Pleasures of the World, that it hath little or no Effect upon their Lives and Conversations.

8. Lastly, Some other of the Seed fell into good ground, which brought forth Gorn proportionably to the goodness of the Soil, some more plentifully, some less: Thus some others hear the Doctrine of true Religion; who being of good and honest and well-disposed Tempers, believe, embrace and obey it, and show the Effects of it in the Holiness of their Lives; according to the different degrees of the Goodness of their Tempers, and of the sirmness of their Resolutions, making smaller or greater Improvements in Virtue.

9. He that is capable and defirous of being instructed, let him attend and

observe what I say.

Jesus spake unto the People, without applying or giving the Explication of it. And when he was alone his Disciples asked him, why he taught the People, only by way of Similitudes, without giving them the Explication.

you indeed may have all the Truths, that concern the State of the Gospel and the Kingdom of the Messiah, clearly and fully explained to you, yet the

7 And fome fell among thorns: and the thorns fprung up and choaked them.

8 But other fell into good ground, and brought forth fruit, fome an hundred-fold, fome fixty-fold, fome thirty-fold.

9 Who hath ears to hear, let him hear.

to ¶ And the difciples came and faid unto him, Why fpeakest thou unto them in parables?

and faid unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For

mixt Multitude are not capable nor worthy of fuch a thing.

12 For whofoever hath, to him shall be given, and he shall have more abundance: but whofoever hath not, from him shall be taken away, even that he hath.

13 Therefore speak I to them in parables: because they feeing, fee not; and hearing, they hear not, neither do they

understand.

14 And in them is fulfilled the prophecy of Esaias, which faith, By hearing yeshallhear, and fhall not understand: and seeing ye shall see, and shall not perceive.

15 For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should fee with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.

12. For they who with honesty and implicity receive Instruction; and improve those Advantages which God hath already given them, to the purposes of Religion and the increase of Virtue, as you do: Such Persons indeed shall have * more Instruction and greater Assistances, continually afforded them. But they who make no use of that Instruction which is given them, and improve not those Advantages which they already have; as a great part of these common Hearers do not: Such Persons, as they are not capable, so neither shall they be accounted worthy of more Instruction or greater Advantages.

13. Therefore I speak to them in Parables; that because by seeing the greatest Miracles they have not been convinced, and by hearing the plainest Doctrines they would not be made to understand; all those may yet continue Ignorant, who will not take pains to confider, and fearch out the Truth.

14. And thus in these People is most exactly fulfilled that Prophecy of E-Saias; (Isa. vi. 9.) Ye hear indeed, but understand not: and ye see indeed, but

perceive not.

15. For the Hearts of this People is fat, and their Ears heavy, and their Eyes shut; so that they see not with their Eyes, nor hear with their Ears, nor understand with their Heart, to be converted and healed.

16. But

^{*} Mark iv. 24. Unto you that hear, shall more be given.

16. But as for you my Disciples, blessed are ye; because ye are convinced by what you see, and are desirous to understand what you hear: Therefore has God thought sit to reveal to you the whole Truth, and to make known to you the Mysteries of his Kingdom:

17. And how great a Bleffing indeed this is, ye may judge from hence; that the Patriarchs and Prophets and holy Men of old, were defirous to fee and hear those things which ye now fee and hear, but were not permitted. To them God vouchfafed to foreshow these things only in Shadows and afar off, which to you he now reveals clearly and plainly.

18. You therefore may hear the full Sense and Explication of the Parable.

Sower was to be understood the Preacher of the Gospel; and by the Seed, the Doctrine of true Religion. That by That sown in the common Road, were meant, those who heard this Doctrine, but regarded it not, neither remembred it at all.

fhallow Earth upon a Rock, were meant those who heard indeed the preaching of the Gospel, and gladly received it also, and made Resolution to obey it; but for want of Constancy and Firmness in those Resolutions, in time of

The second will retook and

16 But bleffed are your eyes, for they fee: and your ears, for they hear.

17 For verily I fay unto you, that many prophets, and righteous men have defired to fee those things which ye fee, and have not feen them: and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the fower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was fowed in his heart: this is he which received feed by the way side.

20 But he that received the feed into flony places, the fame is he that heareth the word, and anon with joy receiveth it.

21 Yet hath he not root in himfelf, but dureth for a while; for when tribulation or perfecution arifeth because

of

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of the word, by and by he is offended.

22 He also that received feed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that received feed into the good ground, is he that heareth the word, and underflandeth it: which also beareth fruit, and bringeth forth, some an hundredfold, some fixty, some thirty.

24¶Another parable put he forth, unto them, faying, The kingdom of heaven is likened unto a man which fowed good feed in

his field;

25 But while men flept, his enemy came and fowed tares among the wheat, and went his way.

26 But when the bladewas fprung up, and brought forth fruit, then appeared the tares also. St MATTHEW.

Temptation and Persecution fell away.

22. That by that sown among Weeds and Thorns, were meant those who also heard and received the Doctrine of Christianity; but through the Cares and Covetousness and vain Pleasures of the World, made no Improvements in Religion and Virtue.

23. And lastly, That by that sown in good Ground, were meant those who heard the Doctrine of true Religion and understood, and practised it; and became in their several degrees truly and sincerely

Religious.

Jefus spake also another Parable to the People, and said: A certain Husbandman sowing good Seed in his Ground: Thus Christ sendeth forth good Men into the World, to constitute his Church, and to grow up together in one Body

in Holiness and Righteousness.

Enemy came, and fowed Tares among the Wheat, and went away. Thus while the Servants of Christ are less watchful than they ought, the Devil sends among them false Apostles and false Teachers, and wicked Men; who for some time lie hid under the veil of Hypocrisy, infinuating themselves into weak Men by specious false Doctrines.

26. But when the Corn grew up, and bore fruit, then the Tares also discovered themselves. Thus in process of time, when Trials and Persecutions come on, and good Men distinguish themselves by the fruits of Patience and Virtue; then the Hypocrites also discover themselves, by their indirect Practices, or open deserting the Truth.

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27 & 28. Then some of the Husband-man's Servants came to him and told him, that Tares were grown up among his Wheat, and asked him if they should go and weed them out: Thus good and well meaning Persons, when they see Hypocrites and evil Men in the Church, wish that they could all be cast out, and that the Church might consist only of sincere Members.

29 & 30. But the Husbandman answered, No; Lest while ye are weeding out the Tares, ye pluck up also the Wheat with them; But let them alone till Harvest, and then I will order my Reapers to pick out the Tares first and burn them, and then gather the Wheat into my Barn: Thus God has not made Provision to have all forts of evil Men cast out of the Church, lest weak and good Men should suffer with them; neither doth he always in this World fend publick Judgments upon the Wicked, left the Innocent be involved in the Calamity together: But at the end of the World, he will by his Angels feparate the good and fincere Men from the Wicked and the Hypocrites; and then he will exactly reward the one, and punish the other.

grain of Mustard-seed; which when it was sown, was one of the least of Seeds; but when it grew up, it became a spreading Tree, big enough for the Birds to build their Nests in it's Boughs: Thus the Gospel of Christ at it's first appearing, seems mean and contemptible, received only by a few, and those mean Persons: But in time it shall be spread over all the Earth; And That Doctrine

27 So the fervants of the housholder came, and faid unto him, Sir, didst not, thou fow good feed in thy field? from whence then hath it tares?

28 He faith unto them, An enemy has done this. The fervant faid unto him, Wilt thou then that we go and gather them up?

29 But he faid, Nay: left while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, faying, The kingdom of heaven is like to a grain of mustard-feed, which a man took and fowed in his field.

32 Which indeed is the least of all feeds: but when it is grown, it is the greatest amongst herbs, and becometh

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becometh a tree: fo that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the soundation of the world.

36 Then Jesus fent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and faid unto them, He that soweth the good seed, is the Son of man:

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which the Jews now despise and reject, shall be embraced and flourish among all the Nations of the Gentiles.

33. ¶ Also he spake another Parable to the same import, saying; A Woman took a little Leaven, and covered it up in three Bushels of Meal; and when it had lain there a while, the whole had received the tincture of the Leaven throughout: Thus the Religion of Christ, which now begins to be taught amongst Men, shall, by the Power and Evidence of Truth, spread it self in time through all the Nations of the World.

34. ¶ All these Parables did Jesus speak to the People, telling them the bare Similitude only, without adding the Explication.

35. So that hereby he literally fulfilled that Saying of the Prophet, Pfal. lxxviii. 2. I will open my mouth in Parables; I will utter dark Sayings of old.

36. But when the Multitude were dismissed he entred into a House with his Disciples; and there they desired him to explain to them what was meant by the Parable of the Tares springing up among the Wheat.

37. And then he told them, how by the Husbandman was meant Christ, or any other Preacher of the Gospel under him.

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38. That

38. That by the Field, was to be understood the World; by the good Seed sown in the Ground, good Christians, or true and sincere Members of the Church of Christ; and by Tares springing up among the Wheat, wicked Men and Hy-

39. That by the Enemy who fowed the Tares, was meant the Devil; by the Harvest, the Day of Judgment; and by the Reapers, the Angels of God.

pocrites crept into the Church.

40. Lastly, That as in the time of Harvest the Tares were pickt out from among the Wheat, and cast into the Fire and burnt:

41 & 42. So at the Day of Judgment, Christ should send out his Angels; and they should separate all wicked Men and Hypocrites, and false Teachers, and impenitent Sinners, from among good and sincere Men; and should cast them into Hell, the place of the execution of God's final Vengeance, where they should be tormented for ever with fruitless Repentance and never-ceasing Woe.

43. And then, added he, shall the righteous be crowned with immortal Glory; and shall enjoy unspeakable Happiness in the presence of God. Whoever is capable and desirous to be instructed, let him observe what I say.

Parable, and faid; As a Man that findeth a great Treasure in the Field, goeth with much joy, and selleth all that he hath, and buyeth that Field: So true Religion and Piety is such a Treasure, for the attainment of which a Man ought to be willing to part with all things in the World.

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38 The field is the world: the good feed are the children of the kingdom: but the tares are the children of the wicked one:

39 The enemy that fowed them, is the devil. The harvest is the end of the world: and the reapers are the angels.

40 As therefore the tares are gathered and burnt in the fire: fo shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity:

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof, goeth and felleth all that he hath, and buyeth that field.

45 Again,

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45 Again, the kingdom of heaven is like unto a merchant-man, feeking goodly pearls:

46 Who when he had found one pearl of great price, he went and fold all that he had and

bought it.

47 ¶ Again, the kingdom of heaven is like a net that was cast into the sea, and gathered of every kind.

48Which when it was full, they drew to shore, and sat down, and gathered the good into veffels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among

the just.

50 And shall cast them into the surnace of sire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? they say unto him, Yea, LORD.

52 Then faid he unto them, There-

45 & 46. ¶ Again, As a Man that trades in Pearls, when he meets with one of exceeding great value, readily fells all the rest that he has, to buy that: So the Virtue and Happiness of the Gospel is a Jewel of such Price, that whoever really searches after his chief Good, ought to be willing to quit all earthly Enjoyments, rather than come short of this.

47 & 48. ¶ Again: As a Net cast into the Sea, catcheth all sorts of Fish, good and bad together; but when it is drawn to the shoar, then the Fishermen separate them, and preserve the good,

and cast away the bad:

49 & 50. So by the Preaching of the Gospel there is gathered together a visible Church upon Earth, consisting both of good and bad Men, sincere Christians and Hypocrites together; But at the end of the World, God shall by the Ministry of his Angels separate the Good from the Evil; and then the one shall be rewarded with eternal Life, and the other punished with everlasting Destruction.

51. ¶ When Jesus had finished these Parables, he asked his Disciples; Do ye understand all these things that I have taught you? They answered; Yes,

Lord.

52. Then he faid; Ye must take care therefore so to lay up these my Doctrines in your Minds, that ye may be throughly qualified to be Preachers of the Gospel, and be able upon all Occasions to bring forth out of your Memory, as out of a well-furnished Store-house, Instructions suited to Perfons of all Capacities.

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53 & 54,

53 & 54. ¶ After this, Jesus departed and returned into his own Country; and there he preached in their Synagogues with so much Wisdom and Authority, that those who knew the meanness of his Family, and the poorness of his Parents, were astonished and said, How comes this Man by all this Knowledge and Power?

55 & 56. Is not his Father a Carpenter? And do we not know his Mother and all his Relations? plain and mean Perfons? People of no Learning, Power or Authority? How then comes this Man to pretend to fuch Wisdom, and

to do fuch mighty Works?

57. Thus they despised and slighted him for the meanness of his Parentage, and rejected his Doctrine out of prejudice to his Person. But Jesus upbraided them for these unreasonable Prejudices, faying: A Prophet is no where likely to be undervalued and difrespected, fo much as among his own Countrymen and by his nearest Relations. For these Men judging of things only by temporal Confiderations, and despifing a Man's former meannefs, and envying his present Honour, are therefore apt to reject him and disbelieve his Doctrine; But Strangers, acknowledging the Divine Power by which a Prophet acts, and admiring the excellency of the Doctrine which he preaches, will receive him, and honour and believe him.

58. For this reason Jesus worked but sew Miracles in his own Country: Because there, Men by their unreasonable Prejudices and Unbelief, were become uncapable of being benefited by his Divine Doctrine, and unworthy of

fore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an housholder, which bringeth forth out of his treasure things new and old.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their fynagogue, infomuch that they were aftonished, and faid, Whence hath this man this wifdom, and these mighty works?

55 Is not this the carpenters fon? is not his mother called Mary, and his brethren James, and Joses, and Simon, and Judas?

56And his fifters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works works there because of their unbelief.

being convinced by any great Miracles.



CHAP. XIV.

Herod's Opinion of Christ; and the History of John Baptist's Death, ver. 1. Five thousand Men fed with five Loaves and two Fishes, ver. 13. Christ and Peter's walking upon the Sea, ver. 22. Many Sick healed at Genesaret, ver. 29.

A T that time Herod the tetrarch heard of the fame of Jesus,

2 And faid unto his fervants, This is John the Baptist, he is rifen from the dead, and therefore mighty works do shew forth themfelves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For John faid unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared 1. BY this time the Fame of Jesus's Doctrine and Miracles, had reached the Ears of Herod, who was Governour of Galilee, and Son of that Herod who had slain the Children in Bethlehem.

2. And when he heard of Jesus, and how People talked variously concerning him, some judging that he was Elias, others that he was feremias, and others otherwise; Herod himself said, surely this is fohn the Baptist, whom I beheaded; he is risen again from the dead, and therefore these wonderful Works are wrought by him.

3 & 4. For this Herod had apprehended John the Baptist, and put him in Prison, and beheaded him there; and the Occasion of his doing it, was this: Being desirous to marry Herodias his Brother Philip's Wife, John had freely told him that it was not lawful for him to have her

to have her.

5. Hereupon he grewvery angry with John, infomuch that he almost resolved to have killed him. But the persuasion which he had in his own Con-

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fcience concerning John's Holiness, and the fear which he had lest the People (who all believed John to be a Prophet) should be enraged at his Death and fall into an Uproar, restrained him from

doing it.

6 & 7. Thus John, though he was cast in Prison, had yet his Life preserved. But on a certain time, when Herod was feasting upon his Birth-day with the Court, it happened that the Daughter of Herodias dancing before him pleased him so extremely, that he swore rashly he would give her whatever she desired, though it should cost

him even half his Kingdom.

8. And hence arose the occasion of John's death. For the young Woman not knowing what was fittest for her to desire of the King, went to her Mother Herodias to ask her Advice; who finding that she had now a fair Opportunity of executing her Revenge upon John, for having opposed her Marriage with Herod; bad her Daughter desire of the King, that John might be slain. Accordingly the young Woman comes in and desires, that he would make her a Present of John Baptiss's Head.

9. At this Request the King was surprized and greatly troubled; For the Opinion which he himself had of John, and which he knew that the People also had concerning him, did yet restrain his Passion and Cruelty. However, because he had solemnly sworn to her, and that in the presence of his whole Court, he

resolved at last to gratify her.

Prison, he caused John to be beheaded; and the Head was brought, and presented to the young Woman; and she carried it to her Mother.

the multitude, because they counted him as a prophet.

6 But when Herod's birth day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promifed with an oath, to give her whatfoever she

would ask.

8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was forry: nevertheles for the oaths fake, and them which fat with him at meat, he commanded it to be given her.

10 And he fent and beheaded John in the prison.

vas brought in a charger, and given to the damsel: and she brought it to her mother.

12 And

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12 And his Difciples came, and took up the body and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it, he departed thence by ship into a desart place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, faying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus faid unto them, They need not depart, give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

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of John, hearing of his death, went and fetched away his Body, and buried it; and when they had so done, they came and gave Jesus an Account of the

whole Story.

13. ¶ When Jesus heard this, he departed from the place where he was, and went by Water into a Desart privately with his Disciples. But it was not now possible for him to hide himself from the diligent Enquiry of the People: For they sought him out, and, being neither discouraged with the dissiduality of the way, nor with the want of Provisions in the Desart, went round about after him on foot.

14. Jefus therefore feeing a great Multitude gathered together after him, and being pleased with their Faith and Diligence, took pity on them, and healed as many as were weak and sick-

ly among them.

15. But when the Evening drew near, his Disciples (not yet sufficiently instructed by all the Miracles they had seen, to have a right understanding of Jesus's Power and Wisdom,) began to put him in mind, that the place being Desart and the Night approaching, it was time to send away the People, that they might go into the neighbouring Towns, and buy themselves Provisions.

16. But Jesus, knowing his own Divine Power, and resolving to work a Miracle for the benefit of those People, said; Nay, it is not necessary nor convenient to send them away thus fasting: But do ye entertain them here in this

place.

17. They faid unto him, we have no Provision for so great a number of Peo-

ple: Nay, we have no more amongst us in all, than five Loaves of Bread, and two small Fishes.

18. Jefus wondring at the flowness of their Understanding, that they should not yet call to mind his former Miracles, and consider what he was able to do; bad them bring to him what Victuals they had, how little soever it

might be.

19. Then commanding the people to fit down in feveral Companies upon the Ground, he took the Bread and Fish in his hands; and when he had given Thanks to God and blessed them, he brake and gave them to his Disciples, and the Disciples distributed them to the Multitude.

of the People that did eat, was not less than five thousand Men besides Women and Children, yet such was the efficacy of the Divine Power evidenced in the wonderful Increase of the Bread and Fish upon Christ's giving his Blessing, that not only all this Multitude had enough and were satisfied, but there remained moreover as many Fragments, as, when they were gathered up, filled twelve Bread-baskets.

ordered his Disciples to go into a Boat; and though they were very unwilling to go without him, yet he intending to try them with another Miracle, commanded them to row over the Lake before-hand, and leave him behind to dismiss the People.

23. Accordingly, when the Difciples were gone, he fent away the Multitude; and after that, he went up to pray upon a Hill, and there continued

alone till Night.

18 He faid, bring them hither to me.

19 And he commanded the multitude to fit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments thatremained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he fent the multitudes away.

23 And when he had fent the multi-tudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But

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24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jefus went unto them walking on the fea.

26 And when the disciples faw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.

28 And Peter anfwered him and faid, Lord, if it be thou, bid me come unto thee on the water.

29. And he faid, Come. And when Peter was come down out of the ship, he walked on thewater, to go to Jesus.

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24. During which time, the Disciples were gotten into the midst of the Lake; where, the Wind coming contrary, and a Storm arising, they were tossed up and down by the Waves, not without fear of being lost; Jesus suffering them to be alone in this Danger, that he might inure them to Hardships, and teach them to rely without distrust in the greatest Extremities upon the Providence of God.

25. However, when they had toiled the greatest part of the Night, Jesus took pity on them; and knowing in his Wisdom when they had been sufficiently tried by this danger, he came to them towards Morning, walking upon the Lake.

26. But when the Disciples saw him walking upon the Water, and had not yet Light enough to know who he was, they were affrighted, thinking him to be a Spirit or Apparition; and not knowing what to do, they cried out for fear.

27. But Jesus, not willing to keep them any longer in a Fright, spoke to them, and told them who he was, and bad them take Courage, and not be afraid.

28. Then, knowing his Voice, they began to come to themselves: And Peter, who was forwardest upon all Occasions to make proof of his Faith, said; Lord, if it be you, give me leave to come out, and walk upon the Water with you.

29. Jesus, knowing the Infirmity of his too forward Confidence, and being willing to take occasion at the same time to reprove his Weakness and to confirm his Faith, bad him come down out of the Boat; and he came down

and

and walked upon the Water towards

Jeius.

30. But when he felt the Wind strong, and faw the Waves rage and beat about him, his Faith failed, and he was afraid; and beginning to fink, he cried out, Lord, help me, I perish.

31. Then Jesus took him by the Hand, and helped him up, and reproved his Distindence, saying; Wherefore were you so weak, that after you had not only seen me walk upon the Water, but had also experimented my Power in doing the same your self; yet at the boisterousness of the Winds and Waves you should let your Faith fail, and suffer Distrust to arise in your Mind?

32. Then they went Both up into the Boat together, and immediately the Storm ceased; and the Air became calm, and the Waters smooth.

33. And when the Men of the Boat faw this great Miracle, they fell down at Jesus's Feet, and worshipped him, saying; Verily you are the true Messias, the Son of God, the Redeemer of Israel.

34. Now when they had crossed the Lake, they came into the Land of Genneseret, where Jesus had been once before.

35. And the Men of that Country knowing him again, fent presently into all the Towns round about, and brought unto him all that were afflicted with any manner of Disease.

36. And being convinced of his Power by his former Miracles which they had feen and heard of, they defired that they might but touch fo much as the Hem of his Garment: and, according to their Faith, as many as

30 But when he faw the wind boi-frous, he was afraid: and beginning to fink, he cried out, faying, Lord fave me.

31 And immediately Jesus stretched forth bis hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Genne-faret.

35 And when the men of that place had knowledge of him, they fent out into all that country round about, and brought unto him all that were difeased.

36 And befought him, that they might only touch the hem

of

of his garment: and as many as touched were made perfectly whole. touched him, with a firm Trust and Belief of his Power, were perfectly healed.



CHAP. XV.

The Pharisees Hypocrisy and vain Traditions reproved, and the true Notion of Cleanness stated, ver. 1. The Woman of Canaan's Daughter healed, ver. 21. Many others cured in Galilee, and four thousand sed with seven Loaves and a sew Fishes, ver. 29.

Jefus Scribes and Pharifees, which were of Jerusalem, faying,

mighted be praired

2 Why do thy difciples transgress the tradition of the elders? for they wash not their handswhen they eat bread.

ong said a his ilon

Party of your land

BHI

3 But he anfwered and faid unto them, Why do you also transgress the comI. A BOUT this time certain fewish Doctors, Scribes and Pharisees, Inhabitants of ferusalem, strict Observers of the traditional Precepts of the Elders, came to Jesus; and because they could not find any means to accuse him of transgressing the Law of God, they charged him with neglecting their Human Traditions, saying:

2. If you pretend to be a Teacher of greater Holiness than ordinary, why do you suffer your Disciples to transgress those Precepts and Traditions, which our wise Ancestors have commanded to be observed as Fences of the Law? For Example: Whereas our Elders have ordained, that for fear of any defilement that may have happened to them, Men should always wash their Hands before Meat; your Disciples wholly neglect this Tradition, and make no scruple to eat with unwashed Hands.

3. Jesus answered: Ye are most unreasonably and maliciously partial. For, who are most justly to be blamed? My Disciples, who neglect indeed your

trifling

Chap. XV. mandment of God by your tradition?

trifling and tedious Superstitions, but strictly observe the Law of God? Or ye your selves, who, that ye may superstitiously observe the vain and sometimes directly wicked Traditions of Men, stick not at all at transgressing the eternal

Commands of God?

4. For Instance: 'Tis an eternal and unchangeable Law of God, that Men should Honour and Respect their Parents; that they should Obey and Submit to them; and that, when need requires, they should Relieve and Assist them. And this Law God hath moreover confirmed, by positively annexing a capital Punishment to the breach of it; that whoever Dishonours, Reviles, Disobeys, or Rebels against his Parents, * should Die without Mercy.

* Deut. xxi. 21.

If a Man binds himself by an Oath, that he will not relieve the Necessities of his Parents; or vows to give to some pious Use, what should otherwise have been laid out for their Relief and Assistance; the Man is by this means freed from all Obligation of Duty to his Parents. Thus in observing your vain and superstitious Precepts of Traditions, ye openly violate the plain Commandments of God.

7. Ye Hypocrites; most justly may I now say of you, what Esaias in old time said of your Fathers; (Isai. xxix.

13.)

8. This People talks of Religion, and makes an outward show of Holiness and Devotion; but their Hearts are far from being honest and sincere.

9. In vain therefore are all their pretences to Piety, and of no esteem in the sight of God; whilst instead of Obe-

4 For God commanded, faying, Honour thy father and mother: and, He that curfeth father or mother, let him die the death.

5 But ye fay; Whofoever shall fay to bis father or bis mother, It is a gift by whatfoever thou mightest be profited by me,

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Efaias prophefy of you, faying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 But in vain they do worship

me,

me, teaching for doctrines the commandments of men.

10 ¶ And he called the multitude, and faid unto them, Hear and underfrand.

which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. dience to the Divine Commands, they infift only upon the Doctrines and Traditions of Men.

10. Then Jesus calling to him the common People, said; Hearken, and

understand what I fay.

11. Eating with Hands not washed just before, does not make a Man impure, as the Pharifees vainly teach. For real Purity and Impurity does not confift in outward cleanliness or uncleanliness of the Body, but they are inward and moral dispositions of Mind. Every thing that God has created, is, in it's own nature pure; and * nothing that entereth into a Man's Mouth, and goeth down into his Stomach, can of it felf make him appear finful and unclean in the fight of God. They are those things only, which come out of a Man; Thoughts and Defires proceeding from his Heart and Mind; that can defile him in this Senfe.

12. Then came the Disciples to Jefus, and said; Do you not perceive that the *Pharisees* are angry and enraged at what you say? And that they are likely to bring you into some Danger, for speaking thus openly against their Traditions?

13. But Jesus answered, faying: They may be angry and rage, but ye need not fear them; for both they and their Doctrines, not being from God, shall be destroyed and perish together.

14. Let them alone, and do not trouble yourselves about them. They are blind, ignorant, and proud

Teachers

^{*} That is, no kind of Meat or Drink makes a Man a Sinner, tho' the quantity may, through Intemperance, which is a Vice of the Mind.

And if the blind lead the blind, both shall fall into the ditch.

Teachers: They know not the Truth, and they refuse to be instructed in it: They shall perish therefore in their Obstinacy themselves; and as many as will be led by them, preferring Ignorance and Superflition before Knowledge and true Religion, shall also perish with them.

15. Then faid Peter to Jesus; Explain to us more fully what you have now faid, about the things that do or do not make Men unclean.

16. Jesus answered; Are ye who ought to teach others, so dull yet and flow to understand a thing your selves, and that in fo manifest and plain a Cafe?

17. Do ye not yet conceive, how whatever a Man eateth, goeth into his Stomach, and passeth through his Body; and being wholly corporeal, affecteth

* See Note only his Body; without having * of it on Ver. 11. felf, merely for being of this or that kind, any effect upon the Man to make him better or worfe.

> 18 & 19. But the things which come out of a Man, proceeding from his Heart and Mind; fuch as are wicked and dishonest Intentions, base Contrivances and evil Speeches, Murder and Hatred, Adultery and Fornication and all kinds of Uncleanness, Theft and Fraud and all Cheats, False Witness and Lies, Prophaneness and the like, these do truly and properly defile a Man.

> 20. These, I say, are the things which make a Man unclean and finful in the fight of God; But to eat with unwashed Hands, which does not at all affect the Mind, cannot make a Man unclean.

15 Then answered Peter and faid unto him, Declare unto us this parable.

16 And Jesus faid. Are ye also yet without understanding?

17 Do not ye yet understand, that whatfoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

21 T After

went thence, and departed into the coasts of Tyre and Sidon.

22And behold, a woman of Canaan came out of the fame coafts, and cried unto him, faying, Have mercy on me, O Lord, thou fon of David; my daughter is grievously vexed with a devil.

23 But he answered not a word. And his disciples came and besought him, faying, Send her away, for she crieth after us.

24But he answered and said, I am not fent, but unto the lost sheep of the house of Israel.

rearried from the ac-

a lend to appoint

25 Then came fhe and worshipped him, faying, Lord, help me. 21. ¶ After these things, Jesus retired to the Borders of the Country of Tyre and Sidon.

22. And while he was there, there came a Heathen Woman of that Country, and cried after him, faying; Lord, I have heard of the many Miracles you have wrought, and the good Works you have done, and I believe you to be a Teacher fent from God: I befeech you, have pity upon me, and heal my Daughter, who lies now in my House miserably afflicted with an evil Spirit.

23. Jesus, knowing the Woman's Faith, and intending to reproach the Obstinacy of the Jews Unbelief, by giving an evident Proof and Tryal of the Constancy of this poor Gentile; seemed at first to despise and neglect her, by giving her no Answer at all: Insomuch, that his Disciples, wearied with her Importunity, desired him to send her away with some Answer or other, that they might not be troubled with her continually following them.

24. But Jesus said: I am not * now sent unto the Gentiles: The Design of my coming into the World is to make the first Offers of Mercy to the Jews, who are the peculiar People of God; to convince them by my Miracles, and to reform them by my Preaching.

25. The Woman then came up to him, and kneeling down before him; faid; Lord, do not reject me, but grant me this one Favour.

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26. Jesus

^{*} The Mercy of the Gospel was not to be offered to the Gentiles, till after Christ's Resurrection.

26But he answered and faid, It is not mete to take the childrens bread, and cast it to dogs.

> 27 And she said. Truth, Lord: yet the dogs eat of the crumbs which fall from their masters table.

28 Then Jesus answered and faid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the fea of Galilee, and went up into a mountain, and fat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them:

31 Infomuch that the multitude wondred when they faw the dumb to speak, the maimed to be whole, the lame to

walk,

26. Jesus answered: It is not fit to take that Bread which God has deligned for his own Children, and give it to the Dogs; I must not dispose of those Favours to Gentiles and Strangers, which God has fent me to bestow among his

own People the Tews.

27. The Woman replied: 'Tis true, Lord; Yet as the Dogs are every where fuffered to eat the Crumbs that fall from their Mafter's Table; fo out of that bounteous Liberality, wherewith you dispense among the Fews the abundance of God's Mercy, I beg you would not deny me this one small Petition.

28. At this Answer, Jesus, as it were furprized and vanquished with the greatness and constancy of the Woman's Faith, faid; O Woman, very extraordinary is your Faith and Trust in God, far greater than I have ordinarily found even among the Jews themselves; be it therefore done unto you, according to your Defire. And her Daughter was found to be healed at that very instant.

29. ¶ After this, Jesus departed from the Borders of Tyre and Sidon, and returned towards the Lake of Galilee; and he went up, and fat upon the top

of a Hill.

30. And the People who had feen his former Miracles, gathered again about him, and brought to him all manner of diseased Persons, whether they were lame, or blind, or dumb, or maimed, or whatever other Infirmity they laboured under; and he healed them every one.

31. Infomuch that the Multitude were aftonished beyond measure, seeing those that had been lame and maimed, to walk; those that had been blind, to

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Chap. XV.

walk, and the blind to fee: and they glorified the God of Ifrael.

32¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they saint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34And Jefus faith unto them, Howmany loaves have ye? and they faid, Seven, and a fewlittle fishes.

35 And he commanded the multitude to fit down on

the ground.

36 And he took the feven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken

St MATTHEW.

fee; those that had been dumb, to speak; and all forts of Diseases healed with a Word. And they gave Praise and Glory to the God of Israel, who had fent amongst them so great a Prophet.

32. Then Jefus calling to him his Disciples, said; I pity these poor People, who have nothing to eat: If I should send them away fasting, some that have far to go, would be in danger of fainting before they could get home.

33. The Disciples, forgetting how he had lately fed miraculously five thoufand Men, seemed surprized, and said; Which way can we get Victuals enough in this desert place, to satisfy so great a multitude?

34. Jesus knowing his own Power, and what he intended to do, said; How much have you amongst you? They answered; Only seven Loaves of Bread, and a few small Fishes.

35 & 36. Then Jesus, commanding the People to sit down in Ranks upon the Ground, took the Bread and Fish in his Hands; and when he had given Thanks to God and blessed them, he brake and gave them to the Disciples, and the Disciples distributed them to the multitude.

37 & 38. And though the Number of People that did eat, was not less than four thousand Men, besides Women and Children; yet such was the efficacy of the Divine Power evidenced in the increase of the Bread and Fish, upon Christ's giving his Blessing; that not only all this Multitude had enough and were satisfied, but there remained moreover as many Fragments,

H 2 as

as, when they were gathered up, filled feven Bread-baskets.

39. After this, Jesus sent away the People; and went himself by Water into the Country of Magdala.

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meat that was left, feven baskets full.

38 And they that did eat, were four thousand men, befide women and children.

39 And he fent away the multitude, and took ship, and came into the coasts of Magdala.



CHAP. XVI.

The Pharisees ask a Sign from Heaven, and are denied, ver. 1.
The Disciples warned to take heed of the Leaven of the Pharisees and Sadducees, ver. 5. The Peoples Opinion of Christ, and Peter's Confession of him, ver. 13. Fesus foretells his Death, and rebukes Peter for speaking against it, ver. 21. The necessity of bearing Afflictions and Persecutions, ver. 24.

I. A BOUT this time some of the fuperstitious Pharisees and unbelieving Sadducees came to Jesus to tempt him and ask him captious Questions, that they might find some opportunity of reproaching and accusing him. And they desired that he would show some miraculous Sign, immediately from Heaven; which might demonstrate him to be sent of God, and to act by his Power and Commission.

Obstinacy and Malice, answered them thus. Ye Hypocrites, wherefore do ye urge me to show you more Signs; as if

THE Pharifees also with the Sadducees, came, and tempting, defired him that he would shew them a fign from heaven.

2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

3 And in the morning, It will

be

be foul weather to day: for the fky is red and lowring. O ye hypocrites, ye can discern the face of the fky, but can ye not discern the figns of the times.

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4 A wicked and adulterous generation feeketh after a fign, and there shall no fign be given unto it, but the fign of the prophet Jonas. And he left them, and departed.

Special Street 5 And when his disciples were come to the other fide, they had forgotten to take bread.

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God had not already given you fufficiently plain Tokens, to know both who I am, and wherefore I am fent? Ye are skilful enough in smaller Matters, to obferve the Signs and Tokens of Things that are to happen; ye can guess by the Face and Colour of the Sky, what Weather is like to be the next Morning or Evening. Why then will ye not take pains in Affairs of greater Concern, to observe the Periods and Revolutions of Things? Why can you not study to learn from the Predictions of the Prophets, and from the Things which ye fee accordingly come to pass, to know the Time and the Person of the Meffias.

4. But ye are a degenerate and perverse Generation of Men. Ye have seen many of the Things, which were foretold of the Messias, already accomplished in me; and yet ye will not understand nor believe. I have already worked many and great Miracles in your Sight, and yet nothing will convince you but more Signs. I tell you, God will not vouchsafe any more Signs to this Generation, but only this one to render them inexcusable; that as Jonas, after having been three days buried in the Sea in the Belly of the Whale, was cast up again alive; so Christ, after he shall be killed and buried in the Earth. shall on the third day be raised again.

5. ¶ Having given this Answer. Tesus turned away from the Pharisees and Sadducees, and left them, and went with his Disciples over the Lake; and as they were in their Passage to the other Side, they found that they had

forgotten to take Bread.

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6. Where-

SECTION !

- Chap. XVI. 6 Then Jefus faid unto them, Take heed and beware of the leaven of the Pharifees, and of the Sadducees.
- 6. Whereupon Jefus taking occasion from the Similitude of Bread to draw some useful Instructions for his Disciples, bad them take care to avoid the Leaven of the Pharifees and Sadducees; meaning their Doctrine and Hypocrify, which was apt to spread like Leaven.
- 7. But the Disciples not understanding his Meaning, faid among themselves; This is to rebuke us for our forgetfulness in not taking Bread.
- 8. Jesus knowing their Mistake, said to them; Why are you fo disturbed and troubled at your having forgot to take Bread? Do you think I am concerned and speak about that?
- 9. Do you not know how easy it would be for me to provide Bread, if that were the thing I was concerned about? Have you forgotten how I once fed five thousand Men with five Loaves. and yet there remained no less than twelve Baskets full of Fragments?

10. And how at another time I fed four thousand Men with seven Loaves, and there remained no less than seven

Baskets full of Fragments?

11. Why then are you so dull and flow of understanding, as to think that I spake about Bread, when I bade you take heed of the Leaven of the Pharifees and Sadducees?

12. Then they understood, that it was not Bread that he meant, but the evil Doctrine and Hypocrify of the Pharisees and Sadducees.

7 And they reafoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he faid unto them, O ye of little faith, why reason among yourielves because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many balkets ye took up?

10 Neither the feven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spoke it not to you concerning bread, that ye should beware of the leaven of the Sadducees?

12 Then underflood they how that he bade them not beware of the leaven of bread, but of the

doctrine

doctrine of the Pharifees, and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, faying, Whom do men fay, that I, the Son of man, am?

14And they faid, Some fay that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets.

15 He faith unto them, But whom fay ye that I am?

16 And Simon Peter answered and faid, Thou art Christ the Son of the living God.

17 And Jesus anfwered and said unto him, Blessed art thou Simon Bar-jona: for sless and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I fay also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. 13. ¶ After this, Jesus travelled through the Country about Cæsarea Philippi; and as he was walking in the Way, he asked his Disciples, What they heard Men talk about him, and Whom People thought him to be?

14. They said; Some think you to be John the Baptist, risen again from the Dead: Others think you to be Elias, the Fore-runner of the Messiah: Others think you to be Jeremiah, or some other of the Prophets.

15. Then he asked them, Whom they themselves thought him to be?

16. Peter answered; You are Christ, the Messiah, the Son of the most High God; sent into the World for the Redemption of Israel, and to discover the whole Will of God to Mankind.

17. Then faid Jesus to him; Blessed and happy are you, Peter: For this your Confession is not a bare human Conjecture, but a thing revealed to you by the Spirit of God.

18. By your Constancy therefore in this good Confession, you shall eminently be, what your Name signifies, a Rock: that is, you shall after my Resurrection and Ascension, be a firm, unshaken, and immoveable Professor of the Truth: You shall be the * first * SeeActs Preacher of my true Religion to the x. Gentile World; and so become as it H 4 were

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were * the first part that is laid of that Foundation, upon which my Church shall begin to be built; which shall afterwards, as a well-proportioned Building, be continued and increased by the addition of fincere Converts in their feveral degrees; and all the Powers of Death and Hell shall never be able utterly to destroy it.

19. You shall first open the Kingdom + See Acts of the Messias, and make + the first Publication of the Gospel to the Gentiles. And whatever Ordinances you shall by the Assistance of the Holy Ghost || See Acts make and || establish, for the orderly Settlement of the Churches; your Determination shall be ratified and confirmed of God.

> 20. Thus Jesus made himself plainly known to his Disciples. But then, either because he would not provoke the unbelieving Pharifees, to apprehend him before his Time; or because he would not give occasion to the Multitude to come together feditiously, and make him (according to their false Notions of the Meffiah) a Temporal King; or because he knew it to be more agreeable to his Defign, that Men should collect and conclude who he was, from his Doctrine and Miracles, than that they should be told expressly by his Disciples; therefore he strictly

19 And I will give unto thee the keys of the kingdom of heaven: and what soever thou shalt bind on earth, shall be bound in heaven: andwhatfoever thou shalt loose on earth, shall be loofed in heaven,

20 Then charged he his disciples that they should tell no man that he was lefus the Christ.

21 T From

^{*} That the Rock here mentioned, is not the Confession, but the Person of Peter, seems plain from the Construction of the Words; But then 'tis also as evident, that by the Churches being built upon him, is not meant his being the only Foundation of it, or having Supremacy over it, but his being the first Preacher of the Gospel in order of time. Thus Ephes. ii. 22. Ye are built upon the Foundation of the Apostles, &c. See also Rev. xxi. 14.

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ice, shall show their

commanded his Disciples, not to publish in plain Terms, that he was Christ the Messiah.

21 ¶ From that time forth began Jefus to shew unto his disciples, how that he must go unto Jerusalem, and suffermany things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, faying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and faid unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou favourest not the things that be of Gods but those that be of men.

24 ¶ Then faid Jefus unto his difciples, If any man known to them his Glory and Power, he thought it a fit Season to acquaint them also with his Humiliation and Sufferings; that they might not, being puffed up with great Thoughts of his Glory, be surprized and terrified at the Day of his Affliction. From this time therefore he began to tell them, that he must go to ferusalem, and there suffer many things, and be cruelly used by the Rulers of the Jews, and at last be put to death; but that on the Third Day he should rise again;

22. But his Disciples understood nothing of this. And Peter particularly, whose Thoughts were full of Glory and Greatness, was so disturbed at this Discourse, that he could not forbear, but took Jesus aside and expostulated with him, saying; God forbid, that you who are the Son of God, the Messiah and Redeemer of Israel, should have any such thing happen unto you.

23. But Jesus turning about to him with displeasure, said; Nay, now you are become my Enemy and Hinderer. When you made a good Confession, I commended and extolled you: but now you deserve a severe Reproof; For you talk like a weak Man, and show your felf to understand nothing of God's Dispensations, and of the Way wherein he designs to redeem Mankind.

24. ¶ After this, Jesus said to his Disciples, I my self am to be perfected by Sufferings: and whoever will be a True

True Disciple of mine, must be willing to follow my Example: He must absolutely resign himself to the Will of God, renouncing all worldly Desires, and resolving both to do and suffer whatever God shall think sit to require of him.

25. And let him not think it much, if he be forced even to lay down his Life for the Sake of True Religion. For they who fave their Lives in this present time, by basely complying with Temptations to forsake their Religion; these only are they who must truly lose them, by incurring eternal Death. But he that constantly perseveres, and loses his Life in this present Time, to preserve his Religion and his Virtue; does most truly save it unto Eternal Happiness.

26. For what comparison is there, between all the Things that this prefent World can afford, even if one could possess himself of them All; and the saving or losing a Man's Soul eternally? or what valuable Consideration

can be given for a Man's Soul?

27. For the time is coming, when Christ shall appear in the Majesty of God, and with the glorious Attendance of his holy Angels, to pass a final Judgment upon all Mankind, and to reward every one according to his Works.

Judgment, God has not thought fit to reveal: But I affure you there are some here present, who shall live to see the Kingdom of Christ begun, in his glorious Resurrection and Ascension, and in his executing Judgment upon the unbelieving Jews in the final Destruction of their City and Nation.

will come after me, let him deny himfelf, and take up his cros, and follow me.

25 For whosoever will fave his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own foul? or what shall a man give in exchange for his foul?

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I fay unto you, There be fome standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAP.



CHAP. XVII.

Christ's Transfiguration, ver. 1. That John the Baptist was Elias, ver. 10, A Lunatick healed, and the Disciples rebuked for want of Faith, ver. 14. Christ foretelleth his Death and Resurrection, ver. 22. Christ payeth Tribute, ver. 24.

A ND after fix days, Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart.

2 And was transfigured before them, and his face did shine as the fun, and his raiment was white as the light.

3 And behold there appeared unto themMosesandElias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

A Bout a Week after this, Jesus designing to give his Disciples some small Representation of his suture Glory, went up privately into a Mountain, and took with him Peter, and James, and John.

2. And as he was praying in the prefence of these Disciples, he was changed into the appearance of a gloristed Body; so that his Face, did shine as the brightness of the Sun, and his Cloaths became white and glittering as the Light.

3. And at the same time there appeared two other Persons, in a glorious Form likewise, namely Moses and Elias; and they talked with Jesus concerning the things that he was to suffer, and of the Glory which was afterwards to follow.

4. All this the Disciples that were present, saw and heard; but being very drowsy, and also in a great Consternation and Surprize, they understood not what it meant. Yet moved with the strangeness and glory of the Vision, and recovering a little from their Fear, their Minds were filled with an unusual Pleasure: And Peter, who was in all things forwarder than the rest, said to Jesus;

Jesus; Lord, how great is this Glory! How blessed a Sight is this! How happy should we be, if we might but continue here! Give us leave to build three Apartments, for Thee, and for Moses, and for Elias; and we will dwell here.

Words, when suddenly Moses and Elias vanished in a bright Cloud, and Jesus was lest alone. And the Disciples heard the Voice of God out of the Cloud, saying; This is my beloved Son, whom I have chosen to reveal my Will to Mankind: Be not desirous of Visions and extraordinary Appearances; but as ye have hitherto followed Moses and the Prophets, so from henceforward hear and obey Him.

6. The Disciples, astonished at the Greatness and Majesty of this Divine Voice, fell down upon their Faces to the Ground, and were greatly affrighted.

7. But Jesus came to them, and taking them up, comforted them, and bid them not be afraid.

8. And when they came to themfelves, they faw Jesus alone, and in his usual Form, as he was before the Vi-

fion appeared.

9. Then they came down from the Hill; And as they were in the Way, Jesus knowing that the World was not yet capable of understanding the design and meaning of this glorious Appearance, commanded his Disciples not to report it abroad till after his Resurrection.

the Thing fecret for the present: Only they debated privately among them-felves, what those Sufferings of Christ,

5 While he yet fpake, behold a bright cloud over-shadowed them: and behold, a voice out of the cloud, which faid, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and faid, Arise, and be not asraid.

8 And when they had lift uptheir eyes, they faw no man, fave Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be rifen again from the dead.

10 And his difciples asked him, faying, Why then fay the scribes, that

Elias

Elias must first come?

The allest and The

fwered and faid unto them, Elias shall first come, and restore all things:

sact and the faw

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto himwhatsoever they listed: likewise shall also the Son of man suffer of them.

Then the difciples understood that he spake unto them of John the

Baptist.

14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and faying,

mercy on my fon, for he is lunatick, and fore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disci-

bed it co

which Moses and Elias talked of, should be; and what his Resurrection from the dead meant. That these were Things to be accomplished by him as he was the Messiah, they could not doubt: But one thing they stuck at, namely, that Malachi had prophesied, and their Doctors had constantly taught them, that Elias ought first to have appeared publickly, before the Messiah could show himself: And they resolved to ask Jesus about it.

as the Jewish Doctors tell you, that Elias was first to come, and to prepare Mens Hearts for the reception of the

Messiah.

Scruple in your Minds concerning me: For Elias has indeed appeared accordingly, only the Jews did not receive and acknowledge him, but he was perfecuted and flain; and in like manner will they deal also with Christ himself.

13. Then they understood, that John the Baptist was that Elias, whom the Prophet foretold should be the Fore-

runner of the Messiah.

14. ¶ Now when Jesus returned to the rest of his Disciples, whom he had not taken with him up into the Mount, but had lest them below with the Multitude; there met him a Man, who fell down before him, and said;

15. Lord, have pity upon my Son; for he is tormented with a Devil, and is Lunatick, and hath the Falling Sickness; so that he cannot keep himself from falling into the Fire or the Water.

16. And I brought him in your Abfence to your Disciples, hoping that they might have been able to have cast out the Devil, and to have cured my Son;

but they could not.

17. Then Jesus rebuked his Disciples for their want of Faith, saying: How long must I be with you? And how many Miracles must I work among you, before you will firmly believe me, and attain such a degree of Faith in my Name, to which God may annex the Power of working all Miracles? Let the young Man be brought hither to me.

18. Then they brought him to Jefus; and Jesus commanded the Devil to come out of him; and his Disease

was perfectly healed.

the Disciples, grieved that they had not been able to work this Miracle, came to Jesus alone, and asked him what was the Reason, that they were not able to cast out this Devil, and to heal

the young Man.

20. Jesus saith: 'Twas for want of Faith in you, as well as in those who desired your Help. For verily if you had never so little Faith in comparison, answerable in any measure to your Office and your Advantages, nothing should be too hard for you to effect for the Glory of God and in Confirmation of my Doctrine; but ye should be able to do even things seemingly as impossible, as removing Mountains, and throwing them into the Sea.

God does not grant the Power of working these greater Miracles, such as are casting out Devils, and the like; but to those whose Faith is strengthened by earnest Prayer and Fasting, and accom-

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ples, and they could not cure him.

17 Then Jefus anfwered and faid, O
faithless and perverse generation,
how long shall I be
with you? how long
shall I suffer you?
bring him hither to
me.

18 And Jefus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast

him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-feed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out, but by prayer and fasting.

22 ¶ And

St MATTHEW.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of

23 And they shall kill him, and the third day he shall be raised again: and they were exceed-

ing forry.

men:

24 ¶ And when they were come to Capernaum, they that received tribute-money, came to Peter, and faid, Doth not your mafter pay tribute?

25 He faith, Yes. And when he was come into the house, Jesusprevented him, saying, What thinkess thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter faith unto him, Of strangers. Jesus faith unto him, Then are the chil-

dren free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and take panied with great Devotion and Purity of Mind.

22. ¶ After this, Jesus returned with his Disciples to Capernaum through Galilee; And as they were in the Way, Jesus, to prepare his Disciples that they might not be overwhelmed with Sorrow at his Death, began to re-mind them again, that he must needs be delivered into the Hands of his Persecutors;

23. And that he must be slain by them, and that on the third Day he should rise again. But the Disciples understood not what he meant by Rising again, and they were grieved to hear

of his Sufferings and Death.

24. Now when they were come home to Capernaum, where Jesus used to dwell; the Officers appointed to gather the yearly Offering for the Service of the Temple, came to Peter and asked him, if his Master would not pay

the usual Offering.

25 & 26. Peter said; Yes, I suppose so. And when they were come into the House, and Peter was about to ask him concerning it, Jesus prevented him, saying; Peter, what think you? If earthly Princes use to demand Tribute, not of their own Children and Families, but only of others; Do you not think there is the same Reason, that I, whom you acknowledge to be the Son of God, should be excused from paying any thing to the Service of the Temple.

27. Nevertheless, that we may not give them any occasion of blaming us, go to the Lake, and cast in a Hook, and take the first Fish that comes up; and you shall find a piece

of Money in his Mouth: that take, and give it to the Officers for my Offering and your's.

Chap. XVIII.

up the fish, that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.



CHAP. XVIII.

Innocence and Humility requisite to the making good Christians, ver. 1. Of Scandal, and of Christian Reproof, ver. 6. and 15. Of forgiving the Penitent; and the necessity of shewing Mercy to others, that we our selves may obtain it of God, ver. 21.

I. A T this time the Disciples, filled with great Expectations of the Glory of Christ's Kingdom, began to dispute among themselves about Preheminence, and who should be greatest in that Kingdom: till at last Jesus took Notice of the Dispute, and the Matter* was brought to be decided before him.

2 & 3. Then Jesus, setting a little Child before them, said: Ye are in a great Mistake; the Kingdom of God, is not like the Kingdoms of this present World; Men shall not there be exalted, as they are here, by striving for Dignity and Preheminence; but they shall be esteemed only by their

The fame time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jefus called a little child unto him, and fet him in the midst of them,

3 And faid, Verily I fay unto you, Except you be

converted

^{*} Not that they directly asked Jesus about it, but only by his discovering their Debate, Luke ix. 46, 47.

converted, and become as little children, ye shall not enter into the kingdom of heaven.

4Whofoevertherefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in myname, receiveth me.

12 3 the sames one

beyon die Total

that we defuite not

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh.

Humility, Meekness, Innocence, and want of Regard for the Things of the World; such as are the Qualities of this little Child.

4. So that they who in their Life and Conversation shall nearest approach to the unaffected Humility and harmless Innocence of this little Child; such Men shall be lookt upon as the best Members of my Church on Earth, and shall have the greatest degree of Glory in Heaven.

5. These, I say, are the Men, which shall be valued in the sight of God. And he who, without respect to Temporal Considerations, shall entertain and encourage, and affist such Men, because they are humble and innocent, and Teachers of that Doctrine which makes Men such; shall be rewarded, as if he had entertained me.

6. On the contrary, he that shall despise or discourage, persecute or seduce any of these humble and innocent Persons, which believe and obey the Gospel; better were it for him that he had never been born, or that he had quickly perished by some untimely Death.

7. For dreadful and terrible are the Judgments which God will fend upon the World, for it's contemning and difcouraging, for it's perfecuting and feducing innocent and good Men. Such indeed is the State of Things, and the Wickedness of Men, that these Things must needs happen; and the Providence of God may for wise Reasons permit it to be so: But wo be to that Man, by whose Fault this shall come to pass, that any humble and good Man shall be perfecuted, discouraged, or perverted and inticed into Sin.

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8 & q. It may perhaps feem a hard Precept to Men of stubborn Spirits, to avoid being the occasion of any of these Evils; they must perhaps be forced to part with some of their dearest Pleasures, or most beloved Companions, which may be to them like plucking out a right Eye, or cutting off a right Hand. But if any thing as dear to them even as a right Hand or right Eye, be the occasion of their injuring the cause of Virtue and Piety; they had much better part with it, what difficulties foever may attend their doing fo, than incur the eternal displeafure of God.

think it a light thing, to despise or discourage, or any way draw into Sin, the meanest humble and good Man. Do not think it a small thing to lay a Stumbling-block before those, for whom God has so great a Concern, as to send his Angels from his own immediate Presence to minister unto them, and to watch over them.

be the occasion of Their Fall, whom God has thought fit to fend his Son into the World on purpose to redeem and to save.

ample, an hundred Sheep; if one of them chance to stray and be in danger to be lost, he presently leaves the rest and runs after that, and searches thro' all the Country for it;

13. And if he chance to find it, he expresses even a more sensible Joy upon occasion of the recovery of that which was in danger to be lost, than at the safety of all the rest of the Flock which had never strayed:

Chap. XVIII.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my father which is in heaven.

11 For the Son of man is come to fave that which was loft.

if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than

of

Chap. XVIII.

of the ninety and nine which went not

astray.

r4 Even fo it is not the will of your Father which is in heaven, that one of these little ones should perish.

if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I fay unto you, Whatfoever ye shall bind on earth, shall be bound in heaven: and whatfoever ye

St MATTHEW.

14. Even so God is not willing, that any the meanest of his Servants should perish; but employs the Ministry of his Angels to preserve them; and when they erred, has sent his Son into the World to recover them; and expects that ye should, every one in your station and proportion, endeavour to encourage those that stand, and with tenderness recover those that fall.

Christians fin or commit a Trespass against you, use all possible means to recover and reclaim him. First tell him privately of his Fault between your selves, reprove and endeavour to convince him of it, and exhort him to Repentance; and if he be hereby persuaded to amend, you have gained your purpose and saved your Brother.

16. But if he reject and despise your private Admonition, then take with you two or three other Persons; that by the presence of these Witnesses he may, if possible, be convinced and made ashamed, and by their Authority may be

moved to repent.

17. But if this method also prove ineffectual to reform him, then tell your Case to the whole Body of the Church, that he may be * rebuked and admonished before many. And if he be still so obstinate, as not to be worked upon by this publick Reproof and Censure, then you have delivered your self, you have done your Duty, you may leave him as a desperately incorrigible Sinner, and have no more to do with him.

18. Affuredly I tell you; whatever ye shall determine upon Earth, proceeding according to these my Directions, shall

* See 1 Tim. v. 20. & 2 Cor. ii. 6.

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be confirmed and ratified of God in Heaven.

19. And whatever two or three of you shall agree to ask of God, in order to your acting conformably to the Instructions I have given you, shall certainly be granted by him.

20. For where-ever there be gathered together, though never fo small a Congregation of you, in my Name and according to my Appointment; there am I always ready to affift and join with

you, and intercede for you.

21. ¶ Then Peter asked Jesus, saying; Lord, if a Man trespass against me, and repent; and afterwards trespass again, and repent; how often am I bound to forgive him, if he continues to repent after repeated Offences? Must

I forgive him feven times?

22. Jesus answered: Nay, you must not confine your Resolution of forgiving, to any number of Offences; but how often soever a Man may have trespassed against you, yet if he repent, you must continue to forgive him. For since God forgives Men more and greater Offences, which have been committed against his Divine Majesty; nothing can be more reasonable, than that they should be obliged to forgive one another their smaller Trespasses.

23. And this you will more clearly understand by an easy Similitude. A certain King called all his Servants to an Account, that he might see how each one stood indebted to him: Thus God examines and judges the Actions of all Men; who receive what they have from him, and are bound to employ it to his Service and Glory.

100k into his Accounts, he found one

Chap. XVIII.

fhall loose on earth, shall be loosed in heaven.

19 Again I fay unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and faid, Lord, how oft shall my brother sin against me, and I forgive him? till seven-times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

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23 ¶ Thereforei the kingdom of heaven likened unto a certain king which would take account of his fervants.

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24 And when he had begunto reckon, one

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one was brought unto him which owed him ten thoufand talents.

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25 But forasmuch as he had not to pay, his lord commanded him to be fold, and his wife and children and all that he had, and payment to be made.

26 The fervant therefore fell down, andworshipped him, faying, Lord, have patience with me, and I will pay thee

of that fervant was moved with compassion, and loosed him, and forgave him the debt.

fervant went out, and found one of his fellow-fervants, which owed him an hundred pence: and he laid handsonhim, and took him by the throat, faying, Pay me that thou owest.

29And his fellowfervant fell down at his feet, and befought him, faying, Have patience with me, and I will pay thee all.

30 And he would not: but went and Man that owed him no less than ten thoufand Talents. Thus God, when he infpects the Actions of Men, finds that some have wholly misemployed the Abilities he intrusted them with, and that all have committed very many Offences against him.

25. Then, this Man having spent all, and having nothing to pay, the King commanded him, and all that he had, to be sold; that so the Debt might be discharged: Thus God threatens wicked Men, to inslict the Punishment of their Sins

upon them.

26 & 27. But the Man fell on his Knees before the King, and promised if he would give him time, to pay him all; whereupon the King in compassion set him at liberty, and forgave him the Debt. Thus God, when great Sinners appear forrowful, humble, and penitent, mercifully affords them space of Repentance, and is ready to forgive them all

their past Transgressions.

28. The Man being thus set at liberty, meets afterwards with one of his own Debtors, who owed him only an hundred Pence: and not considering how mercifully he had been dealt with himself, violently demands the Debt of him: Thus wicked Men, not considering how much mercy they stand in need of themselves, and with what long-suffering God defers and is willing to remit their own Punishment; are sierce and eager to have the little Affronts, which others do to them, immediately revenged.

29 & 30. And though the poor Debtor fell down on his Knees, and begged only that he might have time allowed him; yet this Man would hear nothing, but threw him presently into Prison:

I 3 Thu

Thus wicked Men, though those who have offended them repent, and desire Pardon, yet they obstinately persist in their desire of Revenge.

31, & 32, & 33. But when the King heard of this his Behaviour, he called him before him again, and charged him with his Ingratitude and Cruelty, in shewing no Compassion to his Fellow-Servant, after he had received so much Mercy himself. Thus when God sees those, the Punishment of whose greater Crimes he had with-held in order to give them space of Repentance, refuse to pardon the smaller Offences of others committed against them, he becomes highly provoked.

34 & 35. And then the King having no more Patience, commanded him to be cast into Prison, till he should pay the utmost Farthing. Thus God finally cuts those off without Pardon, who insist upon Revenge, and will not forgive the Offences of their Brethren.

Chap. XVIII.

cast him into prison, till he should pay the debt.

31 So when his fellow-fervants faw what was done, they were very forry, and came and told unto their lord all that was done.

32Then his lord, after that he had called him, faid unto him, O thou wicked fervant, I forgave thee all that debt, because thou desireds me:

33 Shouldest not thou also have had compassion on thy fellow-fervant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him,

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

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and they bear the

CHAP. XIX.

Of Divorces, ver. 1. Of Marriage, ver. 10. Christ receiveth and blesseth young Children, ver. 13. Instructeth a young Man about Religious Perfection, ver. 16. The great Temptation of Riches, ver. 23. The Reward of those who lose all for Christ's Sake, ver. 27.

A ND it came to pass that when Jesus had sinished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharifees also came unto him, tempting him, and faying unto him, Is it lawful for a man to put away his wife, for every cause?

4 And he anfwered and faid unto them, Have ye not read, that he which made

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I. WHEN Jesus had instructed his Disciples with these Discourses, in Humility, Meekness, and Readiness to forgive Injuries; he departed out of Galilee, and went into the Borders of Judæa beyond Jordan.

2. And there also the People gathered themselves together after him, as they had done in Galilee and other Places; and he healed all that were sick and infirm amongst them, and instructed them in the Doctrine of true Religion.

at his Doctrine and Miracles, watched all opportunities of finding fome Accufation against him, and of discrediting him before the People. And particularly, hoping to entangle him in his Talk, they came and asked him whether he thought it lawful for a Man to put away his Wife upon any account: Imagining, that if he should say it was lawful, he must contradict his * own Doctrine; * Chap.v.

feem to deny the Law of Moses.

4. Jesus, knowing their Thoughts, prevented their Cavil by giving an Answer out of the Scripture itself, saying; Have ye not read (Gen. i. 27.) that

and if he should fay it was not, he must ver. 32.

when God created Man at the first, he created them Male and Female?

5. And do ye not remember how the Scripture faith, (Gen. ii. 24.) Therefore shall a Man leave his Father and his Mother, his dearest Relations, and shall cleave unto his Wife; and they two shall be joined together by so strict and inseparable an Union, that they shall be looked upon as but One Body, and may no more be divided than the Members of the same Body?

6. Since therefore God hath joined them together by fo strict a tie, no Man can separate and part them, without breaking this Primitive Law of God.

7. The *Pharifees* replied; Why then doth the Law appoint in some Cases, that a Man shall give his Wife a Writing of Divorcement, and put

her away.

8. Jesus answered: Moses permitted this, not because it was good, but because he was forced to it, through the perverseness and hardness of your Hearts, to prevent greater Evils. For at the beginning, before the World was become corrupt and degenerate, no such thing was suffered.

9. And under the Gospel-state, wherein Primitive Integrity and the Original
Institutions of God are to be restored,
no such thing shall be permitted any
more: But whosoever shall put away
his Wise, and marry another, except
only when it be for the cause of Adultery that the first is put away, shall be
accounted guilty of causing both her,
and him that shall afterwards marry her,
to commit Adultery.

vholly free from Jewish Prejudices,

them at the beginning, made them male and female?

5 And faid, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one slesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joyned together, let not man put asunder.

7 They fay unto him, Why did Mofes then command to give a writing of divorcement, and to put her away.

8 He faith unto them, Moses, beeause of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I fay unto you, Whofoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultetery: and whofo marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him,

Chap. XIX.

If the case of the man be so with bis wife, it is not good to marry.

to them, All men cannot receive this faying, fave they to whom it is given.

12 For there are fome eunuchs, which were so born from their mothers womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heavenssake. He that is able to receive it, let him receive it.

there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

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and thinking this an hard faying, * anfwered: If this be the Case, that a
Man may not put away his Wife for
any less reason than Adultery, the hazards and inconveniences of Marriage
will be so great, that it should seem better for a Man not to marry at all.

Men have not Continence to abstain wholly, and to live chastly without marrying; but only some few.

12. And those few come to have this Power by one of these three ways; either by the Happiness of their natural Temper and Constitution; or by Violence and an unnatural maining of the Body; or by a voluntary Resolution of fubduing their natural Inclinations, that they may attend the Business of Religion with fewer Incumbrances and greater Freedom from Secular Affairs. The first of these ways, is not at all in a Man's own Power, but merely the Gift. of God: The second is unwarrantable and unlawful: The third is rare, and of great difficulty; and they, who know their own strength, may, if they please, endeayour to attain to this Excellency.

13. ¶ After this, some of the believing Jews brought young Children to Jesus, that he might lay his Hands on them, and bless them, and recommend them to God by his Prayers. But his Disciples, thinking those that brought them too busy and troublesome, began to chide them and keep them back.

14. Which

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^{*} Afterward to Jesus privately in the House; as appears Mark x. 10.

14. Which when Jesus perceived, he rebuked his Disciples, saying: Do not hinder the Children from being brought to me. For 'tis these, and Men qualified like these, with Innocency, Humility, and a teachable Disposition, free from all Prejudices and Customs of Sinning, that are the only fit Persons to be made Members of my Church on Earth, and Inheritors of the Kingdom of God in Heaven.

15. Then he laid his Hands on them, and bleffed them, and departed.

met him a young Man of good quality, who being of a religious Disposition, and hearing that Jesus taught new and purer Precepts of Virtue and Piety, came to him and said; Good Master, what excellent and extraordinary thing shall I do, whereby I may attain eternal Life?

17. Jesus answered him; Why do you call me Good, whom you do not know to be any other than a mere Man? There is none truly Good but God, who is the only author of all Goodness and Happiness. However, as to your Question, you know what are the Conditions of Eternal Life; keep the Commandments of God.

18 & 19. Then the young Man asked? What Commandments? Jesus said, not to commit Murder, nor do Wrong; not to commit Adultry, nor Fornication; not to Steal, nor Cheat and Defraud any Man; not to accuse any one salfely, nor pervert Justice; to honour and reverence your Parents and all other Superiors; and to do to all Men, as you would they should do to you, with Equity and Charity.

14 But Jesus faid.
Suffer little children,
and forbid them not
to come unto me:
for of such is the
kingdom of heaven.

15 And he laid bis hands on them, anddeparted thence.

16 ¶ And behold, one came and faid unto him, Good master, what good thing shall I do that I may have eternal life?

17 And he faid unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments.

18 He faith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thy felf.

20 The

Chap. XIX.

man faith unto him,
All these things have
I kept from my
youth up: what lack
I yet?

him, If thou wilt be perfect, go and fell that thou haft, and give to the poor, and thou shalt have treafure in heaven: and come and follow me.

22 But when the young man heard that faying, he went away forrowful: for he had great poffessions.

23 ¶ Then faid Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I fay unto you, It is easier for a camel

St MATTHEW.

20. The young Man rejoycing at his Answer, and hoping to be greatly commended by Jesus, replied: All these Commandments have I obeyed from a Child; what further Instructions have you for me?

21. Jesus answered: These are the necessary Duties, which God hath made the indispensable Conditions of Lise. But if you aim at a great degree of Persection, and will do something excellent and extraordinary; then go sell all your Estate, and give it to the Poor, and come and sollow me through Assistance and Poverty; and, laying aside all worldly Assairs, apply your self wholly to be a Preacher of the Gospel; and you shall have an * extraordinary degree of Reward in Heaven.

was greatly troubled, and went away very forrowful. For he was rich, and very unwilling to part with his Estate.

23. Whereupon Jesus took occasion to represent to his Disciples, how great a Snare the Love of Riches is; how unfit it makes a Man, to be a perfect Disciple of Christ; and how hard it is, for a rich Man to be a good Christian.

24. And he faid; Such is the deceitfulness of the love of Riches, that it is an exceeding hard thing, (than which

hardly

^{*} It does not appear, but the young Man might have done well if he had gone away fatisfied with Christ's first Answer. So that our Saviour does not seem to have bidden him sell his Estate, as a thing absolutely necessary to his being a good Man, but only as a thing necessary at that time to his being a Preacher of the Gospel; and that he might reprove his Considence; and that he might have an occasion to represent to his Disciples, the great danger and mischief of the love of Riches.

Chap. XIX.

hardly any thing can be imagined more difficult,) for a rich man to become a worthy Disciple of Christ, and to attain that refigned Disposition of Mind, and readiness to part with all things for the fake of Religion, which God requires.

25. When the Disciples heard this they feemed greatly furprized, and faid; if the way of Life be fo very difficult, who then can be faved?

26. But Jesus looking upon them with a compassionate Countenance, as pitying their present anxiety of Mind, answered: 'Tis true, That disposition of Mind which the Gospel requires, is fo Holy and Spiritual; and the Temptations which much Riches occasion, are fo many and great; that, morally speaking, 'tis hardly possible in the ordinary course of things, for a very rich Man to look beyond the Advantages of this present World, and be a good Christian: But by the Grace and Affistance of God, 'tis possible for such Men to overcome all those Temptations, to make a good use of their Wealth, and to become worthy Disciples of Christ.

27. Then faid Peter to Jesus; Well, We have actually done all, that you required of this young Man: And tho' we had not indeed great Possessions, we have forfaken all that we had, we have left our dearest Relations, we have quitted the Employment we lived by, and we have followed you in Poverty and Want: What Reward then shall

we have?

28. Jesus answered: Verily ye my Apostles, who have now chearfully followed me in this present state of Humiliation and Sufferings, shall at the final Judgment. at the great and geneto go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his difciples heard it, they were exceedingly amazed, fayingWho then can be faved?

26 But Jesus beheld them, and faid unto them, With men this is impossible, but with God all things are possible.

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27 Then anfwered Peter, and faid unto him, Behold, we have forfaken all, and followed thee; what shall we have therefore ?

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeregeneration when the Son of Man shall fit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forfaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first.

ral * Renovation of Things, when I shall be exalted to everlasting Dominion, and sit upon the Throne of eternal Glory; ye, I say, shall then be exalted also, and shall sit by me in the next Degree of Glory and Power.

29. And all other good and fincere Men, who for the fake of true Religion and Virtue, shall suffer any Losses in this present World; these also, besides that their Losses shall be abundantly recompensed even in this Life, by the Joy of a good Conscience, by the Love and Assistance of all good Men, by the Comfort of the Holy Ghost, and by the glorious expectation of suture Happiness; shall moreover be rewarded with eternal Life.

30. Only many of those, who are here first in Time, and seem now to have the Precedence in many Advantages, (as the fews, which are first called,) shall then be ranked in a lower Degree: And on the contrary, many of those who are here later in Time, and seem now inserior in many respects, (as the Gentiles which are last called,) shall then, if they come in readily and heartily, and be sincere and more diligent in their Time, equal or exceed the former in Dignity and Glory.

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^{*} Έν τη παλιγγενεσία.



CHAP. XX.

The Parable of the Labourers hired into the Videyard, ver. 1. Jefus again foretelleth his Paffion, ver. 17. Upon occasion of Salome's Petition, he teacheth his Disciples Humility, ver. 20. Two blind Men healed, ver. 29.

distributing his Rewards, that those to whom his Will is discovered later, if they be fincere and diligent in their Labours, may be so honoured by the abundance of the Divine Liberality, as to be equalled or even preferred to those who were called first; the Equity, I fay, of this, may be illustrated by this Similitude. A Housholder went out early in the Morning, to hire Labourers into bis Vineyard: Thus God in the beginning of the World revealed his Will to Mankind, and that in a more special manner to the Patriarchs and Ancestors of the Jews: And * thus also to some Men he has discovered his Will early, and brought them to the knowledge of the Truth in the beginning or former part of their Lives.

FOR the kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard.

^{*} Though this Parable was primarily intended, to shew the E-quity of God's equalling the Geneiles with the Jews; yet since one great Objection of the Jews against equalizing with them the Gentile Converts, was the Idelatry and Wickedness of the former part of these Gentiles Lives; and since the several Parts of the Parable may aptly enough be applied to the different Parts of Man's Life, as well as to the different Ages of the World; I have therefore endeavoured to express both these Senses together.

Chap. XX.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vine-yard,

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3 And he went out about the third hour, and faw others standing idle in the market-place,

4 And faid unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went theirway.

out about the fixth and ninth hour, and did likewise.

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6 And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They fay unto him, Because no man hath hired us. He faith unto them, Go ye also into the vineyard, and whatsoever is

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2. And agreeing with the Labourers for a Penny a Day, he sent them to work in his Vineyard: So God, when first he revealed his Will to Mankind, promised Life and Happiness as the Reward of Obedience: And the same condition is then offered to every particular Man, when he first comes to the use of Reason, and to understand the difference between Good and Evil.

3, & 4, & 5. Afterwards going out at the third Hour, and again at the fixth and ninth Hours, he found other Lahourers standing idle in the Market; and them also he hired to go and work in the Vineyard, promising to give them what was reasonable: Thus God in the following Ages of the World made new Revelations of his Will, to Mofes and the Prophets, &c. with repeated Promises of Life and Happiness to Obedience: And thus also those particular Men, whose Natural Knowledge of good and evil has been corrupted and worn out by a bad Education, God oft-times in the following parts of their Life, by affording them new Means of Knowleage, invites them to repentance, and promifes them Happiness.

6 & 7. Lastly, going out at the eleventh hour, he found other Labourers standing idle; and them also he hired into the Vineyard, promising to give them what was reasonable: Thus God in the latter Ages of the World, making a new Revelation of his Will by Christ, admitted the Gentiles, who had before lived in Ignorance and Wickedness, to the Conditions of the same Covenant with the Jews: And thus also many particular Persons, who

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for * want of Instruction have lived in Ignorance and Wickedness the greatest part of their Lives, do yet at last thro' the Mercy of God come to the Knowledge of the Truth, and Believe, and Obey it.

8. Now when the Evening was come, the Master commanded his Labourers to be called, and their Wages to be paid them, without respect to the order of time when they were hired: So at the end of the World God will reward all his Servants, not in Proportion to the times of their being called, but according to the sincerity of their Service.

9 & 10. They who came in at the eleventh hour, because they wrought diligently during that time, received each one a Penny; and they who came in at the Morning, though they expetted more for having laboured longer, yet, according to their agreement, received each one likewise a Penny: So the Gentiles, and they who are late instructed in the Knowledge of the Truth, shall for their Sincerity and Diligence during their Time in the Service of God, receive the reward of Eternal Life; and the Jews who came in first, though they expect some Preheminence over the last, both in the Church here on Earth, both in the

right, that shall ye receive.

- said total process

8 So when even was come, the lord of the vineyard faith unto his fleward, Call the labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came they supposed that they should have received more, and they likewise received every man a penny.

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and third water them.

^{*} Note, This part of the Parable does not countenance the late and wilfully deferred Repentance of Christians. For such Perfons are not called into the Vineyard at the eleventh Hour, (as were the ignorant Gentiles,) but being called in at the first Hour by the early preaching of the Gospel, they have yet stood idle (not in the Market, but) in the Vineyard till the eleventh Hour. Which is plainly a different Case; as Origen well observes upon the Place.

World to come, shall yet only receive

had received it, they murmured against the good man of the house.

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13But he answered one of them, and faid, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14Take that thine is, and go thy way: I will give unto this last, even as unto thee.

for me to do what I will with mine own? is thine eye evil, because I am good?

16So the last shall be first, and the first last: for many be called, but few cho-

ien.

equally the same Reward.

11 & 12. Then they who were hired first, murmured, that those which came in last, and laboured but one hour or two, should receive as much wages as they who had worked all day: Thus the fews, who were the first People of God, and they who have been longest in the Church, valuing themselves upon outward Performances, may be apt to think it hard, that those who came in late, should be equalled to them in their Reward.

13 & 14 & 15. But the Master replied; Is it not just, if I pay you according to your agreement; and at the same time, out of my abundant liberality, give those others freely as much? May I not do what I will with mine own, and be bountiful to others for their great diligence and sincerity during their Time, without injuring you? Thus the equity of God's Dispensations may be vindicated, in that, while his Reward is not only free, but also infinitely greater than any Man's Work deserves, he injures no Man by his extraordinary Liberality to others.

many of those who were here later in time, and seem now inferiour in many Respects, (as the Gentiles, and they which are last called,) shall sinally equal or even exceed others in Glory and Dignity: And many of those who are here first in time, and seem now to have the Precedence in many Advantages, (as the Jews, and they which are first called,) shall then be ranked in as low, or perhaps lower degree than the rest. For many indeed are Called

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early, and know the Will of God, and receive his Mercies, and enjoy great Advantages; But there are but few who improve themselves proportionably to those Advantages, and use them worthily, fo as to attain an excellent and extraordinary Reward.

17. ¶ After these things, Jesus knowing that the time of his Sufferings drew nigh, went up towards Ferufalem. And, that his Apostles might be prepared against the Storm that was coming upon them, he took the Twelve aside, as they were going in the Way, and re-

minded them again, faying:

18. We are going up to ferusalem; and I would have you remember, that, as I told you before, 'tis the Will of God that I should at last be delivered into the Hands of the Chief Priefts and Scribes, who have hitherto laid wait for me; and they shall cause me to be condemned to Death by an unjust Tudgment:

10. And they shall deliver me over to the Roman Soldiers, to be abused and mocked, to be beaten and spit upon, and at last to be ignominiously crucified among Malefactors: But on

the third Day I will rife again.

20 & 21. Then Salome the Wife of Zebedee, with her two Sons, Fames and John, thinking that immediately after this Refurrection which Tefus spake of, he would appear in great Pomp and Glory to restore to the Fews a temporal kingdom; came to him, and defired that those her two Sons, who had hitherto been his constant Disciples and Followers, might at the opening of his Kingdom have the chief Places of Honour under him,

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and faid unto them.

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18 Behold, we go up to Jerufalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock and to scourge and to crucifie bim: and the third day he shall rife again.

20 Then came to him the mother of Zebedee's children, with her fons, worshipping bim, and defiring a certain thing of him.

21 And he faid unto her, What wilt thou? She faith unto him, Grant that these my two ions may fit, the one on # Jaco thy

Chap. XX.

thy right hand, and the other on the left in thy kingdom.

22 But Jesus anfwered and said, Ye
know not what ye
ask. Are ye able to
drink of the cup that
I shall drink of, and
to be baptized with
the baptism that I
am baptized with?
They say unto him,
We are able.

23 And he faith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jefus called them unto him, and faid, Ye know the princes of the Gentilesexercifedo-

O Lord, then for

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and be next in Dignity to his own Person.

22. Jesus answered: Ye are in a great mistake, and understand not what ye ask: My Kingdom is not, as ye fondly imagine, a temporal Kingdom, confifting in earthly Glory and Greatness; but it is a Spiritual Kingdom, confifting only in Holiness, Righteoufness, and Godliness, and in the Spiritual Rewards of these Divine Virtues: And Places of Dignity therein, are not to be expected by Favour or Affection; but to be attained by Humility, by Patience and Sufferings. Can ye therefore follow my Example in bearing patiently Injuries, Sufferings, and Death? They faid, We can.

23. Jesus replied: Ye shall indeed follow me in Persecutions and Sufferings, and may thereby att. La Place in my Kingdom and a Share in my Rewards; But for the Chief Seat of Preheminence and Dignity above others, this is not mine to dispose of by any absolute Favour, but must be bestowed upon those Persons, and according to those Conditions and Qualifications,

which God hath appointed.

24. Now when the other ten Apofiles heard what these two Brethren desired, and what Answer Jesus gave them, they were angry and moved with indignation against them; not without something of the same Ambition and Envy in themselves, for sear the two Brothers should have been preferred before Them.

25. But Jesus called them all to him, and said; Ye have all yet a very wrong Apprehension of the Matter. Among the Gentiles indeed, and in the King-

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doms of this present World, men strive ambitiously to get the Dominion one over another; and they who are greatest in Riches and Power, have the greatest Honour and Respect paid them

by others:

26. But among you I will have things ordered by other Measures. He that desires to be Great and Honourable among You, let him seek to deserve his Honour, by Meekness and Lowliness; and let him exercise his Power, not in domineering over any, but in affishing and doing good to All.

27. And he that defires to have the Dignity and Preheminence among you, let him be eminent for his Humility

and Readiness to serve all Men.

28. For thus even I my felf came not into the World to exercise Power and Dominion, to rule over Men, and to be served by them; but to serve, and affift, and to do good to all Men, with all Humility, Meekness and Gentleness; and to lay down my Life for the Redemption of Mankind.

29. ¶ When Jesus had finished these Discourses, he travelled on with his Disciples towards ferusalem; and when they had passed through feriche, a very great multitude of People followed him.

30. And as they went in the Way, there fat two blind Men by the Road-fide; who hearing by the Multitude, that Jesus who had worked so many Miracles in the Land, was now going along that way, they cried out, saying: Lord, we believe you to be a Teacher sent from God, and that you do these wonderful Works by his Power and Commission: We beseech you, have pity on us.

minion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you; but whosoever will be great among you, let him be your minister.

- 27 And whofoever will be chief among you, let him be your fervant.
- 28 Even as the Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.
- 29 And as they departed from Jericho, a great multitude followed him.
- 30 ¶ And behold two blind men fiting by the way fide, when they heard that Jefus paffed by, cried out, faying, Have mercy on us, O Lord, thou fon of David.

31 And

3 1 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They fay unto him, Lord, that our eyes may be opened.

34 So Jefus had compassion on them, and touched their eyes: and immediately their eyes received fight, and they followed him.

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31. But the multitude chid them, bidding them not make such a Noise to disturb and stop Jesus. Nevertheless they continued crying out, and That the more vehemently; Lord, we believe you to be the Messias, have pity on us.

32. Then Jesus stood still, and commanded them to be called to him; and when they came, he asked them, what they desired he should do.

33. They faid; Lord, we have heard of the many mighty Works which you have done for the Relief of such miserable Persons as we are, and we desire you would restore to us our fight.

34. Then Jesus took pity on them, and touched their Eyes; and their Sight was immediately restored, and they followed him in the Way.



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CHAP. XXI.

Christ rideth into Jerusalem, ver. 1. Driveth the Traders out of the Temple, ver. 12. Children make Acclamations to fesus, ver. 14. Fesus curseth the Fig-tree, ver. 18. Silences the fews with a Question about John the Baptist's Authority, ver. 23. Shows by the Similitude of two Sons, that the fews were worse than the Gentiles, ver. 28. The Parable of the Vineyard let out to Husbandmen, ver. 33. The Pharisees Indignation at it, ver. 45.

ciples drew nigh to Jerusalem, and were come as far as Bethphage, at the foot of the Mount of Olives; Jesus knowing that the appointed time of his Sufferings approached, sought now no longer to conceal himself, but resolved to enter publickly into Jerusalem.

2. Calling therefore two of his Difciples to him, he fent them into the neighbouring Village, faying; Go and take the Ass and Colt, which ye shall find tied up in a Corner of the Street,

and bring them hither to me.

3. And if any Man ask you, What you have to do with them; say, The Master wants them; and the Divine Providence shall so order the circumstances of things, that at that Answer they shall be willing to let you have them.

4. (All this Fesus did, that in Him might be fulfilled these Prophecies:

AND when they drew nighunto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man fay ought unto you, ye shall fay, The Lord hath need of them; and straightway he will fend them.

4 All this was done that it might be fulfilled which was fpoken by the prophet, faying,

5 Tell

Chap. XXI.

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and fitting upon an afs, and a colt the fole of an afs.

6 And the difciples went, and did as Jefus commanded them.

7 And brought the ass, and the colt, and put on them their cloaths, and they set him thereon.

8 And a very great multitude fpread their garments in the way; others cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, faying, Hofanna to the fon of David: bleffed is he that cometh in the name of the Lord, Hofannah, in the highest.

To And when he was come into Jerufalem, all the city was moved, faying, Who is this?

titude faid, This is Jefus, the prophet of Nazareth of Galilee.

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5. Say ye to the Daughter of Sion, Behold, thy Saviour cometh, Esai. lxii. 11. And, behold, thy King cometh unto thee,——lowly, and riding upon an Ass, and upon a Colt the Fole of an Ass, Zech. ix. 9.)

6. Accordingly the two Disciples went into the Village, and did and said as fesus commanded them, and found all things succeed as he had fore-

told them.

7. And they brought the Ass and her Colt, and spread their Cloaths upon them, and set Jesus upon the Colt thus clad; and he rode upon it with great lowliness and humble State, from Bethphage to Jerusalem.

8. And the Multitude that came with him, strew'd the way before him, some with their Cloaths, and others with Boughs of Trees, as at a Solemn Festival, or the Triumphal Entrance

of a great Prince.

9. And the People before and behind cried; God preferve and prosper the Kingdom of the Messiah: Blessed is he that is sent of God, to Instruct, Heal and Govern his People: Peace and Glory and Dominion be with him.

falem with this folemn Pomp and joyful Acclamations of the People, the whole City was put into a sudden Commotion, and every body enquired; Who is this that cometh with such State and Pomp?

along with him, answered; This is Jesus, that great Prophet of Nazareth, the Fame of whose Doctrine and Miracles hath so long been spread through

all the Nation.

12. ¶ Then

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went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats

of them that fold

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Chap. XXI.

Colt, went into the Temple. And when he came into the outward Court, which is the Court of the Gentiles, he found it like a Market, filled with Money-Changers Stalls, and Sellers of Cattle and Doves, and the like; who fat there under pretence of having these things near at hand for the convenience of those that came up to sacrifice: But Fesus cleared the Place, and turned them all out, saying:

13 And faid unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

13. This Place was defigned, not for a Place of Merchandife, but for the Service of God; that the devout Profelytes of the Gentiles, who are not admitted into the Inner and Holier part of the Temple, might here worship and pray to the true God; according as Esaias prophesied (Esai. Ivi. 7.) that the Temple of God should be an House of Prayer for all People. But now ye have most profanely turned it into a Receptacle of Thieves, a Place of Covetousness, Extortion, and Cheating.

14 And the blind and the lame came to him in the temple, and he healed them.

14. Now while Jesus tarried in the Court of the Temple, many blind and lame Men, who had heard the Fame of his former Miracles, resorted to him; and he healed them all.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were fore displeased.

Jewish Doctors, saw these wonderful Works, instead of being convinced thereby to Repentance, they were only filled with envy, and enraged against him; and hearing all the People admiring and applauding him, and even the very children in the Temple making joyful Acclamations to him, as Messiah or King; they were in great indignation.

16 And faid unto him, Hearest thou what

16. And they faid to Jesus, Do you not hear what these Children say? Do

what thefe fay? And Lefus faith unto them, Yea; have ye never read, Out of the mouth of babes and fucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany, and he lodged there.

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18 Now in the morning as he returned into the city,

he hungred.

19 And when he faw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and faid unto it, Let no fruit grow on thee henceforward for ever. And prefently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, faying, How foon is the fig-tree withered a-

way?

21 Jesus answered and faid unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say

you think it fit, that these who understand nothing, should be suffered to make fuch shouting? Fefus answered, Yea; If you who ought to shew forth the Praises of God, will through envy and malice refuse to do it, God will raise up others to glorify his Name, and (as the Scripture faith, Plal. viii. 2.) even out of the Mouths of Babes and sucking Children, he will perfect Praise.

17. Then leaving them in their Rage and Envy, he retired out of the City, as far as Bethany, and there continued all Night.

18. ¶ The next Morning he returned again to Jerusalem: And as he was

in the way, he grew hungry.

19. And feeing a Fig-tree a little way off, he went up to it, feeking for Fruit; but finding it Barren, and having nothing but Leaves, he curfed it, faying, Let no Fruit grow on thee for ever: Intimating to his Disciples by this visible Similitude, that the Jewish Nation, having now only a formal Profession of Religion, and not bringing forth the Fruit thereof, should suddenly be Curfed and Rooted out.

20. Accordingly the next day, paffing that way, they found the Fig-tree withered and dried up from the Roots: And the Disciples seemed surprized, and wonder'd at the fuddenness of it's

being perished and dead.

21. But Fesus said to them; Do ye wonder at this, as fuch a strange and extraordinary thing? Verily I tell you, If ye do but firmly believe and trust in the Power of God, ye shall be able to do things as much greater than this, as removing a Mountain, and

throwing

throwing it into the Sea, is greater than causing a little Tree to wither.

God in order to confirm your Doctrine and Ministry, with stedfast Faith, without Doubt and Wavering; he will en-

able you to perform it.

23. ¶ After this, Jesus went into the Temple; and as he was teaching the People, the Chief Priests and Elders came to him and faid; By what Authority do you undertake these things? You enter into the City with Pomp and Noise, like some great Person; you turn the Trading People out of the Court of the Temple, as if you were Governour of the Place; and you teach here publickly in the Temple, as if you were appointed to do so by publick Authority; Pray, who gave you Commission and Authority to do all these things?

24. Jesus, knowing their Malice, and that they who were not at all convinced by his Doctrine and Miracles, would much less be moved by his bare affirming in a direct Answer that he was authorized and sent of God; chose rather to silence them by retorting upon them another Question, after this manner; I will also, saith he, ask you one Question, which if you can answer me, then I also will tell you by what Autho-

rity I do these things.

Preached and Baptized, did he do this by God's appointment? or, was it only a human Contrivance? Then the Chief Priests, reasoning among therafelves, that if they should say John's Baptism was by God's appointment, then Jesus would accuse them for not hearkening to John's Preaching, and not believing the Testimony which he gave

unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatfoever ye shall ask in prayer, believing, ye shall receive.

23¶And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority dost thou these things? And who gave thee this authority?

24 And Jesus answered and said unto them, I also will
ask you one thing,
which if ye tell me,
I in likewise will tell
you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themfelves, saying, If we shall say, From heaven; he will say unto us, Why did ye not ther believe him?

26 But if we shall say, Of men;

we fear the people; for all hold John as a prophet.

27 And they anfwered Jefus, and
faid, We cannot tell.
And he faid unto
them, Neither tell
I you by what authority I do these
things,

28 ¶ But what think you? A certain man had two fons and he came to the first, and faid, Son, go work to day in my vineyard.

the second state

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and faid, I will not: but afterward he repented, and went.

30 And he came to the fecond, and faid likewife. And he answered and faid, I go sir, and went not.

31 Whether of them twain did the will of his Fa-

concerning Jesus; and that on the other side, if they should say John's Baptism was only a human Contrivance, then they should greatly enrage the People, who all believed John to be a Prophet sent of God: Reasoning, I say, thus among themselves, they resolved, not to determine on either side.

27. They replied therefore to felus, that they could not tell. And Fefus then in like manner, to Them; neither do I, fays he, tell you, what Authority I have to do these things. Which furprizing Question and Answer, as it filenc'd and greatly confounded thefe malicious Scribes and Elders, containing a fecret Conviction and Reproof of their unreasonable unbelief in rejecting John the Baptist; so it also at the same time made apparent the reasonableness of Christ's not returning a pofitive Answer to their Question; it being evident, that they who believed not John the Baptist, whom yet they durst not expressly deny to be fent from God, would much less have believed Fefus's plain Affertion of his own Divine Authority.

28. ¶ When Jesus had thus silenced the Chief Priests and Elders, he proceeded to intimate to them, by a severe parable, the Justice of God in utterly Rejecting Them with all their Pretences of Religion, and receiving in their stead the Penitent Gentiles. What think you? said he. A certain Man had two Sons; and he commanded them both to go and work in his Vineyard.

29 & 30. The one said, he would not go, but he repented and went: The other said he would go, but went not.

31. Which of these two, think you, was the most obedient Son? They answered:

fwered; He that faid he would not go, but repented and went. Even fo, reply'd Fesus, the Publicans and Harlots and Heathens, who have formerly indeed been great Sinners, but Repent now and Obey the Gospel, are accepted and rewarded of God; while ye, Priests and Elders and Teachers of the Yews, who pretend to be the peculiar People of God, and make a great external show of Religion, do really difobey his Commandments, and reject his Gospel, and shall be utterly and sinally rejected by him.

32. For John the Baptist was sent to you from God, to preach to you the necessity of Repentance and Obedience. And the Publicans indeed, and Harlots, believed him and Repented. But ye, to whom he was primarily fent, neitheir believed him at first; neither, after the Example of these Penitent Sinners, did ye afterwards Repent.

33. ¶ Again, Another Parable spake Jesus unto them, to the same import, faying; A certain Man planted a Vineyard, and furnished it with all things necessary for it's Fruitfulness, Ornament, and Defence; and then travelling himself into a far Country, he let it out to Husbandmen: Thus God delivered the Law to his peculiar People the Jews, with great present Advantages, and Promises of future Bleffings.

34 & 35. Now when the time of Vintage drew nigh, the Owner fent Servants to the Husbandmen, to receive the Fruit of the Vineyard; but the Husbandmen abused his Servants, and beat some of them, and slew others: Thus God expecting from the Jews, to whom he had given his Law, the

ther? They fay unto him, The first. Jesus faith unto them, Verily I fay unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye when ye had feen it, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain houfholder which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the hufbandmen tock his

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fervants, and beat one, and killed another, and stoned another.

36 Again, he fent other fervants, more than the first: and they did unto them likewise.

37 But last of all, he fent unto them his fon, saying, They will reverence my fon.

38 But when the husbandmen faw the fon, they faid among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance.

ag And they caught bim, and cast bim out of the vine-yard, and slew bim.

40 When the Lord therefore of the vineyard cometh, what will he co unto those husbandmen.

Fruits of Holiness and Obedience to his Commands, sent to them his Prophets to remind them of their Duty, and to encourage them to Obedience; but they misus'd the Prophets and persecuted and slew them.

36. Again, the Master sent other and more Servants, to receive the Fruits of his Vineyard; but the Husbandmen Rebelled, and slew Them also: So God continued to send more Prophets to the Jews to endeavour to reclaim them, and exhort them to Repentance; but Them also they persecuted and killed.

37. Last of all he sent unto them his own Son, thinking that surely they would reverence his Son: Thus at last God sent his Son into the World, that if there were any means left of reducing the fews to Repentance, they might be convinced, at least by the Miracles and

Authority of Christ.

38 & 39. But the Husbandmen, thinking that if they destroyed this Son and Heir of their Master, they should be disturbed no more in their unjust detaining the Possession; rose up against Him also, and slew him: Thus the fews after all the Indignities which they had offer'd to God's Messengers the Prophets, were to add this at last, to fill up the measure of their Iniquity, that they should also put to Death the Son of God; casting Him out of the Church, who was the Foundation of it, and the Author of all God's Blessings to it.

Master of the Vineyard returns, what do you think will he do to these wicked Husbandmen? That is, when the time of God's executing Judgment shall come, what Punishment will he instict upon

these incorrigible Fews?

41. The

* Luke

xx. 16.

41. The Chief Priests and Elders, not yet understanding that this was the true intent of the Question, answered; He will destroy without Mercy those wicked Husbandmen, and let out his Vineyard to others, who will serve him more faithfully. By which Answer they unawares gave Judgment against themselves with their own Mouths; that it was just for God to destroy the Jews, and reveal his Will to another People, who would

obey it more fincerely.

42. Jesus replied; Ye have judged rightly; Even thus will God deal with you. And when the Chief of the fews, perceiving now whereunto the Parable tended, would have recall'd their words. and faid, * God forbid; Jesus added and faid, Nay, thus it must certainly be; For doth not the Scripture fay, (Pfal. cxviii. 22.) The stone which the builders refused, is become the head stoneof the Corner? That is; Christ, the Messiah, whom the Jews rejected, shall + receive and unite the Gentiles to his Church, as a principal Corner-stone unites and links the two fides of a Building together.

43. Affuredly therefore it shall come to pass, that you the Jews shall be no longer the peculiar People of God; but he will entrust the Gentiles with the Revelation of his Will, and make such other Nations partakers of his Covenant

41 They fay unto him, He will miferably destroy those wicked men, and will let out bis vineyard unto other husbandmen, which shall render him the fruits in their sea-sons.

42 Jefus faith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lords doing, and it is marvellous in our eyes?

outrant combine and

1st agent gird and

43 Therefore fay I unto you, the kingdom of God shall be taken from you, and given to a nation bringing

+ That Christ's being the Chief Corner-stone, signifies not only his being Head of the Church, to which Sense it seems to be applied, Acts iv. 11. but that it also signifies his Uniting the Gentiles to the Church; is evident from Eph. ii. 20. compared with the foregoing and following Verses. And That Sense seems to sit much better in this place.

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bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

being staviets don,

45 And when the chief priefts and Pharifees had heard his parables, they perceived that he spake of them.

Description of the

46But when they fought to lay hands on him, they feared the multitude, because they took him for a prophet.

gient that were bidder to the wedding: and they would not

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and Promises, as will make a better use of them than you have done; bringing forth the Fruits of Holiness, Righteousness, and Peace.

44. And this great and general Revelation of the Will of God by the Messiah, being the last Discovery that he will ever make to Mankind; whoever shall stumble and be offended at any part of it, or behave himself in any wise unworthily of it, shall be severely punished: But he that shall utterly and sinally reject it, or behave himself so as to deserve the utmost effect of the Wrath which it reveals and brings along with it, shall be miserably and utterly destroyed.

45. ¶ All these Sayings, the Chief Priests and Pharisees at length perceived plainly to be directed against them.

46. And falling into a great rage, they were even ready to apprehend fefus; but they were afraid the People would rescue him, who all look'd upon him to be a great Prophet, sent from God; and therefore for that time they forebore.

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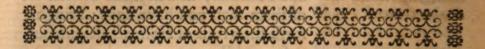


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CHAP. XXII.

The Parable of the Marriage of the King's Son, ver. 1. The Calling of the Gentiles, ver. 9. The Punishment of wicked Christians, ver 12. Of paying Tribute to Cæsar, ver. 15. The Sadducees confuted, and the Resurrection proved, ver. 23. Which is the greatest Commandment, ver. 34. The Pharisees silenc'd with a Question about Christ's heing David's Son, ver. 41.

1. UPON another occasion Jesus spake again in Parables, representing the State of the Gospel by way of Comparison or Similitude, saying:

at the Marriage of his Son: Thus God at the fending his Son into the World, revealed the gracious Terms of the Gofpel, and invited Men to embrace the advantagious Conditions of that New Covenant.

3. And when the Feast was ready, the King sent his Servants, to call those that had been invited; but they refused to come: Thus Christ, during his Continuance here upon Earth, sent forth his Apostles to preach the Gospel to the Jews, who were the peculiar People of God, and who had before been admonished of the Coming of the Messiah, by the Prophets, by John the Baptist, and by Jesus himself: But they rejected this gracious Offer of the Gospel.

4. Again, he sent other Servants, saying; Tell those that are invited, that my Feast is now ready, and that all things are prepared, and bid them hasten hither: Thus Christ, after his

A N D Jefus answered and spake unto them again by parables, and said,

2The kingdom of heaven is like unto a certain king, which made a marriage for his fon,

3 And fent forth his fervants to call them that were bidden to the wedding: and they would not come.

4 Again he fent forth other fervants, faying, Tellthem which are bidden: Behold, I have have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

MARIN DELLE P 13

5 But they made light of it, and went their ways, one to his farm, another to his merchandise.

6Ånd the remnant took his fervants, and entreated them fpitefully, and flew them.

7 But when the king heard thereof, he was wroth: and he fent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then faith he to his fervants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the high-ways, and as many as ye shall find, bid to the

marriage.

vants went out into the high-ways, and gathered togetherall Vol. I. Refurrection and Ascension, sent forth his Apostles again, and other Disciples, instructed and assisted with greater measures of the Spirit, to preach to the Jews that all things were now accomplished, that the Kingdom of the Messiah or the Gospel-Covenant was established, and to invite them to come in and embrace it.

5 & 6. But the Guests still refused to come, going every one about his own busines; and some were so ungrateful, as even to abuse and kill the Servants that were sent to call them: Thus the fews still rejected the repeated Offers of the Gospel, preferring the advantages of This Life to the hopes of a future, and going on obstinately in their own Way, and even persecuting and slaying the Disciples that were sent to preach to them.

7. But when the King heard this, he was greatly incensed, and sent out his Army, and destroyed those ungrateful Men that murdered his Servants, and he burnt their City: Thus God, highly provoked at the incorrigible obstinacy of the Jews, sent at last the Roman Army upon them, and destroyed the City of Jrusalem and their whole Nation.

8 & 9. Then he fent out Servants again, Jaying; The Guefts that were invited, were not worthy to come to my Feast; Go therefore into the high-ways, and invite such as you meet, and urge them to come in: Thus God rejecting the Jews for their impenitence and unbelief, commanded the Gospel to be preached to the Gentiles.

out, and invited all they met, both good and bad, and the room was filled with L guests:

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guests: Thus the Disciples of Christ preached the Gospel to the Gentiles: and They believed and received it, and were admitted into the Church; some of them being good and sincere Christians, others

Hypocrites and wicked Men.

Guests, and saw a Man among them not having on a Wedding-garment: Thus God sees some in the Church, who professing themselves to be Christians, yet obey not the Gospel, but live unwor-

thily of it.

Examination, had nothing to say in excuse of his neglect, the King commanded him to be turned out of doors into the dark: Thus wicked Christians, who profess the Gospel, but obey it not; having nothing to plead in excuse for themselves, shall be separated by God from among the Faithful, and be cast into the Regions of Eternal Darkness, most remote from the Happiness of Heaven.

ceive the Gospel, and many there are that profess themselves Christians; but there are but few who live suitably to that holy Profession, and approve themselves before God, so so be thought

worthy of it's Reward.

15. ¶ All these Parables the Pharifees heard. And though these Discourses referred to many things, which at that time were not yet accomplished, so that the Pharisees could not fully understand them; yet in general they perceived, that all these Similitudes were directed against Them. Resolving therefore, some way or other to destroy Jesus; and seeing the People had at present as many as they found, both bad and good: and the wedding was furnished with guests.

the king came in to fee the guests, he saw there a man which had not on a wedding-garment:

12 And he faith unto him, Friend, how camed thou in hither, not having a wedding-garment? And he was speechless.

13 Then faid the king to the fervants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few are choien,

the Pharifees, and took counfel how they might intengle him in his talk.

16 And

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out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wick-edness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a perny.

20 And he faith unto them, Whose is this image and superscription?

him, Cæsars. Then faith he unto them, Render therefore unto Cæsar, the things which are

fuch an opinion of his being a great Prophet, that they durst not venture to apprehend him by force; they contrived, if possible, to infnare him in his Talk, so as to draw him in to say something that might give offence to the people.

own Disciples, together with some of the followers of Herod, they instructed them to assault him with a Shew of great Honour and Esteem, saying: Master, We believe you to be a true and sincere Teacher of the Law of God, and that you have so much Courage and Freedom, as not to slatter any Man, nor be moved by any Fear or Affection to conceal the Truth: We desire therefore you would solve us this Doubt.

17. Is it lawful for the Jews, who are the peculiar People of God, and under his immediate Government, to pay Tribute to Cæsar, and to submit to the Authority of the Romans; or not?

draw him into fuch a snare, that either he might offend the People, and seem to flatter the Reman Emperor in opposition to the Liberty and Religion of the fews, if he should say Tribute nught to be paid; or that he might offend the Romans, if he snould say it ought not. But fesus knowing this their Cunning and Malice, said; Wherefore do ye tempt me, ye Hypocrites? I am aware of your wicked and deceitful Intentions.

of the Money wherewith the Roman Tax used to be paid, he asked them, Whose Image and Inscription was upon

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it? Which when they owned to be Cæsar's, Jesus replied; Then ought ye to give to Cæsar, what ye acknowledge to belong to him; and so far submit your selves to the Government ye are under, as is consistent with Religion and the Law of God.

him, admiring the Prudence of his Anfwer, and despairing to obtain any ad-

vantage against him.

† See Jo- who believed that † the Soul of Man fephus of perishes at Death, and that there is the Jew- no Resurrection nor Future State of ish Wars, Rewards and Punishments in another lib. 1. c. World, came to Jesus, and put a case to him, saying:

24. Master; Moses commanded, that if a Man die without Children, his Brother should marry his Wife; to continue

his Name and Family.

25. Now there happened to be Seven Brothers, whereof the first married a Wife, and, dying without Children, left his Wife to the second.

26 & 27. In like manner the fecond married her, and died without Children; and the third; and in short, they all seven married her, and died without Children; and the Woman died last.

as you teach, and another Life after this; whose Wife of the seven must this Woman then be? for they all alike married her.

29. Jesus replied; Ye talk very ignorantly; not understanding the true meaning of the Scriptures, nor having a right Sense of the Greatness of the Power of God.

heard these words, they marvelled, and left him, and went their way.

23 ¶ The fame day came to him the Sadducees, which fay there is no refurrection, and afk-

him,

24 Saying, Mafter, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us feven brethren, and the first when he had marrried a wife, deceased, and having no issue, lest his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all thewoman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and faid unto

them, Ye do err, not knowing the fcriptures, nor the power of God.

30 For in the refurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 But as touching the refurrection of the dead, have ye not read that which was spoken untoyou by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were aftonished at his doctrine.

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30. For in that future State of Happiness, to which the Just shall be raised; where there shall be no more Mortality, which Marriage was instituted to supply; there will be no more need of any such thing as Marriage. Neither shall that suture State, be like the present life of Men on Earth; But it shall be glorious and Spiritual, as is now the Life of Angels in Heaven

of Angels in Heaven.

31 & 32. And that there shall be such a future State and another Life after this, ye might have collected even from God's stilling himself to Moses, the God of Abraham, Isaac, and Facob, long after the Death of these Patriarchs; (Exod. iii. 6.) For since it is plain these Holy Men did not receive the sull reward of their Piety in this World, God could not have called himself their God, but only because there is a suture State wherein they shall be rewarded, and * another Life after this.

33. When the People heard this, they were greatly amazed at the readiness and excellency of Jesus's Answers, with which he thus effectually silenced

all his Adversaries.

L 3

34. ¶ But

^{*} The Word avacase properly fignifies a future Life in general, and so the strength of our Saviour's Argument is clear and evident. But though we should understand the word strictly of the Resurrection of the Body, the Argument would yet be good: For since the Sadducees denied the Resurrection of the Body, not because they thought it impossible for the Body to be raised, but only because they thought the Soul perished at Death, and that there was no suture State at all; our Saviour, by proving in general the certainty of a Life to come, takes away the whole foundation of their Objection. Besides; the separate State of the Soul, is not a State of perfect Happiness, but merely of Expectation.

34. ¶ But when the Pharifees heard that the Sadducees were put to filence, they gathered together again to dispute

with Fesus.

35. And one of them, being a Scribe *SeeMar.or Interpreter of the Law, and * obferving that Jesus gave wise and prudent X11. 28. Answers, desired to try him further, and put this Question to him, saying:

36. Master, Which is the chief and +SeeMar. principal part of the Law? The + Ce-

remonial, or the Moral? XII. 33.

> 37. Jesus answered: To love God fincerely, entirely, and constantly?

38. This is the first and greatest Commandment, which ought above all things to be religiously observed.

39. And the next is like to it in Excellence and Dignity; namely, to love your Neighbour as your felf, and to do to all Men as you would they should do

to you.

40. These are the two great Rules which contain the whole Sum of true Religion and Righteoufness: These are what Nature and the Reason of Things teach: And these are what all God's Revelations to Mankind in the Law and the Prophets, are defigned to explain and inforce.

41. ¶ And while the Pharifees coninued to be gathered together about Fesus, disputing with him, and putting Questions to him, to tempt and insnare him; Jesus on the other side put a Que-

stion to Them, faying;

42. What think you of the Messias whom ye expect according to the Promifes made by God in the Prophets? Of what Family, and whose Son do ye find in Scripture that he ought to be? The Pharifees answered, He must be the Son of David.

Chap. XXII.

34 ¶ But when the Pharifees heard that he had put the Sadducees to filence, they were gathered together.

35 Then one of them which was a lawyer, asked him a question, tempting him, and faying,

36 Master, which is the great commandment in the

37 Jesus faid unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy mind.

38 This is the first and great com-

mandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thy felf.

40 On these two commandments hang all the law and the prophets.

41 While the Pharifees were gathered together, Jefus asked them,

42 Saying, What think ye of Christ? whose fon is he? they fay unto him, The fon of David?

43 H

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Chap. XXIII.

43 He faith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD faid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footflool?

45 If David then call him Lord, how is he his Son?

46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

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43. Jesus replied: How then comes it to pass, that David, writing prophetically and by the Inspiration of the Spirit of God, acknowledges the Messiah as his Superior, and calls him Lord, saying; (Psal. cx. 1.)

44. God said unto my Lord the Messiah; Take thou all Power, Dominion, and Authority, until all thy Enemies be

made subject unto thee.

45. If the Messiah be David's Son, why doth David thus call him his Lord, and acknowledge him as his Superior?

46. The Pharifees not knowing that he who sprung from the Family of Dawid according to the Flesh, was infinitely superior to David in his Divine Original; were not able to return Jesus any Answer to this Question. And finding that they were far inferior to him in Wisdom and Knowledge, and that they could not stand against the Strength and Clearness of his Discourses, they retired from him, and ventured no more to tempt him with ensnaring Questions.

CHAP. XXIII.

Christ openly reproveth the Hypocrify, and vain Traditions and false Doctrines of the Pharisees, ver. 1. Lamenteth over Jerusalem, and foretelleth it's Destruction, ver. 37.

THEN spake Jesus to the multitude, and to his disciples,

1. AFTER this, Jesus spake to the People that were gathered together about him, and to his Disciples, concerning the Pharisees, saying;

2. The

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hearken and attend to their Teaching.
3. What therefore they Teach you out of the Law of God, and agreeable to it; That hear ye, and obey. But imitate not their Example; because their Lives are disagreeable and contrary to their Doctrine.

4. For they expound the Law in the strictest and severest Sense, and impose upon other Men the utmost rigour of it's Precepts; But they themselves will not take the least pains in practising those great and Moral Duties, which are of the highest importance and of eternal obligation.

only that they may be observed and applauded by Men; and neglecting all other things, they take care to chuse to be always doing such Works, as are most apt to be seen publickly, and may best serve this vain-glorious purpose. To obey the Moral Law of God in their Lives, they are little sollicitous: But pieces of Parchment with Sentences of the Law written upon them, † See and † Fringes for an external Show of Numb. xv. Religion, they will be sure to wear

6. If they be invited any whither to a Feast, they foolishly strive to have the upper Hand; and in the Churches place themselves, ambitiously in the highest Seats, that they may look greater, and seem to have some prehemi-

nence over other Men.

larger than other Men.

Chap. XXIII.

2 Saying, The Scribes and the Pharifees fit in Mofes feat.

3 All therefore whatfoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not.

I SO I OR

4 For they bind heavy burdens, and grievous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their singers.

5 But all their works they do for to be feen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermon rooms at feafts, and the chief feats in the fynagogues,

7 And

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Chap. XXIII.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

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8 But be ye not called Rabbi: for one is your Master, even Christ, and all ye are brethren.

9 And call no man your father upon the earth: for one is your father which is in heaven.

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10 Neither be ye called masters: for one is your master, even Christ.

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ri But he that is greatest among you, shall be your servant,

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7. In the open Streets, they love to receive the Praises and Compliments of Men; and are wonderfully proud to hear the People with Reverence and Respect, call them Masters and Fathers, Heads of Sects and Authors of Doctrines.

8. But let it not be so among you, my Disciples. Let no Man among you contend for Superiority or Precedence. For ye have one Supreme Head, which is Christ; and ye, as Brethren, ought to condescend to one another with mutual Charity and Respect in all things.

o. Let no Man among you * be call'd Father, or Head of a Sect, as the chief Teachers among the Jews love to assume to themselves the name of † Rabbi or Fathers. For ye have one Father and Supreme Teacher, which is God; and ye as Children ought to strive to exceed one another in nothing but Humility and Love.

arrogate to himself the Title of Master, or Author of a Doctrine. For ye have one Supreme Master, which is Christ; and all ye, as Fellow-Servants, ought to assist one another without envy, contention, or pride.

11. Even he that for order fake shall have a higher Office or greater Dignity in the Church than another, let him not be proud and imperious upon that account; but let him be so much the more

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humble

^{*} Πατέρα μὰ καλέσητε ὑμῶν ἐπὶ τῆς γῆς. Call no one among you, Father upon Earth. So the Words feem most naturally to signify.

† ישר and או the Principal of a School, or Author of a Doctrine.

humble, and communicative, and ready to affift others, by how much he is intrusted with greater power and oppor-

tunities of doing good.

regant, shall be brought down and humbled: But he that is humble and modest, and thinks lowly of himself, shall be esteem'd worthy to be exalted

both by God and Men.

13. Then Jesus turning himself to the Jewish Doctors, and Pharisees, added and said: Wo unto you hypocritical Teachers and Pharisees; For ye, who profess to be Interpreters of the Law, and ought to instruct Men in the Knowledge and Practice of true Religion, do, on the contrary, by your vain Traditions and wicked Lives, hinder and pervert them. Ye neither follow true Virtue and Piety your selves; nor suffer others, who are willing, so to do.

Teachers and Pharifees: For ye break the Moral and Eternal Law of God by your Rapine and Extortion, oppressing the Widows and Fatherless, whom God has commanded you to support; and think to hide your Covetousness under the specious formality of long Prayers and great strictness in the external Parts of Religion: Therefore ye shall be

doubly punished of God.

Teachers and Pharifees: For ye pretend great Zeal, and spare no pains or cost, and leave no means unattempted, to convert a Stranger to your Religion: But when you have so done, ye are so far from instructing him in true Virtue and Piety, that you corrupt his natural Notions of Good and Evil, with salse Doctrines and vain Schemes of Reli-

12 And who foever fhall exalt himfelf, fhall be abased; and he that shall humble himself, shall be exalted.

13 ¶ But wo unto you fcribes and pharifees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in your felves, neither suffer ye them that are entring, to go in.

14 Wo unto your feribes and pharifees, hypocrites, for ye devour widows houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation.

15 Wo unto you fcribes and pharifees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than your selves.

ye blind guides, which fay, Whofoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debter.

17 Ye fools and blind: for whether is greater, the gold, or the temple that fanctifieth the gold.

18 And whofoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that fanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that fhall fwear by heaven, fweareth by the throne of God, and by him that fitteth thereon.

gion, and make him even much worfe than he was before.

16. Wo unto you, ye ignorant and fuperstitious Guides; who tell the People, that if they swear only by the Temple, they may be discharged from the Obligation of that Oath; but if they swear by the Gold that is consecrated to God in the Temple, that they are then indeed strongly obliged by their Oath, and cannot be discharged.

17. Ye foolish and perverse Teachers: What an absurd and senseless distinction is this! As if the Gold were more sacred than the Temple of God, by which the

Gold it felf is made holy.

18. Again; ye teach, that if a Man fwears only by the Altar, he may be discharg'd from the Obligation of that Oath; but if he swears by the Oblation that is offer'd upon the Altar, that he is then indeed strongly obliged by his Oath, and cannot be discharged.

19. Now what a foolish and perverse distinction is this! As if the Offering, were more Sacred, than the Altar of God, by which the Offering it self is

made Holy.

20. In reality therefore, to swear by the Altar of God, is the very same thing as to swear by the Oblation that is offered thereupon, and by him to whom the Offering is made.

21. And to swear by the Temple, is the very same thing, as to swear by God

whose Temple it is.

22. And to fwear by Heaven, is the very fame thing, as to fwear by the Throne of God, and confequently by God himself. So that, in short, what Things soever you swear by, 'tis the very same thing as swearing by God, whose Creature that thing is.

23. A-

Chap. XXIII.

23. Again; Wo unto you, hypocritical Teachers, and Pharifees. For ye are superstitiously scrupulous and precife in things of smaller moment, in little external Rites, in things of trifling niceness and dispute: But the things of great and eternal Obligation, Justice and Equity, Mercy and Charity, Faithfulness and Truth towards God and Men, these things ye wholly slight and neglect. Whereas on the contrary, though those other smaller things ought not indeed in their due place to pass altogether unregarded, yet these great and important Duties ought certainly to be Mens principal and first Care.

24. But ye, as I faid, (ignorant and perverse Teachers) stick at the smallest things, and neglect the greatest: Just as if a Man should refuse to drink his Wine till he had strained it, to take out a little Gnat; but should without scruple swallow in it some other thing

ten times as big.

Teachers and Pharifees. For as if a Man should be very nice to clean the outside of his Cups and Dishes, but should take no care at all to keep the inside of them free from dirt and filth: Even so ye are wonderfully diligent, to appear strict in the observance of the outward and formal Ceremonies of Religion; but the Thoughts of your Hearts and the Secret Actions of your Lives, are full of Iniquity and Uncleanness.

26. Nay, ye Fools and Blind; But let a Man rather be follicitous in the first place, that the Thoughts of his Heart be sincere and pure, and the Actions of his Life honest and good; and then his observance of external Rites may be agreeable and come y:

23 Wo unto you fcribes and pharifees, hypocrites; for ye pay tithe of mintand anife, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel,

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25 Wo unto you feribes and pharifees, hypocrites; for ye make clean the outfide of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 We

27 Wo unto you fcribes and pharifees, hypocrites; for ye are like unto whited fepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanneis.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrify and iniquity.

29 Wo unto you fcribes and pharifees, hypocrites; because ye build the tombs of the prophets, and garnish the fepulchres of the righteous.

30 And fay, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto your felves, that ye are the children of them which killed the prophets.

32 Fill yeup then the measure of your fathers.

Even as the infide of Pots and Diffies ought always first to be cleanfed; and then a proportionable care to keep their outlides clean, may look decent and

27 & 28. Wo unto you, hypocritical Teachers and Pharifees. Ye may, for your hypocrify, be well compared to the Sepulchres of the Dead. For as Graves either * appear not at all, or *SeeLuke perhaps are covered with Stones whited xi. 44. and cleaned on the outfide; but within they are full of dead Mens Bones and Corruption: So ye outwardly perhaps make no bad appearance before Men, but feem on the contrary to be holy and religious Persons; but secretly and in your Hearts ye are full of all manner of hypocrify and wickedness.

29 & 30. Wo unto you, hypocritical Teachers and Pharifees: For, while ye your felves are no less wicked than those who anciently murdered God's Messengers and Prophets, ye pretend to have a great Honour for the Memory of those Prophets, and to testify your Respect for the Holy Men of Old, by building and adorning their Tombs; and ye fay, if you had lived in old time, when your Fathers murdered the Prophets, ye, who are their Children, would not have done fo.

31 & 32. Nay verily, but ye are indeed, as ye fay, the Children of those who killed the Prophets; and ye approve your felves their genuine Offspring, by being like them, and imitating their Wickedness; nay, notwithstanding your hypocrify, ye even exceed them in malice, and will fill up the measure of their iniquity.

33. (Ye

33. (Ye obstinate and incorrigible Generation of Vipers: By your hypocrify indeed, you may here escape the punishment of Men; but how will you avoid the future and eternal Judgment

of God?)

34. Ye even exceed, I fay, the malice of your Fore-fathers, and will fill up the measure of their Iniquity. For behold, I fend you Prophets and Holy Men, to instruct you in the Doctrine of true Religion; but ye will flay and crucify them, and beat them even in the places of God's publick Worship, and purfue and perfecute them from one

City to another.

35. Wherefore I tell you, the punishment that shall be inflicted by Divine Vengeance upon the Men of this prefent Generation, shall be as great and dreadful, as if not only the Forefathers of this People in their feveral Generations, but the Men who are now alive had in their own perfons been the Murderers of all the Righteous and Good Men, who have been unjustly martyred fince the time of Adam to this very day.

36. Affuredly I tell you, and repeat it to you again, that fuch a terrible punishment as this, shall certainly fall upon the Men of this present Genera-

37. O Ferusalem, Ferusalem, thou that wast once the Holy City, and the Beloved of God, but hast fince rejected God, and perfecuted his fervants, and flain his Prophets, and continued obstinately impenitent; how often has God tendered to thee the Offers of Pardon and Mercy, and invited thee to Repentance with all the pity and kindness, that a tender Father can shew to

Chap. XXIII.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore behold, I fend unto you prophets and wife men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your fynagogues, and perfecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias. fon of Barachias, whom ye flew between the temple and the altar.

36 Verily I fay unto you, all these things shall come upon this generation.

37 O Jerufalem, Jerusalem, thou that killest the prophets, and stonest them which are fent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under ber

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wings, and ye would not!

house is left unto you desolate.

39 For I fay unto you, Ye shall not see me henceforth, till ye shall fay, Blessed is he that cometh in the name of the Lord.

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his most beloved Child! But thou refusedst to hear.

38. Behold Now therefore the Time of Mercy is past; and the final Desolation of the City and Temple, with the fearful Destruction of the Jewish Nation, is irreversibly decreed of God.

39. And I affure you the time will speedily come, and it is now at hand, when ye shall see me no more, till ye shall be forced to own me to be indeed the Messiah, the Son of God with Power.



CHAP. XXIV.

Christ foretells the Destruction of Jerusalem, and the End of the World; and warns all Men to watch.

AND Jesus went out and departed from the temple; and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be less there one stone upon another that shall not be thrown down.

3 ¶ And as he fat upon the mount of Olives, the dif-

I. A FTER this, Jesus departed from the Temple; and as he was going out, his Disciples, who had heard him speak of the Desolation of the City and Temple, desired him to observe what a stately and beautiful Structure the Temple was; insinuating as if they thought it pity, that so noble a Building should be so miserably destroyed.

2. But Jesus answered: Do ye admire these things, and look upon them with pity? I tell you again, they shall all be destroyed with such a compleat and utter Desolation, that there shall not be lest so much as one Stone upon another, which shall not be cast down.

3. And when he was come to the Mount of Olives, and was fet down there, his Disciples came to him privately,

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privately, and asked him, saying; When shall these Desolations, and all these strange things, which you have told us of, be accomplished? And by what Signs shall we know, when the Consummation of the present state of Things in the World shall be? and when, and by what Revolutions, the Kingdom of the Messias shall be established?

4. To this general Question, which the Disciples (who had not yet any clear Notion what the State and Duration of the Christian Dispensation was to be) were not capable of proposing more distinctly; Jesus accordingly returned fuch an Answer, as, being immediately and properly a Description of the final Destruction of Jerusalem and of the Tewish Nation, which was to be the first establishment of the Kingdom of Christ; might also at the same time contain an obscure Prophecy of the end of the World. And his Answer was this: Ye are defirous to know the time and manner of my Second appearing, to destroy my Enemies, and to establish the Kingdom of the Messias: But take heed that no Man deceive you, and impose upon you.

5. For many Impostors shall appear, who will pretend to be the Messiah, sent of God to deliver such as will follow them; and they shall shew many wonderful Signs, and shall de-

ceive many.

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6. Ye shall also hear of Wars and Tumults, Commotions, Revolutions, Terrors, and Panick Fears. But let not your Minds be disturbed at these things; For many such Calamities as these must happen, before the final and utter

ciples came unto him privately, faying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus and fewered and faid unto them, Take heed that no man deceive you.

5 For many shall come in my name, faying, I am Christ: and shall deceive many.

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and to all the first

6 And ye shall hear of wars, and rumours of wars: fee that ye be not troubled: for all these things must come

come to pass, but the end is not yet.

7 For nation shall rife against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes in divers places,

8 All these are the beginning of for-

e robablecombileties

ANTERONS THEORY AND THE

rows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names fake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

1 : And manyfalse Prophets shall rife, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold, mon sit on all

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Destruction of the Fewish Nation; (and in like manner, before the end of the World.)

7. For one Country shall take up Arms against another; and there must be Broils and Commotions, and Civil Wars through the World: and there shall be Famines, and Plagues, and Earthquakes in several parts of the Earth.

8. All these things are but the beginnings of that last and total Destruction, which shall come upon the Nation of the Fews: (And in like manner such Calamities as these, will precede the last Judgment, and the end of the World.)

9. In the mean time ye shall be afflicted, and perfecuted even to Death; and both Tews and Gentiles shall hate you for the fake of your professing

Christianity.

10. And many Christians, discouraged by these Sufferings and Calamities, shall turn Apostates; and, to ingratiate themselves with Unbelievers, shall betray and persecute their Brethren.

11. Many falle Teachers also, and Deceivers shall arise; who under pretence of preaching the Gospel, shall seduce many to follow vain and vicious Doctrines; and shall pervert weak Men, in hopes of escaping Persecution, to disfemble or forfake the Truth of Religion.

12. And because the Persecutions moved by Unbelievers on the one hand; and the Apostacies, Contentions, and Diffimulation of fome Believers on the other hand, will mightily perplex things, and cause great confusion; therefore the Zeal which many others hitherto retained for true Religion in we come M

will at length cool, and they also will become luke-warm and fearful.

Trials and Afflictions, shall continue stedfast and unmoved to the end, in the Profession and Practice of true Religion; shall, by the peculiar Providence of God, be preserved here from the extremity of that final Calamity whereby the fewish Kingdom shall be utterly destroyed; and he shall here-

after inherit eternal Life.

14. Now during these Calamities and Consusions, the Christians scattered abroad by the Persecution, shall preach the Gospel to the Gentiles. And as soon as the Gospel has been preached, and Churches established by them through the Roman Empire, the Jewish Nation and Polity shall be utterly destroyed with their City and Temple:

(And in like manner, when the Christian Religion has made it's progress through all the Nations of the Earth, the End of the World shall come.)

Holy City compassed about with Heathen Armies, the Abomination of Defolation spoken of by Daniel the Prophet, (which, let him that readeth, consider and understand;) that is, when ye shall see Ferusalem, besieged by the

Romans;

16. Then let them which are in Judea, knowing that the final Destruction of that Nation is coming, slee for

their Lives.

17 & 18. And because this vengeance that shall fall upon the fews, will be sudden and terrible; therefore let every one that hopes to escape, make such speed in his slight, as not to return home to take any of his Goods with 13 But he that shall endure unto the end, the same shall be saved.

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14 And this gofpel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.

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15 When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)

16 Then let them which be in Judea, flee into the moun-

tains.

17 Let him which is on the house-top, not come down to take any thing out of his house.

18 Neither let him which is in the field,

return

return back to take his cloaths.

19 And wo unto them that are with child, and to them that give fuck in those days.

20 But pray ye that your flight be not in the winter, neither on the fabbath-day:

21 For then shall be great tribulation, fuch as was not fince the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortned, there should no flesh be faved: but for the elects fake those days shall be shortned.

23 Then if any man shall say unto you, Lo, here is Christ, or there, believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great figns and wonders, infomuch that (if it were possible) they shall deceive the very elect.

25 Behold, I have told you before.

St MATTHEW.

him; but let him flee, as Lot did out of Sodom, without fo much as looking back.

19. But wo be to them, who through any impediment shall not be in a condition to make a speedy flight, as Women that are with Child, or give Suck.

20. Pray ye also that ye may not be forced to flee in the Winter, or on the * Sabbath; when either the Season, or * This the Holiness of the time, may retard feems spoand prevent your escape.

21. For the Hardships and Calamities descension of that time, when the Romans shall to the over-run the Country, and Jerusalem Jewish shall be besieged by them; will be greater than ever befel any People before, or shall ever happen after.

22. So that if that Tribulation were to be as lasting, as it will be sharp and fevere, no one could possibly escape: But for the fake of those Christians who shall at that time be scattered through Judea, God will so order things, that the extremity of the Calamity shall be fhort, and the City shall quickly be taken.

23. At that time, + if any Man shall report that Christ appears in this or that place, to destroy his Enemies, and to deliver his Servants, believe it not.

24. For there shall arise Impostors and Deceivers, who shall each pretend to be the Messiah, and shall work strange Wonders and Delufions; fo as to deceive, not only the unbelieving fews, but, if it were possible, even sincere Christians also.

25. Take heed now, and be not deceived: Behold, I have expressly cautioned and forewarned you.

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26. If

+ (And in like manner in all other calamitous Times preceding the End of the World.)

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+ Section

XVII. CL

20, 21,

25 24.

+ See Luke

xvii. v.

20, 21,

22, 23,

& 24.

26. If therefore it shall be reported that Christ appears visibly in the Defart, and is preparing to come and deliver his Servants; regard it not. And if they say, he is secretly in any private place, ready to shew himself and appear publickly, give no Credit to it at all.

27 & 28. For as Lightning shineth through all Places in an instant, and as Eagles gather themselves with incredible swiftness to all parts where the Prey is to be found; so the Power of Christ in destroying his Enemies, shall demonstrate it self evidently through all the Land at once; and his Kingdom shall be established, not with Observation in this or that particular place, but by the wonderful Efficacy of the Divine Power it shall appear and prevail through the World, as it were in a Moment.

29. For immediately after these fatal Wars, and the Destruction of ferufalem by the Romans; the whole fewish Polity, Government, Laws, and Reli-

gion, shall be utterly dissolved.

30 & 31. And then it will become evident, that Jesus was the true and only Messias, and the Jews shall lament and mourn, and be forced to acknowledge the Power, and Glory, and Majesty of Christ; who will then send forth his Ministers among the Gentiles, and will gather into one Body those who believe and obey his Gospel, from among all the Nations of the Earth. (In like manner at the end of the World, after long Persecutions and Afflictions of the Church, and after great Disturbances and Revolutions in all the Nations of the World, Christ will at last appear in the Glouds of Heaven with Power and great Glory; and he will fend

Chap. XXIV.

26 Wherefore, if they shall say unto you, Behold, he is in the desart, go not forth: behold, he is in the secret chambers, believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west: fo shall also the coming of the Son of man be.

28 For wherefoever the carcafe is, there will the eagles be gathered toge-

ther.

29 ¶ Immediately after the tribulation of those days, shall the sun be darkned, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

31 And he shall fend his angels with

a great

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a great found of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the figtree: when his branch is yet tender, and putteth forth leaves, ye know that fummer is nigh.

33So likewife ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I fay unto you, This generation shall not pass, till all these things be fulfilled.

as Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.

37 But as the days of Noe were, fo shall forth his Angels through the World, and gather together his Elect; that is, all good Men who have believed and obeyed God; and reward them with Eternal Life.)

32 & 33. Now observe and hearken to this Similitude, which I am about to tell you. In the same manner as when ye see the Leaves and tender Buds of a Fig-tree begin to sprout forth, ye know certainly that Summer is coming on: Even so, when ye see these Signs, which I have foretold you, come to pass; ye may know certainly, that the Destruction of ferusalem, and of the Nation of the fews, is just at hand.

34. Assuredly I tell you, all the things that I have now declared to you concerning this great Desolation, shall be fulfilled in this present Generation, in the Age of some that are now alive.

35. And fooner shall Heaven and Earth be destroyed, than one Word of what I have foretold you, fall short of being fully accomplished.

36. Only as to the exact † Day and Hour, when this final Desolation shall be compleated, God has revealed that neither to Man nor Angel. (And in like manner the Time, when the End of the World and the Last Judgment shall

be, God has reserved as a Secret known only to himself.)

37. But this I may tell you, that all these things, which I have now foreM 3 warned

† It is an extraordinary ingenious Conjecture of Grotius, to make ημέρα ἐπείνη here opposed to ταῦτα πάντα in v. 34. So that the Sense may be, ταῦτα πάντα, the Destruction of the Jews, shall be presently; but ἡμέρα ἐμείνη, the last day of Judgment, is known to none. Yet the Sense may be carried on entire, without this opposition; as in the Paraphrase.

warned you of, shall come suddenly and very unexpectedly to the generality

of Mankind.

38 & 39. For as in the Days of Noah, Men went on fecure and intent upon their worldly Business, and had no regard to the Preaching of that good Man, till the very Day that the Flood furprized and destroyed them all: So in this Generation the Jews shall go on obstinately in their own Ways, unconcerned at the Warnings which I and my Disciples give them, till the Romans shall come upon them and destroy them utterly: (And in like manner at the end of the World, Men will be wholly taken up about their Business and their Pleasures, till the Appearance of Christ, and the last Judgment surprize them.)

will make very great and remarkable Distinctions of Men. For at the general Desolation of Judea, among Men employ'd about the same Business and seemingly equal in all worldly Concerns, God will by strange Acts of Providence rescue some from this Calamity, wherein the rest shall be left to perish:

(And in like manner at the Day of Judgment, there shall be an infinite difference made between Men, whom the World distinguished not at all.)

42. Since therefore these things will certainly be thus, and yet ye know not the time when they will be; it highly concerns you to be very vigilant and watchful, that when these terrible Calamities, (or when Death and Judgment) shall come upon you, ye may be found in the Number of those, whom God shall

think worthy to be rescued or faved,

Chap. XXIV.

also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entred into the ark.

39And knew not until the flood came, and took them all away; fo shall also the coming of the Son of man be.

40Then shall two be in the field, the one shall be taken, and the other left.

At Two women shall be grinding at the mill, the one shall be taken, and the other left.

42¶Watch therefore, for ye know not what hour your Lord doth come.

43 But

43 But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in fuch an hour as you think not, the son of man cometh.

45 Who then is a faithful and wife fervant, whom his Lord hath made ruler over his houfhold, to give them meat in due feafon?

46 Bleffed is that fervant, whom his Lord when he cometh, shall find so do-

47 Verily I fay unto you, that he shall make him ruler

over all his goods.

48 But and if that evil fervant shall say in his heart, My Lord delayeth his coming,

49 And shall begin to smite bis fellow-servants, and to eat and drink with the drunken:

St MATTHEW.

43. Ye know in other Cases, if a Housholder, for instance, had notice given him that his House was in danger to be robbed in such or such a Night, he would be sure to watch and prevent the Thieves from breaking in.

44. How much more ought ye to be always ready and provided, fince ye know not at what time these terrible Calamities, (or when Death and Judg-

ment) will come?

45. And now who is that faithful and wife Disciple, who being intrusted with the Knowledge of God's Will, or being appointed by him to preach the Gospel and reform others; shall heartily and sincerely make use of all his Gifts and Opportunities, to the Service of God, and to the best Improvement of himself and others?

46. Bleffed is that Disciple, whom Christ at his Coming shall find thus

employed.

47. Assuredly I tell you; as an earthly Master rewards such a faithful Servant with great Honour and Preferment in his Family; so God will reward the Fidelity of such a Disciple with the greatest Degree of Glory, in

his Eternal Kingdom.

48 & 49. But if on the contrary, fuch a Disciple as God has entrusted with great Talents, and many Opportunities of doing Good, shall begin to think with himself that God's Judgments are far off, and shall neglect his Duty, and give himself up to Cruelty, Idleness, and Luxury:

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50 & 51. God will surprize such a one in his Security, and unexpectedly cut him off in the midst of his Wickedness; overwhelming him with strange and sudden Judgments here, and assigning him a Portion in Eternal Misery hereafter.

.Chap. XXV.

50 The Lord of that fervant shall come in a day when he looketh not for him, and in an hour that he is not ware of:

him afunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.



CHAP. XXV.

The Parable of the wise and foolish Virgins, ver. 1. The Parable of the Talents, ver. 14. A Description of the Last Judgment, ver. 31.

A T that Time the State of the Gospel, and the Method of God's dealing with Men, will be such, as may fitly be represented to you by this Similitude. There were ten Virgins, who being invited to a Wedding, took their Lamps in the Night, and went to meet the Bridegroom. Thus the Jews were invited to receive the Gospel, and they all pretended to expect the Messias: And thus those that profess the Name of Christ, make all of them a show of attending upon him, and expecting his Coming.

2. Now five of these Virgins were wise, and five were foolish: Thus some of the fews embrac'd the Offers of the Gospel, and others rejected them: And thus some of those, who profess themselves Christians, are sincere and hearty; others are merely formal, and Christians only in show.

the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wife, and five were foolish:

3 They

3 They that were foolish took their lamps, and took no oil with them.

4 But the wife took oil in their vessels with their lamps.

5While the bridegroom tarried, they all flumbered and flept,

6 And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

St MATTHEW.

3 & 4. The foolish Virgins took their Lamps, without any supply of Oil to maintain them; But the wife took Vessels of Oil with them, to feed their Lamps: Thus those Jews who embraced the Gospel, took the Warning which Christ gave them to provide for their Escape at the Destruction of Ferusalem; but the others neglected it: And thus wife and fincere Men live according to their Profession, and by Habits of Piety and Virtue lay up in store for themselves a good Foundation of Happiness against the Time to come; But others who are merely formal, content themselves with a bare external Profession, and make no Provision of good Works against the Day of Accounts.

they all slumbered and slept: Thus in the Interval before the Destruction of ferusalem, both the Christians as well as the Jews were somewhat secure: And thus in the time of Life, while Christ delays his Coming, all, both sincere Christians, as well as those who are merely formal, remit more or less of that exact Diligence and Watchfulness, wherewith they ought to prepare and wait for the Appearance of their Lord.

fudden Cry that the Bridegroom was coming, they all trimmed up their Lamps, to make the best appearance they could: Thus when ferusalem was about to be besteged, all, both Christians and Jews, were alarm'd to provide for their escape: And thus, when by any sudden Warning Men are made apprehensive of the Approach of Death and Judgment, all, both formal and sincere Christians, are roused up to make the best Preparation for it they can.

8. At

The state of the

8 And the foolish faid unto the wife, Give us of your oil, for our lamps are gone out.

8. At that time the wife Virgins having Oil in their Vessels, supply'd their Lamps; But the foolish ones having no Oil, and finding that their Lamps were ready to go out, began to beg Oil of the wife: Thus at the Siege of Jerusalem, the Christians having been warned by Christ, were ready to make their efcape; but the Jews were furpriz'd in it: And thus fincere and good Men, at the approach of Death and Judgment, having before exercised themfelves to an habitual Practice of Piety and Virtue, and having laid up for themselves a provision of good Works, are not greatly furpriz'd, but can readily frame and prepare their Minds for it; But those, whose Religion consists merely in outward Form, finding that this will not bear them out in the Day of Judgment, shall be greatly surpriz'd at the apprehension of it, and become follicitous to purchase true Virtue then at any rate.

9. But the wife Virgins told them, that 'twas impossible for them to furnish them with Oil; and that they could not be supplied with it any other way, than by going to those that sell, and buying it: Thus the unbelieving fews found, when the City came to be besieged, that 'twas too late to provide for their Escape: And thus wicked Men, under the apprehensions of Death and Judgment, find too late that nothing will support them in that Day, without that Preparation which they ought in time to have made for it by a good Life.

groom came; and they that were ready went in with him to the Feast, and the Door was shut: Thus, When the City

9 But the wife anfwered, faying, Not fo; lest there be not enough for us and you: but go ye rather to them that fell, and buy for your selves.

went to buy, the bridegroom came, and they that were ready,

ready, went in with him to the marriage, and the door was flut.

came also the other virgins, faying, Lord, Lord, open to us.

12 But he answered and faid, Verily I fay unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own fervants and delivered unto them his goods.

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15 And unto one he gave five talents, to another two, and

St MATTHEW.

was fuddenly befieged, the Christians who had taken Christ's Warning, escaped; But the rest were shut up: And thus while Men are variously employ'd, and contriving many things, Death and Judgment seizes them; and they who are then sound ready and prepared, are received and rewarded by Christ.

coming afterwards and desiring admittance, were shut out and rejected: Thus the fews, after their final Destruction came upon them, cried for Mercy too late: And thus those, whom Christ at Judgment finds unprepared, are, notwithstanding their earnest and too late Entreaties, disowned and rejected by him.

13. Watch ye therefore, and be always prepared, after the Example of the wife Virgins; because ye know not the Time, when your Lord cometh to call you to an Account; and it will then be too late to prepare for it, when he is come to reward every Man according

to his past doings.

14. ¶ Again, the State of the Gofpel, and the Method of God's Dispensations and Dealings with Mankind, may be fitly represented by this Similitude. A certain Man, being to take a long fourney into a far Country, divided his Stock among st his Servants, to trade with till his return: Thus Christ preached the Will of God to Mankind, while he continued here on Earth; and at his Second Coming, will expect an Account of their Improvement under it.

15. Now to one he gave five Talents, to another two, to another one, according to each one's Prudence and Ability;

and

and then took his fourney; expecting that every one should make an improvement proportionable to what had been committed to him: Thus the Gifts and Abilities wherewith God intrusts Men, are many and various; and Christ at his Second Coming will require an Account of each one, proportionable to his Power and Opportunities of doing good.

lents, traded and gained five others; likewife he that had two Talents, traded and gained two more: Thus fome Men improve, according to their proportion, those Gifts and Faculties wherewith God has endued them, to the increase of Religion, and the good of the World.

18. But he that had received one Talent, traded not with it, but hid it up, and it became ufeless: Thus other Men make no Improvements of those Gifts wherewith God has blessed them, but they live idly, and are useless in the World.

Servants returned home, and called them all to an Account. Thus Christ, when the Time that God has appointed is accomplished, shall return and call all Men before him to Judgment.

Talents, gave in his Account, that he had traded with them and gained five Talents more; And his Lord commended him for having been faithful in a small Trust, and advanced him to a Place of greater Honour, and gave him a very great Reward: Thus those who at the Coming of Christ, shall appear to have employed and improved

to another one, to every man according to his feveral ability, and straitway, took his journey.

16 Then he that had received the five talents, went and traded with the fame, and made them other five talents.

17 And likewise he that bad received two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lords money.

19 After a long time, the lord of those fervants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold I have gained besides them five talents more.

21 His lord faid unto him, Well done thou good and faithful fervant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He

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had received two talents, came and faid, Lord, thou delivereds unto me two talents: behold, I have gained two other talents besides them.

23 His lord faid unto him, Welldone, good and faithful fervant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and faid, Lord, I knew thee that thou art an hard man, reaping where thou haft not fown, and gathering where thou haft not strawed.

fraid, and went and hid thy talent in the earth: lo there thou hast that is thine.

26 His lord anfwered and faid unto him, Thou wicked and flothful fervant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the their feveral Gifts, shall be rewarded by him with Eternal Life.

bad two Talents, gave in his Account, that he had traded with them and gained two Talents more: And his Lord commended him also for having been faithful in a smaller Trust, and gave him likewise a great Reward: Thus those who have less or sewer Abilities than others, if they do but improve and use them in their several Proportions, shall yet likewise be rewarded with Eternal Life.

one Talent, and made no use of it, began to excuse his own Negligence, by accusing his Lord's Severity in exacting more of him than had been committed to him: Thus wicked Men, who make no use of those Abilities which God has given them, think it a Hardship that God should require them to take Pains and improve his Gifts, and employ and use them for the Good of the World.

and said; You are an idle and slothful Person; If you knew that I expected an Improvement of what I left you, why did not you trade with my Money, that when I came home, I might have received my own with Increase? Thus wicked Men at the Day of Judgment shall be silenced and condemned, because though they knew that God expected they should imploy and improve his Gifts to his Honour, and to their own and others Advantage, yet they were slothful and did it not.

28, 29.

Bont of

28, 29 & 30. Take away therefore from this flothful Servant his one Talent, and give it to him that has ten, that he may increase more and more; and cast the unprositable Servant out of doors into Darkness and Misery: Thus God, to those who improve his Gifts and Graces, does in this present time add continually more and more assistance, and finally rewards them with Eternal Life; But from those, who improve not his Grace and Assistance, he in this present time withdraws even what he had already given, and finally condemns them to everlasting Punishment.

31. Now the manner in which Christ shall judge the World, is this. He shall appear in the Glory and Majesty of God, accompanied with a numberless Retinue of Angels, and shall sit upon a Glorious and Magniscent Throne.

32. And all Mankind shall be summoned before him, Princes and mean Persons, Rich and Poor, Jews and Gentiles, good Men and bad: so that nothing shall excuse any one from appearing: And he shall judge them with an impartial and unerring Judgment; and shall separate the Good from the Bad, as a Shepherd separateth the

Goats from the Sheep.

33. And the Good he shall place by themselves on the one hand, and the Bad by themselves on the other.

Chap. XXV.

exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away, even that which he hath.

30 And cast ye the unprofitable fervant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall fet the sheep on his right hand, but the goats on the left.

34 Then

23, 10.

34 Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was fick, and ye visited me: I was in prifon, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and sed thee? or thirsty, and gave thee drink?

38 When faw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when faw we thee fick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.

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34. Then, Mankind being thus separated into Two sorts, He as a Just and Impartial Judge shall pass Sentence upon both, declaring at the same time the Reason and Equity of his Sentence. And first, turning himself to the Good on his Right-hand, he shall say; Come, ye Blessed Children of God: Enter now into the Possession of that Heavenly Kingdom, which God, who foreknoweth all things, designed and provided for you from the beginning of the World.

35 & 36. For whereas, when I was in want and necessity, ye liberally communicated to me in all the Offices of Charity and Kindness; God has in recompence appointed, that I should now communicate to you of all the Glory and Happiness of my Kingdom.

37, 38 & 39. Then the Righteous shall answer; Lord, we never saw thee in want or necessity, nor ever had opportunity of ministring to thee in any of the Offices of Charity and Kindness, that thou shouldest now recompence it with such a Reward.

40. But Christ will reply, saying: 'Tis true, ye never had opportunity of doing these things to me in my own Person: Nevertheless since ye have done it to some of these my Servants, in Obedience to my Commands; I judge it as done to my self, and will reward you accordingly.

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41. After

41. After this, turning himself to the Bad on his Left-hand, he shall pass Sentence likewise on them, saying; Depart from me, ye Cursed, into that unquenchable Fire, which being at first prepared for the punishment of Apostate Angels, is now allotted to you also, because ye have chosen to comply with their Temptations, in Opposition to the Com-

42 & 43. For when I was in neceffity and in want, ye refused to assist me with any charitable Offices; and pursued only the Vanity and Pleasures of the World, without regard to the End and Design for which God endued you with

Several Gifts and Abilities.

mands of God.

44. Then the Wicked likewise shall answer; Lord, we never saw thee in Want or Necessity, nor ever had opportunity of ministring to thee in any Office of Charity, that thou shouldest now punish our neglect of this Duty with so severe a Sentence.

45. But Christ will reply, saying; 'Tis true, ye never did indeed any uncharitable Action to me in my own Person, because ye never saw me: Nevertheless since ye have been cruel and uncharitable to some of these my Servants, in Disobedience to the Commands of God; I look upon it as if you had been so to myself, and will punish you accordingly.

46. Then in pursuance of this irreversible Sentence, the Wicked shall depart into everlasting Punishment; but the Righteous shall inherit eternal Hap-

piness.

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41 Then shall he fay also unto them on the left hand, Depart from me ye cursed, into everlasting sire, prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I was thirfty, and ye gave me no drimk:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, faying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP.

CHAP. XXVI.

The fews Conspiracy against Christ, ver. 1. Christ's Feet anointed, ver. 6. Judas bribed to betray Christ, ver. 14. Christ's Passover-Supper, ver. 17. The Institution of the Lord's-Supper, ver. 26. Christ foretells his Disciples slight, and Peter's denial, ver. 31. Christ's Prayer and Passon, ver. 36. Christ betrayed by Judas, and apprehended, ver. 47. Christ's Trial before Caiaphas, ver. 57. Peter's denial, ver. 69.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples.

2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 Then affembled together the chief priests, and the scribes, and the elders of the people unto the palace of the high-priest, who was called Caiaphas.

4 And they consulted that they might take Jesus by subtilty, and kill him.

5 But they said,

Not on the feast-day, least there be an uproar among the people.

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all these Discourses, he began again to put his Disciples in mind, that at the approaching Passover, which was to be celebrated within two days, he should be betrayed into the hands of his Enemies, and delivered over to the Roman Soldiers to be crucified.

3. According to which Prediction, the Chief Priests, and Teachers, and Elders of the People, who had all along resolved to take the first opportunity of destroying Jesus, met together about this time, in Caiaphas's Palace, who was High-Priest this Year, to consult which way they might best accomplish their Design.

4 & 5. In this Consultation they resolved, not to apprehend Jesus openly and by sorce, but to get him some way betrayed privately into their Hands, and then to put him to Death. Yet some advised, not to undertake this at the time of the Feast, when so great a Multitude of People was gathered together; lest the People, who looked on him as a great Prophet, should raise a N

Tumult and rescue him. But the Zeal of others prevailed to have him seized as soon as possibly they could. And so they accomplished the Will of God, that he who was to be the true Paschal Lamb, should suffer at the time of the Passover; and that he who was to suffer for the Sins of the whole World, might do it at such a time, when there should be most Witnesses present at his Death.

being shortly to suffer, continued in the Villages near about Ferusalem. And as he was sitting at Meat at Bethany, in the House of one Simon, who had formerly been a Leper, and had been cured by Fesus; there came behind him a Woman having a Box of precious Ointment, with which she anointed his Feet and Head.

8 & 9. Which when Judas, * one of his Disciples, saw, he was angry, and said; Wherefore doth this Woman spend so much good Ointment to no purpose, which might have been sold for a great deal of Money, enough to have relieved abundance of Poor People?

fpake this not out of Charity but Covetousness, said: Do not chide the Woman; For That which she has now done is a very good Work, being a Testimony of her great Love and Honour for me.

the Poor; I tell you, ye have them al-

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8But when his difciples faw it, they had indignation, faying, Towhat purpose is this waste?

9 For this ointment might have been fold for much, and given to the poor.

roWhen Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you,

^{*} οἱ μαθηταὶ feems here to be put for εἶς τῶν μαθητῶν, as οἱ ληςαὶ for εἶς τῶν ληςῶν, chap. xxvii. 44. and ἐπεμάθισαν ἐπάνω ἀυτῶν, for ἐπτάνω ἐνὸς ἐξ ἀυτῶν, chap. xxi. 7. and τεθνήμασι, for τέθνημε, chap. ii. 20. and the like in many other places.

you, but me ye have not always.

12 For in that the hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wherefoeverthis gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief

priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of filver.

16 And from that time he fought opportunity to betray

ways with you; fo that ye can never want Opportunities of relieving them, if ye be charitably disposed. But I shall continue with you but a little while; fo that ye need not grudge what is laid out upon me during this short time.

12. For within a very few days I shall be dead and buried. And therefore there is one good thing further in what this Woman has done, that you are not aware of; and that is, that she has anointed me before-hand against my Burial, and only spent that Ointment upon me yet alive, which you would not have grudged to have embalmed me with, when Dead.

13. Assuredly I tell you, in every part of the World where the Gospel shall be preached, and the History of my Life and Death preserved; this thing alfo, which this Woman has now done, shall be kept in memory, to the Praise of her extraordinary Faith and Love.

14 & 15. ¶ After this, the same Judas Iscariot, one of the Twelve whom Jesus had chosen to be his nearest Companions and Apostles, ungratefully and covetoufly refolving to betray his Master, went to the Chief Priests (whose intentions and dispositions he well knew,) to fee how much Money they would give him to deliver Fesus into their hands; and they a- † A very greed to give him + Thirty Pieces of SmallSum: Silver.

16. And from that time forward, of a Slave: Judas watched all Opportunities of dif- Ransom covering to them Jesus's private Retire- of a Serments, that they might fend and appre- vant's hend him in the absence of the multi- Life. Exod.xxi. tude.

N 2

17. ¶ Now 32.

The Price

17. ¶ Now on the first day of Unleavened Bread, before the Evening which began the day on which the Pafover was to be exten, the Disciples asked Fesus where he would have them make Provision for their eating the Paffover; For they had not a House of

their own in Ferusalem.

18. Jesus, to convince them at this time by an evident proof, that all the things he was to do and fuffer were according to DivineForeknowledge and Appointment, bids them go into the City, and tells them where and with what Tokens they should find a Man, who at first asking would conduct them to a House fit for Jesus and his Disciples to keep the Passover in.

19. Accordingly the Disciples went into the City, and finding all Tokens answer exactly as Jesus had foretold, they made all things ready for his keep-

ing the Passover.

20. Things being thus prepared, fefus came at Evening, and fat down to Supper with his Twelve Apostles.

21. And as they were eating, Jesus knowing what things were ready to befal him, faid to them; Verily one of you Twelve shall betray me into the Hands of them that feek my Life.

22. At this they were greatly amazed and troubled, knowing all, except Judas, their own Innocence; and defiring to clear themselves from suspicion, they every one faid, Lord, I hope it is not I, that shall be guilty of so horrid a Crime.

> 23. Fesus answered: One that sits very near me, and now eats out of the fame Dish with me, is the Person that

> > THE REPORT OF THE PARTY OF THE

will betray me.

17¶ Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he faid, Go into the city to fuch a man, and fay unto him, The Mafter faith, My time is at hand, I will keep the passover at thy house with my dif-

ciples.

19 And the disciples did as Jefus had appointed them, and they made ready the paffover.

val I offer I fav

20 Now when the even was come, he fat down with the twelve.

21 And as they did eat, he faid, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding forrowful, and began every one of them to fay unto him, Lord, is it 1?

23 And he anfwered and faid, He that dippeth his hand with me in the dish, the same shall betray me.

24 The

24 The fon of man goeth as it is written of him: but wo unto that man by whom the fon of man is betrayed: it had been good for that man, if he had not been born.

25 Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

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26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and faid, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, faying; Drink ye all of it:

28 For this is my blood of the new

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24. And I indeed must suffer according to the Will of God, and according to the Prophecies that went before concerning me, But though the Divine Wisdom thinks fit to make use of the Wickedness of my Betrayer, as an Instrument to effect great and excellent Defigns; yet the Wickedness of him that wilfully and maliciously betrays me, is not the less for being thus overruled by the Wisdom of God to serve Just, and Good, and Wise Purposes: And therefore the Punishment of that Man shall be very great; so that happy had it been for him, if he had never been born.

25. Hereupon Judas, not at all terrified at these severe Words of Christ, but hardened now in his Wickedness, and as if he thought he could conceal his Design, said, Lord, is it I? Jesus answered; yea, you know it is so *.

26. ¶ At the end of this Supper, Jefus took Bread in his Hands; and when he had given thanks, he brake it and diffributed it to his Disciples, saying, Take and eat this. For as the eating of the Passover, was a perpetual Commemoration of the Deliverance of the Children of Israel out of Egypt; so from henceforward your eating this Sacramental Bread, shall be a Commemoration or Remembrance of my Death, and of my Body being broken for you.

27 & 28. In like manner, taking a Cup of Wine in his Hand, he gave

N 3

thanks,

^{*} These Words both of Judas and Christ, sitting near together, seem to have been spoken low, so that those only who sat next could hear them; as is probable from the Circumstances of this History in the several Evangelists compared together.

thanks, and gave it to his Disciples, faying, Drink ye all of this. For from henceforth your Drinking this Sacramental Wine, shall be a Commemoration of my Blood being shed for the Remission of their Sins who believe and obey the Gospel, and a perpetual Confirmation of this new Covenant.

29. And I will have the Jewish *SeeLuke Paffover Commemoration * no longer xxii. 16. continued: But the things of which these were Figures, shall now be fulfilled and accomplished in the Kingdom of the Messiah.

> 30. Then having fung an Hymn, they departed, and went into the Mount of Olives.

31. ¶ At this time Jesus forewarned his Disciples, that before Morning they would fall away from him, and be afraid to own him, because of the things which they should see come upon him; fo that in them should be fulfilled that Prophecy of Zechary; (Zech. xiii. 7.) The Shepherd shall be smitten, and the Sheep scattered.

32. But do not despair, saith he; I will rife from the Dead on the third day, and go into Galilee, and there ye

shall see me again.

33. Peter, troubled that Fesus should speak of their being afraid to own him, faid; Lord, I will never be afraid to own you; nay, though all your other Disciples should fall away from you, yet I never would.

34. Jesus answered; Will you, Peter, never be afraid to own me? I tell you, that this very Night, within the Time

shed for many for the remission of fins.

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29 But I fay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.

30 And when they had fung an hymn, they went out into the mount of Olives.

31 Then faith Jefus unto them, All ve shall be offended because of me this night; for it is written, I will fmite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and faid unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I fay unto thee, that this night

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night before the cock crow thou shalt deny me thrice.

35 Peter said unto Though should die with thee, yet will I not deny thee. Likewise also faid all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethfemane, and faith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter, and the two fons of Zebedee, and began to be forrowful, very heavy.

38 Then faith he unto them, My foul is exceeding forrowful, even unto death: tarry ye here, and watch with me.

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of * Cock-crowing, or before three in the Morning, you shall not only be afraid to own me, but shall expressly deny me, and That three feveral times

together.

35. But Peter, not sensible of his own Weakness, and not knowing how great the Temptation would be, still persisted in his Considence, saying; Lord, though it cost me my Life, yet will I never disown you. And the rest of the Disciples said the same also.

36. ¶ After this, Jefus knowing that the hour of his last Passion approached, went with + his Disciples into a place called Gethsemane; and there separating Peter, James, and John, (that they who had feen his glorious Transfiguration in the Mount, might be Witnesses also of his lowest Humiliation and Pasfion;) he bad the other eight fit down there and tarry, till he went a little further to Pray.

37. Going on therefore with Peter, James, and John, he began to be in a

very great Agony of Grief.

38. And he faid, My Soul is exceeding forrowful, even unto Death; tarry ye here and watch, while I retire a little further.

+ That is, with the Eleven; For Judas had gone out from

Supper to the chief Priests in order to betray him.

39. Then N 4

^{* &#}x27;Alextopopowia, Mar. xiii. 35. that is, the time from twelve at Night, till three in the Morning; which last hour was usually called the Second Cock-crowing, as is observed by Bochart and others. So that, what in St Mark is before the Cock crow twice, Mark xiv. 30. and in this place, before the Cock crow, or within the time of Cock-crowing; fignifies the fame thing, and is as much as if Christ had said, before three in the Morning.

39. Then leaving Them also behind him, he went on a little further, and prostrated himself upon the Ground, and prayed, saying; My Father, if in thy Infinite Wisdom thou sawest it sit, and that thy Glory and the Salvation of Men could be equally promoted, without my suffering this cruel and ignominious Death, I could even desire that I might escape it: But this is only the first apprehension that Human Nature has of Death; and I submit my self wholly to thy Divine Will and Pleasure.

40 & 41. Then returning to his Disciples, and finding them sleeping, he said to Peter; What! Did you say, even now, you could readily die with me? And can you not now watch with me one hour? Be upon your Guard, and pray also to God for his Assistance, that ye may be delivered from the danger which is just ready to come upon you. Your Minds indeed I know are sincere, and willing to do your Duty; but ye have not attained such a strength and steddiness of Resolution, as to prevail over the natural Wants and Necessities of the Body.

42. Again, leaving them the fecond time, he went and prayed, faying; My Father, fince in thy Infinite Wisdom thou feest it fit and necessary, that I should undergo this cruel and ignominious Death; I acquiesce entirely and

fubmit to thy Will.

43. Then returning to his Disciples, he found them again sleeping; For it was late in the Night, and they were very weary and sleepy.

44. Again, leaving them the third time, he went and prayed to the same import as before; submitting himself 39 And he went a little further, and fell on his face, and prayed, faying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them a-fleep, and faith unto Peter, What, could ye not watch with me one hour?

pray, that ye enter not into temptation: the spirit indeed is willing, but the slesh is weak.

42 He went away again the fecond time, and prayed, faying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done,

43 And he came and found them afleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed

prayed the third time, faying the fame words.

45 Then cometh he to his disciples, and faith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rife, let us be going; behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a fign, faying, Whomfoever I shall kifs, that fame is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master and kissed him.

50 And Jesus said unto him, Friend,

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wholly to the Divine Will and Pleafure.

45. And returning to his Disciples, and finding them the third time sleeping, he said; What, * are ye yet overcome with sleep and drowsines? Nay, ye may e'en sleep on now; I have conquer'd my Agony, and 'tis too late for your Watching to be any comfort or assistance to me now: The time of my Suffering is come, and I am just going to be betray'd into the Hands of wicked and malicious Men.

46. Come, rise, let us go; he that

betrays me, is just upon us.

47. Scarce had Jesus said these Words, when suddenly Judas appeared conducting a great Number of Officers armed with Swords and Staves, who were sent from the Chief Priests and Elders to seize Jesus in his private Retirements, Judas having undertaken to be their Guide.

48. Now because the Officers did not know Jesus's Face, and it was also Night; therefore, that they might not mistake the Person, Judas had given them a Token, that when he came up to Jesus, he would salute him with a Kiss; by which sign they should know him, and not sail to apprehend and secure him.

49. Coming up therefore to Fesus, he, according to the appointed Signal, saluted and kissed him.

50. Fesus, knowing his Design, reproved his Ingratitude with this gentle, yet

THE PARTY PARTY.

^{*} These Words may either be read interrogatively, Kadeiders ad Adiado; Do ye yet sleep? Or else they must be understood ironically, and by way of Reproof. I have expressed both Senses in the Paraphrase.

fevere Rebuke; Friend, wherefore come you attended in this manner? But while he was speaking, the Officers seized him, and began to carry him away.

51. Then Peter, feeing to what extremity things tended; out of great Zeal for his Master's safety, drew his Sword, and striking at one of the High Priest's Servants, cut off a piece of his Ear.

52. But Jesus forbad him to make use of his Sword, saying; These are not the Weapons which my Disciples must use. They who are impatient and passionate, and ready upon every Provocation to run to the Sword, shall themselves be liable to perish by the Sword. Our part is to overcome, not by sighting, but by Patience and Suffering.

53. Otherwise, If I had designed to resist these Men, and wanted Assistance to conquer them, do you not think I could easily have pray'd to God, (and can even yet do it, if I thought it expedient) and he would presently have sent me an Army of Angels to destroy them?

54. But how then should the Will of God and the Predictions of the Prophets have been fulfilled? For God fent me into the World, to suffer and die, and the Prophets have foretold that I should do so; and all these things must needs be accomplished.

the Multitude, faid; What makes you come out against me in the Night, with a Band of Soldiers, armed with Swords and Clubs, as if ye came to apprehend a Robber that would make strong Resistance? Did I not every Day sit openly teaching in the Temple, and ye might have taken me when you plea-

Chap. XXVI.

wherefore art thou come? Then came they and laid hands on Jefus, and took him.

51 And behold, one of them that were with Jefus, ftretched out his hand, and drew his fword, and ftruck a fervant of the high priefts, and fmote off his ear.

52 Then faid Jefus unto him, Put up again thy fword into its place; for all they that take the fword, shall perish with the fword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 And in that fame hour faid Jefus to the multitudes, Are ye come out as against a thief with fwords and staves to take me? I fat daily with you teaching in the temple,

ple, and ye laid no hold on me.

one, that the fcriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus, led him away to Caiaphas the high priest: where the scribes and the elders were assembled.

58 But Peter followed him afar off, unto the high priefts palace, and went in, and fat with the fervants to fee the end.

59 Now the chief priefts and elders, and all the council, fought false witness against Jesus to put him to death,

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

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fed, if you had had any great Crime to lay to my Charge?

the Infinite Wisdom of God has appointed me to suffer; and all these things ought thus to come to pass, that the Scriptures might be fulfilled. Then all the Disciples, seeing there was no Remedy, and that Jesus himself would not suffer them to try to rescue him, forsook him and fled.

57. ¶ Now they that had apprehended Jesus, carried him to Caiaphas the High Priest, in whose House the Council of the Scribes and Elders were ready gathered together.

58. And Peter having recovered his Fear a little, and taken Courage; followed them at a Distance to Caiaphas his Palace, and went in after them, and fat down among the Servants, to see what the Event of this thing would be.

59. Then the Council, having gotten fefus in their Power, fought for all the Witnesses against him they could; and like malicious Informers rather than just Judges, contrived so to examine them, as to urge them, if possible, to testify some thing against him, which they might judge to be a Crime worthy of Death.

60. But none witneffed fo much against him, as was sufficient to condemn him: Nay, tho' many False Witnesses were suborned on purpose, yet could not they convict him of any Capital Crime.

^{*} réposs, which we render was done, may most properly be rendered is done. And then these will be the Words not of the Evangelist, but of Christ; See Luke xxii, 53. But the Sense is the same either way.

Witnesses, who maliciously misreprefenting and misinterpreting some things
which he had said, and industriously
putting the most odious Sense upon
Words which they did not understand;
testified against him, that he had declared, He could pull down the Temple
of God, and build it up again in three
Days.

62. To this when Jesus made no Reply, the High-Priest standing up in a Passion, said; Have you nothing to say for your self? Can you make no Answer to the Accusation these Men

bring against you?

63. But Jesus, knowing that they fought only to urge him to say something which they might lay hold on, and turn to his Accusation, still held his peace. Then said the High-Priest; I adjure you solemnly by the dreadful and tremendous Name of God, in whose Presence you stand, that you tell us plainly and truly, whether you be indeed the Messiah, the Son of God.

I am; and ye shall shortly see a convincing Evidence of it, in that wonderful and unparallelled Destruction which I will send upon the Jewish Nation; in the quick and powerful Progress which the Gospel shall make over the Earth; and finally in my glorious Ap-

pearing to judge the World.

of. At this the High-Priest in great Indignation rent his Clothes, saying; Here is manifest and notorious Blasphemy; What need we trouble our selves to seek for any other Witnesses? This whole Assembly has now with their own Ears heard him speak plain and direct Blasphemy.

Chap. XXVI.

61 And faid, This fellowfaid, I am able to destroy the temple of God, and to build it in three days.

in stella to

white the state was

62 And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee?

63 But Jesus held his peace. And the high priest answered and faid unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God.

64 Jesus faith unto him, Thou hast faid: nevertheless I fay unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy, what surther need have we of witnesses? behold, now ye have heard this blasphemy.

66 What think ye? They answered and faid, He is guilty of death.

67 Then did they fpit in his face, and buffeted him, and others fmote him with the palms of their hands,

68 Saying, Prophesie unto us, thou Christ, who is he that smote thee?

69 ¶ Now Peter fat without in the palace: and a damfel came unto him, faying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, faying, I know not what thou fayeft.

71 And when he was gone out into the porch, another maid faw him; and faid unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the

73 And after a while came unto him they that stood by, and faid to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

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66. What think you of it? They all faid; This is manifestly a Capital

Crime, and worthy of Death.

67 & 68. Then began the Servants and common People to fall upon him as a Man already condemned; spitting upon him, buffeting him, offering all manner of Rudeness and Indignities to him: And some hoodwinking him, struck him with their hands, and jeeringly said; Now, you that pretend to be a great Prophet, show your Skill, and tell who it is that smites you.

69. ¶ All this time Peter fat without in the Court among the Servants; and as he was fitting there, there came to him a Maid-Servant, who remembred she had seen him, and said; I believe you were one of the Followers of

this fesus.

70. Peter surprized with Fear at this sudden Challenge, and forgetting his former Confidence, immediately denied it, saying; I know nothing of fesus, neither can I tell what you mean.

71. Again, as he was going out into the Porch, another Maid-Servant feeing him, faid to those that stood by; Surely, That Man there, was one of

Jesus's Followers.

72. But Peter hearing her, turned himself about, and, in a mixt Passion of Fear and Anger, swore that he never had any thing to do with Him.

73. A little after, another of the standers-by said to Peter; Certainly, if I be not strangely mistaken, you were one of this Man's Disciples; For your very Speech showeth, you are a Galilean.

74. But

34-

A PARAPHRASE on

74. But Peter in great Consternation, denied again with Oaths and Imprecations, that ever he knew Fesus: And prefently the Cock crew.

75. Then Peter in great confusion of Mind, remembred how Jesus, reproving his too forward Confidence, had * See ver. foretold that * before Cock-crowing he would deny him thrice: And grieved at his own Weakness and Fearfulness, he went out and wept bitterly.

Chap. XXVII.

74 Then began he tocurfe and to fwear, faying, I know not the man. And immediately the cock

75 And Peter remembred the words of Jefus, which faid unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.



C H A P. XXVII.

Christ carried before Pilate, ver. 1. Judas's Death, ver. 3. Christ's Tryal before Pilate, ver. 11. Pilate endeavours to release Christ, but cannot, ver. 15. Christ mocked by the Soldiers, and crucified, ver. 27. The three hours Darknefs, ver. 45. Christ's Death, and the following Signs, ver. 50. Christ's Burial, ver. 57. His Sepulchre watched, ver. 62.

1. NOW the Council of the Jews having spent the greatest part of the Night in examining Jesus, after a short Retirement came in the Morning to confult among themselves, which way they should get him put to Death.

2. And because they might not of themselves cause him to be executed, they resolved to carry him before the Roman Governour, with a grievous Ac-

WHEN the morning was come, all the chief priefts and elders of the people, took counsel against Jesus to put him to death.

2 And when they had bound him, they led him away, and delivered him to

Pon-

Pontius Pilate the governour.

3 ¶ Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver, to the chief priests and elders.

4 Saying, I have finned, in that I have betrayed the innocent blood. And they faid, What is that to us? fee thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priefts took the cusation of Blasphemy against God and the Emperor, as having owned himself to be the Messiah and King of the Jews. Putting him therefore in Bonds, they brought him to Pilate, who was at that time Governour of Judea.

3. Then Judas (who had betrayed Jesus out of Covetousness) when he saw that the Council had really condemned Jesus, and that they were likely to prevail to have him put to Death; was struck with Remorse and Horror at the greatness of his Crime, and carried back the Thirty Pieces of Silver to the Chief Priests and Elders.

4. And he faid; I have committed a horrid Sin, in betraying an innocent Man to Death. But they faid, That's not our Fault; Look you to that.

5. Seeing therefore that he could not retrieve what he had done, he in great Anguish of Mind threw down the Money in the Council-chamber adjoining to the Temple; and unable to bear the Horror and Despair of a Guilty Conscience, went and * made away with himself.

6. Now the Chief Priests taking up the Money, thought it was not fit to

BOILS.

^{*} In this place the Word is anhytaro, he hanged himself. In Acts i. 18, 'tis werning yevomerog indunce misson, he fell headlong and burst asunder. Either therefore in the utmost despair and confusion of mind, he hanged himself in such a manner, as that he fell down and burst; as most Expositors both ancient and modern suppose. Or else he threw himself down some Precipice, menning typestero. And then the word anhytaro must here be used proverbially, to signify only in general that he destroyed himself.

put it into the Treasury among the Oblations consecrated to the Service of God, because it was the Price of Blood, having been given to procure a Man's being betray'd to Death. So religiously did those Hypocrites pretend to be cautious in disposing of that Money, wherewith they had not scrupled to procure the Death of an innocent Person.

7. Upon Confultation they resolved therefore to lay it out upon a piece of Land to bury Strangers in, and they bought therewith the *Potters-Field*.

8. And the Field was from thenceforward called Aceldema, that is, the

Field of Blood.

9 & 10. Then was fulfilled that Prophecy, * Zech. xi. 13. I took the thirty Pieces of Silver, the price of him that was valued, and gave them for the Potters Field, by the Command of the Lord.

before Pilate the Roman Governour, being accused of setting up himself to be a King in Opposition to Cæsar, Pilate asked him, saying; Do you pretend to be King of the Jews? Jesus said; Tho' I appear to you a mean and contemptible Person, yet'tis true that I am a King; only my Kingdom is not indeed of this World.

Chap. XXVII.

filver pieces, and faid, It is not lawful to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potters field, to bury strangers in.

8 Wherefore that field was called, The field of blood unto

this day.

9 (Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value:

10 And gave them for the potters field, as the Lord appoint-

ed me.)

flood before the governour; and the governour asked him, saying, Art

thou

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^{* &#}x27;Tis possible that some of that Prophecy, which goes under the Name of Zechary, might be indeed Jeremiah's (as Mr Mead thinks;) or that Zechary might have this passage from Jeremy, (as Grotius conjectures.) But Bishop Hall, with others, supposes that the Transcriber of this Verse mistook Zpie for Ipie, as he says he had seen it abbreviated in a very old Manuscript.

thou the king of the Jews? And Jesus faid unto him, Thou fayest.

12 And when he was accused of the chief priests and elders, he answered

nothing.

13 Then faith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he anfwered to never a word, infomuch that the governour marvelled greatly.

15 Now at that feast the governour was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barab-

17 Therefore when they were gathered together, Pilate faid unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

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12. But when the Chief-Priests and Elders continued still to accuse him, and lay many things to his Charge; Jesus, knowing their unreasonable Malice, and the manifest improbability of their Accusations, refused to return any more Answers.

13. Then faid Pilate; Why do you not answer? Do you not hear how many Accufations they bring against you?

14. But Jesus still continued silent; fo that Pilate greatly wondred what his

meaning should be.

15 T Now it was the Custom, that at every Passover, the Governour gratified the People with pardoning and releasing one of the Prisoners; whom they should choose.

16. And it happened that there was at that time a notorious Malefactor, called Barabbas, in Prison for having been at the Head of a great Sedition.

17. When therefore Pilate faw, that tho' no Capital Crime was prov'd against Jesus, yet the Chief of the Jews were obstinately bent to have him put to Death, and would hear no Reason; he thought of this Expedient; to propose to the People Fesus and Barabbas, that they might choose which of them they would have released; thinking that furely they would choose Fesus, rather than fuch an infamous Malefactor as Barabbas.

18. For Pilate perceived plainly, by the whole Carriage of the matter, that Tesus was brought before him merely through the Envy and Malice of the Chief-Priefts, and Scribes, who were enraged at the Effeem which his Works and Doctrine had gained him among

the People.

ig. And

firmed in his Opinion, by this Accident. As he was fitting upon the Bench, there came a Messenger from his Wife, to desire him not to have any Hand in any thing that should be done against that Innocent Person; for she had been much troubled in a Dream about him that Morning. God so ordering things by his special Providence, that there should be from all sides Evidence of Jesus's Innocence, and of the Jews invincible and inexcusable Malice.

20 & 21. Pilate therefore hoping to get Jesus released by this Expedient, proposed Jesus and Barabbas together, that the People might choose which of them they would have released. But the Chief-Priests and Elders strongly urged the People, and, contrary to Pilate's Expectation, prevailed upon them to ask Barabbas, and not Jesus.

do then with Jesus? They all said with one consent, Let him be crucified.

23. Pilate faid; Why, what Capital Crime have ye convicted him of? I do not fee that any thing worthy of Death, according to the Roman Laws, is proved against him. But they cried out with so much the greater Rage and Madness; Away with him, Crucify him.

24. Then Pilate, seeing that he could not prevail with the People to set Jesus free, but that the Tumult increased to such a degree as even to endanger a Sedition, yielded to their Importunity; yet with a Protestation of his own dislike of the Fact. For, taking Water and washing his Hands openly before the Multitude, he said; I am not guilty of this innocent Man's Death; Be ye answerable for it.

19 ¶ When he was fet down on the Judgment-feat, his wife fent unto him, faying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

20 But the chief priests and elders perswaded the multitude that they should ask Barabbas and destroy Jesus.

answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate faith unto them, What shall I do then with Jesus, which is called Christ? they all say unto him, Let him be crucified.

23 And the governourfaid, Why, what evil hath he done? But they cried out the more, faying, Let him be crucified.

at I When Pilate faw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, faying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and faid, His blood be on us, and on our children.

26 Then releafed he Barabbas unto them: and when he had fcourged Jefus, he delivered him to be crucified.

27 Then the foldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, faying, Hail, king of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

25. The People all replied; We will be answerable for it: If there be any Guilt in this Matter, let it lie upon us and our Posterity.

26. Pilate then released unto them Barabbas. And when he had fcourged Fesus, and found that neither would † That fatisfy the People, he delivered † See him to them to be crucified.

John XIX.

27. ¶ Then * the Soldiers came about Jesus, and took him into the Governor's Hall, and gathered together their whole Company, to abuse and make fport with him.

28. And because they had heard that he had been stiled King of the Jews, they stript him of his own Cloaths, and in derifion put upon him a Scarlet Robe.

29. Then fetting upon his Head a Wreath of Thorns for a Crown, and putting in his Hand a Reed or Cane for a Scepter, they kneeled down before him, and in mockery faluted him as King.

30. And they fcornfully spit upon his Face; and took the Cane out of his Hand, and beat him upon the Head with it.

^{*} It appears from the History, John xix, that some of these things were done before Pilate condemned Jesus: But St Matthew for method's take, relates all these Circumstances together.

31. And when they were weary with mocking and abusing him, they disrobed him of his Royal Attire, and put his own Cloaths on again, and led him away with the * Cross upon his Shoulders to be crucified.

32. And as they were going out of the City, they met with one Simon a Cyrenian; and because Jesus was weary and not able to carry the Cross any farther, or because they suspected Simon to be a Favourer of Jesus, they compelled him to carry the Cross after them.

33 & 34. And when they came to the place, which, from Malefactors being used to be executed therein, was called Golgotha, that is, the Place of a Skull, they gave Jesus † a Potion of Vinegar, mixed with Gall; but when he tasted it, he refused to drink.

35. Then nailing him to the Cross, they stripped him; and some of his Cloaths they divided among them, and for the rest they cast Lots; fulfilling that Prophecy, (Pfal. xxii. 18.) They parted my Garments among them, and cast Lots upon my Vesture.

Chap. XXVII.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name, him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to fay, a place of a Skull,

34Theygave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture did they cast lots.

† Instead of a stupefying Potion usually given in compassion to Malefactors.

36. And

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^{*} Some Learned Men think it was only that Piece of Wood which was to be fastened across the Stake.

36 And fitting down, they watched him there:

37 And fet up over his head, his accufation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging

their heads,

40 And faying, Thou that destroyest the temple, and buildest it in three days, fave thy felf: if thou be the Son of God, come down from the cross.

41 Likewise alfo the chief priests mocking him, with the scribes and el-

ders, faid;

42 He faved others, himfelf he cannot fave: if he be the King of Ifrael, let him now come down from the crofs, and we will believe him.

43 He trusted in God; let him deliver him now if he will have him: for he faid, I am the Son of God.

St MATTHEW.

36. And they apppointed a Watch, to tarry by him, and to take care that his Disciples might not come and take him away.

37. And that all who passed by, might know who he was, and the crime for which he was crucified; they put up over his Head this Inscription, JESUS KING OF THE JEWS.

38. They crucified also with him two Robbers, one on each fide; that feeing him executed in the midst of such notorious Malesactors, the People might be the more strongly prejudiced

to believe him an Impostor.

39 & 40. Moreover they which paffed by, shaking their Heads at him in a jeering and insulting manner, said;

* Well could you indeed pull down the * See ch.

Temple and build it again in three xxvi. 16.

Days time, who are not now able to save your self from Death. If you be, as you pretended, the Son of God; make proof now of your Power, and come down from the Cross.

41 & 42. In like manner the Chief-Priests, and Scribes, and Elders mockaing and deriding him, said; He pretended to do great Miracles for the delivering of other Men from Diseases and Death, but you see he cannot now deliver Himself; If he be indeed the Messiah, let him but give us this one Demonstration of it, and we shall have some Reason to believe him.

43. He made a show of trust and relying upon God, calling him his Father,

ther, and pretending to be fent by him: But if God * delights in him, and is indeed pleafed with him, why doth he not now deliver him? These things they said, not that they desired any conviction, but only because they thought it impossible for him now to escape.

* See the 44. † One of the Robbers also, Marginal which were crucified with him, re-Note on proached him after the same manner. ch.xxvi,8.

- 45. ¶ Now from Mid-day till Three a Clock in the Afternoon, there was miraculous Darkness over all the Land.
- 46. And about three a Clock, Fesus being in the Agony of Death, cried out with a loud Voice, Eli, Eli, lama sabachthani? That is, My God, My God, why hast thou for saken me? Psal. xxii. I.
- 47. Which words, some of them that stood by, hearing, and not understanding, but being ignorantly deceived by the like sound of different Words, said; He calls upon Elias to come and help him.
- 48. Then one ran, and filled a Sponge with Vinegar, and with a Reed lifted it up to him to drink.
- 49. But others faid; Nay, let him alone; tarry, and fee whether Elias will come to help him.

44 The thieves also which were crucified with him, cast the same in his teeth.

45 Now from the fixth hour there was darkness over all the land until the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, faying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that flood there, when they heard that, faid, This man calleth for Elias.

48 And straightwayone of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave it to him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus

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^{*} כיחפץ בן Pfal, xxii. 8. Which the Septuagint renders

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent,

52 And the graves were opened, and manybodies of faints which flept, arofe,

53 And came out of the graves after his refurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, faying, Truly this was the Son of God,

55 And many women were there (beholding afar off) which followed Jefus from Galilee, ministring unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

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50. ¶ Presently after, Fesus cried out again with a loud Voice, faying; All that God has appointed and the Prophets foretold I should suffer, is now finished; And recommending his Soul into the Hands of God, he died.

51. And immediately the Veil which parted the Holy of Holies from the Sanctuary, was rent in pieces; lignifying the diffolution of the Fewish Occonomy or Dispensation, and the opening to all Believers * an entrance into the Holiest, that is, into Heaven, by the 19, 20. Blood of Fesus. The Earth also trembled, and the Rocks were cleaved; fignifying that some great alterations were working by the mighty and immediate Power of God.

Heb. x.

52 & 53. The Sepulchres also of the Dead were opened, and many Bodies of Holy Men arose, and appeared after Christ's Resurrection to many that dwelt in Ferusalem; Signifying that Christ by his Death and Resurrection, bath destroyed him that had the Power of Death, and given earnest of a General Resurrection from the Dead,

54. Moreover the Roman Captain himself, with his Soldiers that were set to watch Jesus, astonished at the greatness of these Prodigies, said; Certainly this was at least an Innocent Person, if not more than a Man.

55 & 56. Many Women also, who had travelled along with Fesus from Galilee, and supplied him with Necessaries in his Journey, stood at a distance from the Cross, and were Eye-witnesses of these things; as Mary Magdalen and Mary the Mother of James and Joses, and Salome the Mother of John and the other James; with others.

57 6 58.

on, one foseph of Arimathea, a Rich Man, who fecretly believed on fesus and embraced his Doctrine, desiring to preserve the Body of fesus from the publick Ignominy of being cast out among the executed Malesactors, went to Pilate and begged leave that he might take away the Body and bury it; and Pilate gave him leave.

59 & 60. Then Joseph took down the Body, and having wound it in a clean Linnen Cloth, he laid it in a new Sepulchre, which was a Cave in a Rock wherein he himself design'd to lie; and Ropping it up with a great Stone, he departed.

Magdalen and the other Mary, who fat over against the Sepulchre, viewing the Place where Joseph laid the Body of Jesus, that when the Sabbath was over, they might come and embalm it.

62 & 63. ¶ The next Day, being the Sabbath in the Passover Week, some of the Chief Priests and Pharisees came in a Body to Pilate, and said; Sir, we remember that this Impostor, when he was alive, said he would rise again from the Dead the third Day;

64. Be pleased therefore, that all further Deceit may be prevented, to appoint a Company of Soldiers to watch

Chap. XXVII.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple:

Pilate, and begged the body of Jesus: and Pilate commanded the body to be

delivered.

59 And when Jofeph had taken the body, he wrapped it in a clean linen cloth.

60 And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed.

Mary Magdalene, and the other Mary; fitting over against the sepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver faid while he was yet alive, After three days I will rife again.

64 Command therefore that the fepulchre be made

fure

fure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate faid unto them, Ye have a watch, go your way, make it as fecure as

you can.

66 So they went and made the fepulchre fure, fealing the stone, and fetting a watch. the Sepulchre till the three Days be past; lest, if his Disciples should steal him away in the Night, and then report it about, that he is risen from the Dead, the People should be more dangerously seduced than ever,

65. Pilate, laughing within himself, at their vain fear (as he thought,) bid them set what Soldiers they would to watch, and make the Sepulchre as sure as they could.

66. Accordingly they went, and made all things fecure, (as they imagined), fetting a Seal upon the Stone which stopt the Sepulchre, and appointing Soldiers to watch it.



CHAP. XXVIII.

Christ's Resurrection, ver. 1. His Appearance to Mary Magdalene, ver. 8. The Report of his Body being stolen, yer. 11. Christ's Appearance and last Instructions to his Disciples, ver. 16.

The fabbath, as it began to dawn, towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

Sabbath, * when it began to be light, towards the Morning of the first Day of the Week; Mary Magdalene and the other Mary, having bought Spices and sweet Odours, came to the Sepulchre with an Intention to embalm the Body of Jesus.

^{*} About Three or Four a Clock on Sunday Morning.

2. And as they were in the way, they confulted between themselves, which way they should get the great Stone removed, with which they had seen Foseph of Arimathea stop up the Sepulchre. But when they came to the place, they sound a great Trembling of the Earth, and Commotion: For an Angel had rolled away the Stone from the Mouth of the Sepulchre, and the Women saw the Angel sitting upon the Stone.

3. The Face of the Angel was like the bright shining of Lightning, and his Garments were white and glittering

as the very Snow.

4. The Soldiers also, that were set to watch the Sepulchre, saw the Angel, and were affrighted almost to Death at that wonderful Sight.

5. But the Angel spake to the Women, and said; Be not ye frighted like these Men: I know that ye are come with a good Intention, to seek for Je-

fus that was crucified.

- 6. He is not here, dead as ye expect; but is rifen again, according as he fore-told to his Disciples: And * with these words the Angel rose up, and going into the Sepulchre before the Women, (who yet look'd forrowful and doubting,) he stood by the place where fesus had laid, and said; Come, see the place, where the Lord lay.
- 7. And go quickly, and tell his Disciples that he is rifen from the Dead. Moreover he himself will go before you into Galilee, and ye shall see him there.

2 And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

- 3 His countenance was like lightning, and his raiment white as fnow.
- 4 And for fear of him the keepers did shake, and became as dead men.
- 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.
- 6 He is not here: for he is rifen, as he faid: come, fee the place where the Lord lay.

7 And go quickly and tell his disciples that he is risen from the dead: and behold

^{*} This Conjecture, tho' I have not yet seen it taken notice of by any Commentator, seems to be very agreeable to the Words, $\Delta \in \mathcal{I}_{3}$, there and plainly reconciles what St fohn relates; fohn xx, 12. This being one of the two Angels there mentioned.

he goeth before you into Galille, there shall ye see him, lo, I have told you.

8 And they departed quickly from the fepulchre, with fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his difciples, behold, Jesus met them, faying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then faid Jefus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall

they fee me. 11 ¶ Now when they were going, behold fome of the watch came into the city, and shewed unto the chief priests all the things that were done.

And when they were affembled, with the elders, and had taken couniel, they gave large money unto the foldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we llept.

Observe that I have now foretold it you; and when it comes to pais, be not

faithless, but believing.

8. ¶ Then the Women departing from the Sepulchre, and rejoicing at the News they had heard; yet frighted at the Appearance of the Angel, and scarce believing what they had seen; they ran to give the Disciples notice.

9. And as they were going, fefus himself met them and saluted them. At first they knew him not; but when he had made himself known to them, they fell down before him, and held him by the Feet, and adored him.

10. Then Jesus bad them, not be afraid; But go, faith he, and bid my Disciples, my Brethren, go into Galilee, and there they shall see me.

11. ¶ Now when the Women were gone from the Sepulchre, some of the Soldiers that watched, went into the City, and gave the Chief-Priests a particular Account, how they were frighted with an Earthquake and an Apparition, and how the Sepulchre was open'd and the Body gone. The Providence of God fo ordering Matters, that even the greatest Enemies of Christ, should themfelves be forced to bear Testimony to the Truth of his Refurrection.

12 & 13. But the Chief-Priests and Elders being now hardned beyond meafure in their Obstinacy, and having gone on in this Wickedness too far to retreat, called a Council; and instead of being convinced and brought to Repentance by his undeniable Evidence, they on the contrary came to a Refolution to bribe the Soldiers with a large Sum of Money; to report it about, that while they were asleep, the Disciples the Disciples stole away the Body in

the Night.

14. And they promifed the Soldiers, that if the Governor should hear of this thing, and call them to an Account for their Negligence and ill Performance of their Duty; they would undertake to pacify him, and engage to bear them harmless.

15. Accordingly the Soldiers, taking the Money, obey'd their Instructions; and the Report of Fesus's Body being stolen by the Disciples, was entertained by the unbelieving Fews, and long continued among them.

16. ¶ In the mean time the Eleven Apostles went into Galilee, to a Mountain where Jesus had appointed to meet

them.

17. And there they faw him, and knew him, and were fully convinced of the Truth of his Refurrection, and worshipped him: Only some few had still Doubts and Scruples remaining in their Minds.

18. But Jesus afterwards appeared frequently to them, and gave all of them full Satisfaction, and instructed them in many things, relating to the preaching of the Gospel, and the establishing of the Church, and enlarging it through the whole Earth. And he said; God has now committed unto me full Power and Authority, over all things both in Heaven and Earth.

19. Go ye therefore and preach the Gospel to all the World; making Disciples out * of every Nation, and baptizing

14 And if this come to the governours ears, we will perswade him, and secure you.

15 So they took the money, and did as they were taught; and this faying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them.

17 Andwhen they faw him, they worfhipped him: but fome doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19¶Go ye therefore and teach all nations, baptizing them

^{*} The Extent of this Commission, as it seems by the History of Cornelius, Acts x. the Apostles did not at first fully understand, 'till it was explained by the Holy Ghost.

them in the name of the Father, and of the Son, and of the holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

them with Water, In the Name of the Father, and of the Son, and of the Holy Ghost: That is, receiving them to a Profession of the Belief, and an Obligation to the Practice, of that Religion, which God the Father has revealed and taught by the Son, and confirmed and established by the Holy Ghost.

obey all the Commandments which I have given you, as the Conditions of Salvation. And though I must now depart from you into Heaven, and cannot be any longer with you personally; yet the Holy Ghost, whom I will send, shall always be with you, and shall guide, and affist, and preserve you and your Successors to the End of the World.

THE END.



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Original from UNIVERSITY OF CALIFORNIA

PARAPHRASE

ONTHE

GOSPEL

OF.

ST MARK.

By SAMUEL CLARKE, D. D. late Rector of St James's Westminster.

The NINTH EDITION.

LONDON:

Printed for John and PAUL KNAPTON, at the Crown in Ludgate-Street. M DCC LI.

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Right Reverend Father in GOD,

JOHN,

Lord Bishop of Norwich.

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have emboldened int, among Others, to '.

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My Lord,

OUR Lordship's kind Opinion and favourable Encouragement of my Design, was one of the principal Motives that at first determined me to undertake this Work, and afterwards to continue it.

Vol. I. P And

Epistle Dedicatory.

And if the Relation I have the Honotir to bear to your Lordship, and the many particular Favours I have received from you, did not in Duty oblige me to take every Opportunity of making the gratefullest and most publick Acknowledgment of your Lordship's Goodness; yet your Lordship's known Readiness to Encourage, Affift, and Patronize any Attempts of this Nature, or any other that are defigned for the Promotion either of true Religion or good Learning; would have emboldened me, among Others, to defire your Lordship's Protection, and to have prefumed to do my felf the Honour of prefixing your Lordship's Name to these Papers.

I HAVE used at least as much Care, and taken as much Pains, in the present Papers, to endeavour to express the full Meaning of the Evangelists in natural

Epistle Dedicatory.

Sense by clear and easy Transitions, and to obviate all the Difficulties I could in the Text; as I did in the Paraphrase on St Matthew. And I suppose, it will not be thought a great Presumption in me to hope, that I have in some Measure succeeded in this Design; after having received your Lordship's Corrections and Approbation, who have so thoroughy considered every Part of the Sacred Text, and are so absolute a Matter and known a Judge of Style.

To attempt upon this Occasion, to describe your Lordship's many other great Qualifications and Virtues; as it would be a Thing needless in Respect of the World, which every Day experiments many real Proofs of your Lordship's Goodness; so I know it would be doing a Thing unacceptable and uneasy P 2

Epistle Dedicatory.

to your Lordship. Wherefore I add no more, but only desire your Lordship to accept these Papers as an humble Expression of Duty and Gratitude, from,

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Your Lordship's

Lording's many other

most Dutiful Chaplain,

and Servant,

Sam. Clarke.

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PARAPHRASE

ONTHE

Gospel of St MARK.

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THE beginning of the Gospel of Jesus Christ the Son of God,

2 As it is written in the prophets, Behold, I fend my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. I. I ERE beginneth the History of the Life and Doctrine of Jesus Christ, the Son of God, and Saviour of Mankind.

2. Whose Appearance in the Flesh was ushered in by the Preaching of John the Baptist, as the Prophets had in old Time foretold concerning him. For so the Prophet Malachi, (Mal. iii. 1.) Behold I will send my Messenger, or Fore-runner, and he shall prepare the Way before me.

3. And so likewise the Prophet Isaiah, (Isa. xl. 3.) The Voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make straight in the Desart a High-way for our God.

4. According to these Predictions, when the Time drew near that the Son of God was to be manifested in the Flesh, John the Baptist appeared in the Wilderness of Judea, preaching to all the People the Necessity of Repentance, of forsaking their Sins, and reforming their Lives:

Lives; and fignifying this to them by the fensible and external Sign of baptizing with Water; that they might hereby be prepared to receive the Gospel, and fitted to be made Partakers of that Salvation, whereof Fefus was to be the Author and Publisher.

5. And a great Number of People, out of all the Cities and Towns of Judea, and of the Inhabitants of Jerusalem, resorted into the Wilderness to Fohn, and were baptized by him in the River Fordan, confessing publickly the Sinfulness of their past Lives, and declaring their Refolutions of Amend-

ment and Reformation.

6. Now the Course of John the Baptiff's Life, as became him who was to invite Men to Repentance, was very fevere and mortified. He was clothed in the poorest and meanest Sort of Garments, and fed only upon fuch coarfe Provision as the barren Wilderness afforded of itself.

7. And he declared to all those that professed their Repentance, and were baptized by him, that he himself was not the Messias who was to save them from their Sins, but only his Fore-runher to prepare them by Repentance to receive and be capable of that Salvation. For the Messias, said he, who will shortly appear, is a Person of far greater Dignity and Authority than I; fo that I am not worthy to do the very meanest Offices of Service to him. And by how much he is a greater Perfon; by fo much also will his Office and Preaching be more excellent and effectual, and to greater and diviner Purposes than mine.

8. For I indeed, only baptize you with Water, to fignify by this outward Sign the Necessity of Repentance:

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their fins.

6 And John was clothed with camels hair, and with a girdle of a skin about his loyns: and he did eat locusts and wild honey:

7 And preached, laying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloofe.

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nels, and presenting 8 I indeed have baptized you with water: but he shall baptize you with the holy Ghost.

9 And

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

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vay coming up out of the water, he faw the heavens opened, and the Spirit like a dove descending upon him.

11 And there came a voice from heaven, faying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness.

13 And hewas there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministred unto him. But he, when he comes, shall pour down upon you his holy Spirit, which by it's inward Assistance shall powerfully and essicaciously purify and sanctify the Minds of all those, who by true Repentance prepare themselves to receive his Doctrine and Salvation.

9. ¶ While John was thus Preaching and Baptizing, Jesus himself came out of Galilee from Nazareth; and, for a standing Instance of Humility and Readiness to comply with all Things that might any way promote true Piety, he would needs be baptized by John among the rest of the People.

10. But though in Humility he equalled himself to the Meanest of the People, yet, by the miraculous Power and immediate Testimony of God, he was very extraordinarily distinguished from them. For as soon as he was baptized, and came out of the River, the Heavens appeared to open, and the Spirit of God descended, and rested upon him in a visible Form.

time a Voice out of Heaven, faying, This is my beloved Son, in whom I am well pleased.

12. ¶ Presently after this, Jesus, by the Impulse and Direction of the Spirit of God, was carried into the Wilderness.

13. And there he continued in a folitary Place, among the wild Beafts, Forty Days and Forty Nights, in Fasting and Prayer: And was tempted by the Devil with many Temptations: But he overcame them all, and the Devil sted from him, and good Angels came and comforted him, and supplied him with Necessaries after his long Fast.

14. ¶ Thus

14 Now after that John was put in prifon, Jesus came into Galilee, preaching the gospel of the kingdom of God,

Chap. I.

15 And faying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.

16 Now as he. walked by the fea of Galilee, he faw Simon and Andrew his brother, caffing a net into the fea: (for they were hihers)

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transition in

17 And Jesus faid unto them, Come ye after me, and I will make you to become fishers of men.

- 18 And ftraightway they forfook their nets, and, followed him.

19 And

14. Thus Jesus kept himself retired for the most part, during John Baptist's Preaching. But when John was apprehended and put in Prison by Herod, then Jesus began to travel openly through Galilee, declaring and preach-

ing the Doctrine of the Gospel.

15. And he faid: The Time which the Wisdom of God predetermined, which the holy men of Old hoped for, and which the antient Prophets expressly foretold, to bring in and establish the Kingdom of the Messiah; is now accomplished. The Ceremonies and Ritual Observance of the Law, are shortly to cease; and God is about to make the last Revelation of his Will to Mankind, wherein Righteouiness only and Sincerity of Heart shall be required and accepted. Repent ye therefore, and embrace and obey this Doctrine.

16. ¶ Having thus began to arise in Mens Minds fome Expectation of his Doctrine; he proceeded to choose certain Disciples, to be constant Witnesses of his Doctrine and Miracles, and to be fent forth to publish them through the Walking therefore on the Shore of the Lake of Genefareth, he faw Two Brothers that were Fishermen, Peter and Andrew, employed in the

Business of their Calling.

17. And he faid to them; Follow me, and I will fet you about a more divine and noble Employment. From henceforth ye shall catch Men; drawing them by the Power and Efficacy of your Doctrine, from the Ignorance and Wickedness of the World, to the Knowledge of God and the Obedience of his Commands.

18. Upon which Invitation, the Two Brothers immediately quitted their Cal-

19 And when he had gone a little farther thence, he faw James the son of Lebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired fervants, and went after him.

21 And they went into Capernaum, and straightway on the fabbath-day he entred into the fynagogue and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the icribes.

23 And there was in their fynagogue a man with an unclean Ipirit, and he cried

24 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to defroy us? I know thee who thou art, the holy one of God.

ling, and went with Fesus; and became from that Time his constant Difciples and Followers.

19. Then Jesus going on a little further, faw Two other Brethren, James and John, the Sons of Zebedee; who likewise were Fishermen. And they

were mending their Nets.

20. And he called them also: And they in like manner as the others had done, leaving without delay both the Company of their Friends, and the Gain of their Employment, came ashore, and followed Fesus.

21. ¶ Accompanied with these his Disciples, Jesus entred the great and populous City of Capernaum, and taught in their Synagogues on the Sabbathdays the Doctrine of true Religion and

Righteousness.

22. And the People were furprized and aftonished at his Doctrine. For his Teaching was not like that of Their Doctors, trifling and formal, founded on vain Traditions and groundless Authorities of other Rabbies; but the Things which he spake were great and excellent, and he delivered them with a Voice of Authority and Truth.

23. ¶ Now on a certain Sabbath-day, as he was teaching in their Synagogue, there was present a Man possessed with a Devil: and this gave Fefus an Occasion of confirming his Doctrine, which before appeared admirable in itself, by the additional Proof of a great Miracle.

24. For the evil Spirit in the Man, not bearing the Presence and Power of Jesus, cried out aloud, saying, O thou Jesus of Nazareth, art thou come to destroy us, and to take away our Power over Mankind? Surely the Time where-

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in God has permitted us to be let loofe, is not yet ended; I know who you are,

the Messiah, the Son of God.

25. But Jesus choosing rather to prove his Divine Authority by the Evidence of the Spirit of God, and his Power in casting out the Devil, than by fuffering that evil and lying Spirit to bear Testimony concerning him; commanded it to be filent, and come out of the Man.

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26. Then the evil Spirit * convulfing the Man terribly, and giving a great Cry, came out, and the Man was pre-

fently healed.

27. And the whole Congregation was filled with great Admiration: And they faid one to another, What is the Meaning of this? What Doctrine, and what Teacher is this, that he speaks with such Authority, and acts with such Power, as that the very Devils themselves submit to his Command!

28. And the Fame of Fesus, of his excellent Doctrine, and of his wonderful Power, quickly spread itself over all

the Country.

29. ¶ Now when Jesus came out of the Synagogue, He and James and John + went into the House of Peter

Note on and Andrew. Luke iv.

+ See the

38.

30. And as foon as he came in, they told him that Peter's Wife's Mother lay there fick of a Fever.

31. Then Jesus going into the Room where she lay, took her by the Hand, and raised her up; and she immediately not only recovered from her Fever, but also returned so to her perfect Health and Strength, that she went about the House, and provided Necessaries for them, and ferved them.

25 And Jesus rebuked him, faying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, in fo much that they questioned among themselves, saying, What thing is this? What new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame was fpread abroad throughout all the region round about

Galilee.

29 And forthwith when they were come out of the fynagogue, they entred into the house of Simon and Andrew, with lames and John.

30 But Simons wifes mother layfick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lift her up; and immediately the fever left her. and sheministred unto them.

32 And

32 And at even, when the fun did fet, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were fick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him.

35 And in the morning, rifing up a great while before day, he went out, and departed into a folitary place, and there prayed.

36 And Simon, and they that were with him, followed

after him.

37 Andwhen they had found him, they faid unto him, All men feek for thee.

38 And he faid unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39And he preached in their fynagogues throughout all Galilee, and cast out devils.

Vol. I.

32. And at Sun-set, as soon as the Sabbath was past, that the People thought it lawful to begin any Work, they brought to Jesus many diseased and posses'd Persons.

33. And fuch a vast Multitude of People gathered together about the House, to see what was done; that almost the whole City seemed to be there.

34. And Jesus healed all that were brought to him, so that at that one Time he cured many Kinds of Diseases, and cast out many Devils, and suffered not the evil Spirits to declare that they knew him; for he needed not their Testimony, but prov'd his Divine Commission by the more satisfactory Evidence of the Goodness of his Doctrine, and the Greatness of his Works.

35. The next Morning very early, before Day, Jesus arose and retired into a defart Place to pray privately.

36. But Peter and the rest of his Disciples missing him, went out after him to seek him.

37. And when they had found him, they told him, that all the People in the Town waited for him, and fought after him.

38. But Jesus said, Nay, I must not return to Capernaum: I am not sent to preach to one City only, but must go about to others also.

39. And he travelled through all the Towns of Galilee, preaching in their Synagogues, and wonderfully confirming his Doctrine by Miracles of healing Difeases, and casting out Devils.

40. ¶

40. ¶ About this time there came to fesus a Man that had the Leprosy, and kneeled down before him, and said; Lord, I have heard of your wondrous Works, and do believe that, if you please, you are able to cure me immediately of this offensive Disease.

41. Fesus, moved with Pity at the Man's Complaint and humble Entreaty, and pleased at his Faith, touched him with his Hand, and said: I am willing to do what you desire; Be cleansed

from your Disease.

42. Which Words were no fooner spoken, but the Leprosy in an instant utterly disappeared, and the Man was

perfectly clean.

43 & 44. Then Fefus, that the People might not at the Report of this Miracle come about him too tumultuously, like raising a Sedition; and also to prevent any Occasion of Calumny from the Priests: sent away the Man with a strict Charge, saying; Do not report this Thing abroad publickly; but go and shew your self to the Priest, that he may try you and pronounce you clean; and then offer according to Custom what the Law appoints upon this Occasion; that the Fews may be convinced, and have no Handle to reproach us.

45. But the Man overjoyed at the Greatness and Suddenness of his Cure, could not forbear reporting every where what Jesus had done for him; insomuch, that the Admiration of the People was so raised, and they slocked in such Multitudes after Jesus, that he could not for a while appear openly in a Town, but retired into solitary Places, and People followed him from

all Parts.

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40 And there came a leper to him, befeeching him, and kneeling down to him, and faying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth his hand, and touched him, and faith unto him, I will, be thou clean.

42 And as foon as he had fpoken, immediately the leprofy departed from him, and he was cleanfed.

43 And he straightly charged him, and forthwith fent him

away;

44And faith unto him, See thou fay nothing to any man: but go thy way, fhew thy felf to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, infomuch that Jesus could no more openly enter into the city, but was without in defert places: and they came to him from every quarter.

CHAP.

CHAP. II.

Jesus cures a Palsy, and proves his Power of forgiving Sins, ver. 1. Calls Matthew, and vindicates himself from the Charge of keeping ill Company, ver. 13. Excuses his Disciples for not Fasting, ver. 18. And for plucking Ears of Corn on the Sabbath-day, ver. 23.

A N D again he entred into Capernaum, after fome days, and it was noised that he was in the house.

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2 And straightway many were gathered together, infomuch that there was no room to receive them, no not fo much as about the door: and he preached the word unto them.

3 And they came unto him, bringing one fick of the palfy, which was borne of four,

4And when they could not come nigh unto him for prefs, they uncovered the roof where he was: and when they had broken it up, they let down the bed, wherein the fick of the palfy lay.

I. AFTER some time Jesus returned again to Capernaum; and though he entred privately, and went to Peter's House, yet the People soon heard of his being there.

2. And there reforted to him a great Multitude, more than the House and Yard could hold; and he preached to them.

cases the Lone Fower, which deceded

3. And while he was preaching, there came a company bringing a Man that had the Palfy, who was lame and disabled to such a Degree, that he was forced to be carried in his Bed upon Mens Shoulders.

4. And when they could not get near enough to bring him to Fesus, by reafon of the Croud; they uncovered the Top of the House, and let down the sick Man in his Bed through the Roof, and set him before Fesus.

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5. When

5. Jesus, pleased with the Greatness of the sick Man's and his Friends Faith, said to him; Son, your Sins are forgiven you.

6 & 7. Now there were present certain Pharisees and Jewish Doctors in the Room, who hearing Jesus say these Words, thought presently within themselves; what a great Blasphemy is this, that this Man should pretend to assume to himself the Power of God! For, surely, none but God can forgive Sins, and he has never communicated this Power absolutely to any Man.

8. But Jesus knowing their secret Thoughts and Mutterings, prevented them, saying; Why are ye thus offended without Cause, and reason so

maliciously within yourselves?

9. For is it not as eafy a Thing to forgive a Man's Sins, which are the Cause of Diseases; as to heal his Disease by a Word in an instant? And cannot the same Power, which does the one, do the other also?

10 & 11. That ye may see therefore and be convinced by this visible Effect, that I have really Power to forgive Sins even here upon Earth, ye shall see the Man thus instantly healed: then turning himself to the sick Man, he said; Rise, take up your Bed, and carry it Home with you.

Man's Strength returned perfectly to him, fo that he rose and took up his Bed, and carried it away with him through the Croud. And the People were astonished, saying, that they never

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their

hearts,

7 Why doth this man thus fpeak blafphemies? who can forgive fins but God

only?

8 And immediately, when Jesus perceived in spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to fay unto the fick of the palfy, Thy fins be forgiven thee: or to fay, Arise, and take up thy bed and walk?

know that the fon of man hath power on earth to forgive fins, (he faith to the fick of the palfy)

Arise, and take up thy bed, and go thy wayintothine house.

ately he arose, took up his bed, and went forth before them all, insomuch that they were all ama-

zed, and glorified God, faying, We never faw it on this fashion.

13 And he went forth again by the fez-fide, and all the multitude reforted unto him, and he taught them.

by, and faw Levi the fon of Alpheus fitting at the receit of custom, and faid unto him, Follow me. And he arose and followed him.

15 And it came to pass that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the Scribes and Pharifees faw him eat with publicans and finners, they faid unto his disciples, How is it that he eateth and drinketh with publicans and finners?

heard it, he faith unto them, They that
are whole, have no
need of the physician, but they that are
slick: I came not to
call the righteous,
but sinners to repentance.

faw any thing like this before; and they praised God, for sending among them so great a Prophet.

again out of the City to the Lake's fide: And a great many People followed him, and he preached to them there.

14. And as he was going, he paffed by the Booth where the Collectors of the Tax fate, among whom was Matthew the Son of Alphaus. Him Jesus called as he went by; and he rose up without Delay, and left his Employment, and followed Jesus.

Disciples home with him to Dinner; whither were likewise invited many of *Matthew*'s former Acquaintance, Collectors of the Taxes, and Men of ill Fame: And they all sat down together.

16. Which when some of the Jewish Doctors and Pharisees observed;
they upbraided the Disciples, saying:
If your Master pretends to be a holy
and pious Person, why doth he not
observe, what all strict and religious
Jews carefully do, to abstain from
the impure Company of Publicans,
loose Persons, and Men of bad Reputation?

17. But Jesus replied: * The prin- * See Pacipal Design of my Coming into raphr. on the World, was to convert such Per-Luke v. 3. sons as these, from a Life of Sin, to Righteousness and Holiness. As therefore ye blame not a Physician for conversing with sick Men, but on the contrary look upon it as

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his proper Business and Duty: So neither ought ye to find Fault with me for keeping Company with wicked Men, whom I am fent into the World on purpose to reclaim by my Doctrine

and Conversation.

18. ¶ About this Time, some of the Disciples of John the Baptist and of the Pharifees, who had been brought up in constant Fasting and great Austerity of Life; wondring to see Jesus and his Disciples live in a free Manner, without that Strictness and Severity, came to Fesus and asked him, saying; How comes it to pass, that since you feem to undertake to preach a more excellent and refined Doctrine to the World than hath hitherto been taught by any one, yet you fuffer your Disciples to be less strict in keeping Fasts, and less severe in their way of living than we?

19 & 20. Jesus replied: As it would be very abfurd for Guests invited to a Wedding, to fast, so long as the Bridegroom is with them, and the Solemnities of the Marriage-Feast continue; fo it would be very unfit for my Disciples to enter into a Course of Life of great Abstinence and Severity, while I am perfonally prefent with them. But afterwards, when I am departed from them, they shall have Occasion enough of Fasting and

Mourning.

21 & 22. Every thing is to be used in it's proper Place and Season. As it is not convenient to piece old Cloth with new, or to put new and ftrong * SeeNote Wine into * old and decay'd Bottles: on Matt. So it would be very improper for me, when I am instructing my Disciples, and fending them into the World

18 And the disciples of John, and of the Pharifees used to fast: and they come, and fay unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fait.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in thoie

days.

21 No man also feweth a piece of new cloth on an old garment : else the new piece that filled it up, taketh away from the old, and the rent is made worfe.

22 And no man putteth new wine into old bottles, elfe the new wine doth

burit

XIX. 17.

burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the cornfields on the sab-bath-day, and his disciples began as they went, to pluck the ears of corn.

24 And the Pharifees faid unto him, Behold, why do they on the fabbath-day that which is not lawful?

25 And he faid unto them, Have ye not read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high-priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him.

to preach the Gospel, to lay upon them heavy Injunctions of Fasting and external Severities.

23. ¶ At another Time, as Jesus was walking through the Corn-Fields, his Disciples, being hungry, began to pluck the Ears, and to rub out the Corn and eat it: And it happen'd to be the Sabbath-Day.

24. Which the Pharifees observing, presently upbraided Jesus, saying; See, how your Disciples break the Sabbath; You who pretend to be a Teacher of great and extraordinary Holiness, why do you not reprove them?

25. Fesus reply'd: God never defign'd by any positive and ritual Institutions, such as the strict fewish Observation of the Sabbath, and the like, to drive Men into extreme Hardships and Necessities. For do you not remember how David in a like Case behaved himself, when he was hungry and in a great Strait?

26. How * about the time of Abia-* Under thar's being High-Priest, he went into Abimelech, the Tabernacle, and himself and all who was his Company eat of the Shew-Bread; Abiathar's which it was as unlawful for any, except the Priests, to eat, as it is to neglect the strict Observation of the Sabbath: And yet David is no where blam'd for thus satisfying a Necessity of Nature, by the Breach of a positive Institution.

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27. From

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27. From this Instance therefore 'tis evident, that ritual and positive Institutions, fuch as referving the Shew-Bread for the Priests only to eat, and the strict Jewish Observation of the Sabbath, and others of the same kind, are not like Duties of moral and eternal Obligation, indispensably to be observed in whatfoever Extremity or Necessity a Man may be; but were appointed of God only for the present Use of Man, to be fubservient in affifting to the more convenient Practice of the great Duties of Religion.

28. So that in extraordinary Cases your rigid and strict Observation of the Sabbath may lawfully be relaxed by any Man, and therefore furely may be difpenfed with by * me.

28 Therefore the Son of man is Lord also of the sabbath.

* See Note on

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Matt.xii. & BER &

CHAP. III.

Jesus heals a wither'd Hand, and shows that positive Institutions must give Place to moral Duties, ver, I. Suffers not evil Spirits to declare who he was, ver. 12. Chuses his twelve Apostles, ver. 13. His Actions are misinterpreted by his Friends, ver. 21. And blasphemed and attributed to the Devil, by the Pharifees, ver. 22. Jesus proves his Divine Commission by the Greatness of his Works, and by the Tendency of his Doctrine, ver. 23, and 27. Blasphemy against the Holy Ghost, ver. 28. Jesus prefers his Disciples before his Relations, ver. 31.

1. NOW when Jesus returned to V Capernaum, he went again into the Synagogue to teach, according to his Custom, on the Sabbath-Day: And there was present a Man with a withered Hand, having the Flesh wasted away and dried up.

I A N D he entred again into the fynagogue, and there was a man there which had a withered hand.

2 And

Chap. III.

2 And they watched him, whether he would heal him on the fabbath-day, that they might accuse him.

3 And he faith unto the man that had the withered hand, Stand forth,

4 And he faith unto them, Is it lawful to do good on the fabbath-days, or to do evil? to fave life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharifees went forth, and straitway took counfel with the Herodians against him, how they might destroy him.

St MARK.

2. Upon which Occasion the Pharifees again watched fefus, to see what he would do; thinking they should have another fair opportunity of accufing him, if he should heal the Man on the Sabbath-Day.

3. But Jesus knowing their Malice and Superstition, and designing to expose the Unreasonableness of both in the Presence of the whole Congregation, bad the lame Man come out of his Seat, and stand forth before them all.

4. Then turning himself to the Pharises, he said: I appeal to your selves, judge ye; Which is the best Keeping of the Sabbath, and most acceptable to God? to do a good Work, of great Necessity and Charity? Or, to neglect doing it, on Pretence of resting on the Sabbath? To say, It ought to be forborn, they were assamed and assaid, in the Presence of the People; and to say, It ought to be done, was to vindicate Jesus. Not knowing therefore what to answer, they held their Tongues.

5. Then Jesus looking about with Anger and Grief in his Face, (angry at their obstinate Malice, and grieved at their incurable Blindness, that they would not receive his gracious Assistance,) bad the lame Man hold out his Hand; and when he held it out, it

was presently healed.

6. Upon this the Pharifees went out; and finding they were not any other way able to withstand the Power of Jesus's Miracles, and the Authority of his Doctrine, so as to prevent it's being embraced by the People; they resolved to form a Conspiracy

spiracy against his Life; and began to plot with the Followers of Herod, which way they might effect this Design.

7. But Jesus, aware of their malicious Design, retired with his Disciples from Capernaum to the Lake's fide; and many Jews and Galilæans followed him.

8. Many of the Inhabitants of ferusalem also, and Idumæans, and Peræans; and People from the Sea-Coasts towards Tyre and Sidan, having heard the Fame of his mighty Works, came out after him.

9. And fo great at last was the Multitude which gathered about him, that he was forced to order a Boat to attend him near the Shore, that he might go into it to avoid the Croud, and preach from thence to the People.

Place, he had worked many Miracles, and particularly healed many Difeases; so that the People crouded and pressed upon him, to bring near all sorts of diseased Persons to touch him.

Men Possessed: Who as soon as they saw him, would run and kneel down before him, and confess him to be the Messah the Son of God.

Spirits to bear Testimony concerning him. And because only his own Works and Doctrine could give the truest Character of his Person and Office; therefore he forbad the Men also, whom he had dispossessed and cured, to report publickly that he was the Messah, among the Jews who were already pre-

7 But Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judea,

8 And from Jerufalem, and from Idumea, and from beyond Jordan, and
they about Tyre and
Sidon, a great multitude, when they
had heard what
great things he did,
came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

no For he had healed many, infomuch that they preffed upon him for to touch him, as many as had plagues.

fpirits, when they faw him, fell down before him, and cryed, faying, Thou art the Son of God.

12 And he ftraitly charged them, that they should not make him known.

13 And

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might fend them forth to preach:

15 And to have power to heal ficknesses, and to calt out devils.

16 And Simon he furnamed Peter.

17 And James the son of Zebedee, and John the brother of James (and he furnamed them Boanerges, which is, The fons of thunder)

18 And Andrew and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Ifcariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not fo much as eat bread.

judiced with false Notions concerning the Matter.

13 & 14. ¶ At another time, Fesus being upon a Hill with his Disciples about him, he chose out Twelve Men, whom he called Apostles, to attend him constantly, to be Witnesses of his Doctrine and Miracles, and to affift in Preaching the Gospel both before and after his Death.

15. And he communicated to them a Power of working the same Miracles for the Confirmation of their Doctrine, as he himself worked; such as healing the Sick, casting out Devils, and the

16-19. Now the Names of the Twelve were thefe:

> I. Simon, whom Jesus called Peter.

Fames, Sons of * Zebedee.

4. Andrew,

5. Philip,

6. Bartholomew,

7. Matthew,

8. Thomas,

9. Another Fames, Son of Alpheus,

10. Thaddaus, or Jude,

11. Simon, the Canaanite, or Ze-

12. Judas Iscariot, who betrayed of the Fesus.

20. These Twelve Fesus carried home with him + to his House at Ca- + See pernaum. And as foon as the People Mat. iv. heard they were there, they gathered 13. together again, and pressed after them fo much, as hardly to give them time to eat.

*Thefe tefus called בנירעש, in the Syriack Pronunciation Boanerges, Sons of Thunder, that is, principal Ministers Gospel.

21. Which

Sept Martin

- 21. Which when Jesus's Friends heard, they said his Zeal carried him too far, so as to make him neglect even the necessary Refreshments of Nature: And they came to endeavour to lay hold on him, and secure him.
- Doctors who came down from Jerusalem to Capernaum, reviled him with
 the highest Degree of Malice, saying
 he was possessed and had a Devil. And
 particularly when they saw him one day
 with Authority cast a Devil out of a
 possessed Person, they said he did it by
 secret Confederacy with the Prince of
 Devils.
- 23. But Jesus, to reprove their obflinate and implacable Malice, replied; How can ye think the Devil dispossesses Devils, and fights against himself?

24 & 25. For as it is impossible that a Kingdom or Family, which is divided into Parties and Factions with-

in it felf, can long subsist:

26. Even so if the Devils act against themselves, and disposses one another, and That in Confirmation of a Doctrine directly opposite to their whole Power and Interest; this is absurdly to suppose them doing that, which must of Necessity destroy their own Kingdom.

27. When you fee the House of a strong Man broken up, and his Goods carried away by Force; you make no doubt, but he that thus spoileth the other, is stronger and more powerful than the Person spoiled. Why then is it not as evident to you, that if I cast the Devils out of their Posses-

21 And when his friends heard of it, they went out to lay hold on him: for they faid, He is befide himself.

- 22 ¶ And the fcribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.
- 23 And he called them unto him, and faid unto them in parables, How can Satan cast out Satan?
- dom be divided against itself that kingdom cannot stand.
- 25 And if a house be divided against it self, that house cannot stand.
- 26 And if Satan rife up against himfelf, and be divided, he cannot stand, but hath an end.
- 27 No man can enter into a strong mans house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

28 Verily

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to my browner ?

28 Verily I say unto you, All fins shall be forgiven unto the fons of men, and blasphemies wherewith foever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation:

30 Because they faid, He hath an unclean spirit.

31 There came then his brethren and his mother, and standing without, fent unto him, calling him.

32 And the multitude fat about him, and they faid unto him, Behold, thy mother and thy brethren without feek for thee.

33 And he answered them, faying, fion with Authority, and in Confirmation of a Doctrine directly contrary to their Interest, this cannot be done by Confederacy or Agreement with them, but only because I have greater Power and Authority than they?

28 & 29. So that, what you fay of me, can proceed from nothing but the most open and extreme Malice. Wherefore though all other Sins and Blasphemies whatsoever, may be forgiven unto Men; yet this blaspheming the Holy Ghoft, by ascribing the undeniable Works of the Spirit of God to the Power of the Devil, being an obstinate and malicious relifting the last Means which God thinks fit to make use of for the Conviction and Salvation of Men, excludes them from all the Means of Forgiveness.

30. This fevere Sentence Fesus passed upon the blaspheming Pharisees, because when they could not deny the Truth of his Miracles, they maliciously represented them to the People as done by the Affiftance of the Devil.

31. ¶ But to return to the History. As Jesus was sitting in the * House, * Ver. 20. and teaching the People; his Mother, and other Relations came to ask for him.

32. And because the Croud was so great, that they could not get into the House; therefore those that sat nexthim, told him that his Mother and his Kinsmen waited at the Door to fpeak with him.

33. Jesus replied; Who is my Mother? and who are my Kinsmen?

Do you think that I esteem People by natural Relation, or by any temporal Considerations?

34. And turning about to his Difciples who fat round him, he faid: No; but these are most properly my Kinsmen and Polations

men and Relations.

35. For they who attentively hear the Word of God, and believe and obey the Doctrine of true Religion; those are they whom I account my nearest Relations, and shall treat them as such.

Who is my mother, or my brethren?

34 And he looked round about on them which fat about him, and faid, Behold my mother and my brethren.

35 For whosoever shall do the will of God, the same is my brother, and my sifter, and mother.



CHAP. IV.

The Parable of the Sower, with the Explication, ver. 1, and 14. Why Jesus spake in Parables, ver. 11. Knowledge must be communicated, ver. 21. Grace given proportionable to Mens Improvements, ver. 24. Parable of Corn growing imperceptibly, ver. 26. Of the Mustard-seed, ver. 31. Why Jesus spake in Parables, ver. 33. Jesus stilleth a Storm, ver. 35.

1. A FTER this, Jesus retired again to the Lake's side; and the People followed him out of the City. And when the Multitude grew so great as to croud him, that he could not conveniently stand on the Ground and be heard; he went into a Boat, and the People stood before him along the Shore.

2. And he taught them many Things by way of Comparison or Similitude. Particularly, he represented the Doctrine of the Gospel, and the Effect it has upon Men of various Tempers and Dispositions, by this following Similitude.

AND he began again to teach by the fea-fide: and there was gathered unto him a great multitude; fo that he entred into a ship, and fat in the fea, and the whole multitude was by the fea, on the land.

2 And he taught them many things by parables, and faid unto them in his doctrine,

3 Hearken

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St MARK.

3 Hearken, Behold, there went out a fower to fow:

4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth.

6 But when the fun was up, it was fcorched, and because it had no root, it withered away.

7 And fome fell among thorns, and the thorns grew up, and choaked it, and it yielded no fruit.

a r found he text un-

3. Hearken, faith he, and attend to what I say. A certain Hnsbandman went out to sow his Ground. Thus Christ, or the Preacher of the Gospel, publishes the Doctrine of true Religion amongst Men.

4. And as he was fowing, some of the Seed fell upon the hard beaten Road, where it never entred the Earth at all, but the Birds picked it up and destroyed it. Thus the Gospel is preached to some, who never regard it or consider it at all, but presently forget what they have heard; and the slight Impressions it makes upon them, very soon wear out.

of the Seed fell upon Stones covered with thin Earth, where it presently grew up indeed, but without Root, so that as soon as the Sun came to shine hot upon it, it withered away. Thus the Doctrine of true Religion is preached to others, who entertain it indeed readily, and are pleased with it, and in some measure also resolve to obey it; but for want of Steddiness and Constancy of Mind, they are overcome by Temptations, especially by Persecution, and fall away from their Obedience to the Truth.

7. Again, some other of the Seed, fell among Weeds, which springing up together with the Corn, over-ran it, and described it: Thus some others hear the Doctrine of Christianity, who likewise entertain it indeed, and pretend to obey it; but the hurry of Business, and the deceitful Cares of Riches, and the Allurements of Pleasures, do so take up their Thoughts and divert their Minds, that Religion has little Influence upon their Lives and Conversations,

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versations, to produce real and substan-

tial Acts of Piety and Charity.

8. Lastly, some of the Seed fell into good Ground, where it grew up and increased, and came to ripeness, and brought forth good Corn, some more, some less; Thus the Doctrine of true Religion, when it is preached in the World, meets with some honest and well-disposed Persons, who both hear it willingly, and believe it heartily, and obey it sincerely, and persevere in that Obedience resolutely and constantly; bringing forth the Fruits of Holiness and of all Virtues, according to their several Dispositions, Abilities, and Callings.

9. Whoever is capable and defirous of Instruction, let him hear and con-

fider what I fay.

bles spake fesus to the People; expressing the Similitudes only, without adding their Interpretation: And when the People were gone, his Apostles and Disciples desired him private-to explain these Things clearly to them.

deed, God has vouchfafed to reveal clearly and plainly all the great Truths relating to the State of the Gospel, and the Kingdom of the Messiah: But the mixt Multitude are not yet capable nor worthy of this Privilege. For the greatest Part of them have such strong Prejudices, that they will not understand the plainest Doctrines, nor be convinced by the clearest Truths: Wherefore, I speak to them in Parables only, that all such may yet continue ignorant, who despise

8 And other fell on good ground, and did yield fruit that fprang up and increased, and brought forth some thirty, and some sixty, and some an hundred.

9 And he faid unto them, He that hath ears to hear, let him hear.

TO And when he was alone, they that were about him with the twelve, asked of him the parable.

to them, Unto you it is given to know the mystery of the kingdom of God: but to them that are without, all these things are done in parables:

12 That,

they may fee, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and their fins should be forgiven them.

13 And he faid unto them, Know ye not this parable? and how then will ye know all para-

bles?

14 ¶ The fower foweth the word.

15 And these are they by the way side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground, who when they have heard the word, immediately receive it with gladness:

17 And have no root in themselves, and so endure but for a time; afterward when affliction or persecution ariseth for the words sake, immediately they are offended.

VOL. I.

Admonition, or are not desirous to be instructed, and will not take Pains to consider and search out the Truth.

12. * In whom accordingly is ex- * "Iva, inactly fulfilled that Prophecy of Isaiah, εατικόν, not
(Isai. vi. 9.) This People heareth indeed,
but understandeth not; and seeth indeed,
but perceiveth not; so as to be converted
and saved.

13. And now, as to the Parable of the Sower; if you understand not the Meaning of so easy a Similitude as this, how will you understand the Meaning of other harder Parables?

14. ¶ Then he told them, how by the Husbandman that went out to sow his Field, was meant Christ or the Preacher of true Religion; and by the Seed, the Word of God.

15. That by the hard beaten Road, where the Seed could not enter the Earth at all; were represented such Persons, as hear the Preaching of the Gospel carelessly, so as not to regard what they hear, nor remember it at all, or at least retain not long the slight Impression it makes upon them.

16 & 17. That by the stony Ground covered with thin Earth, where the Seed quickly grew up, and for want of Root as quickly withered away; were meant those who readily indeed embrace the Doctrine of Christianity, and are pleased with it, and make Resolutions of obeying it, but, for want of Courage and Steddiness of Mind, are overcome by Temptations, and return to their Sins.

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18 & 19. Again, that by the Earth full of Weeds and Thorns, where the Weeds growing up together with the Corn, over-ran it and choaked it; were to be understood such Persons, who likewise readily entertained indeed the Doctrine of true Religion, and pretend to obey it; but the Hurry of Business, and the Deceitfulness of Riches, and Allurements of Pleasure, distract and corrupt their Minds, so as to hinder them from bringing forth the Fruits of Righteousness.

18 And these are they which are sown among thorns: such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entring in, choke the word, and it becometh unfruitful.

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Ground, where the Seed grew up, and took Root, and brought forth good Corn; were represented honest and good Men, who hear, and believe, and obey the Gofpel, and persevere in that Obedience to the End, bringing forth the Fruits of Righteousness according to their different Dispositions, Abilities, and Stations.

20 And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirty fold, some fixty, and some an hundred.

21. ¶ Thus Jesus explain'd the Parable at large to his Disciples. And when he had so done, he said: As a Candle ought not to be hid under a Vessel, but to be set in a Candlestick to give Light through the whole House; so ye, whom I have fully instructed

21 ¶ And he faid unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For

^{*} Note, that smaperres here, and in Matt. xiii. does not fignify forwn in the fense that we say Seed is sown, but in the Sense that we say Ground is sown; (Men being here compared, not to the Seed, but to the Ground:) and This is the proper Use of the Greek Word. Wherefore the Words, of smaperress is you not not not to be rendred, they that are sown upon good Ground, but they that are sown (that is, swho receive the Seed,) themselves being good Ground. And so also is smelphusy. to be rendred in the foregoing Verses.

22 For there is nothing hid which shall not be manifested: neither was any thing kept secret, but that it should come abroad.

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23 If any man hath ears to hear, let him hear.

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24 And he faid unto them, Take heed what you hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

eg Bat when the

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

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in the Doctrine of true Religion, ought now to take Care not to suppress it, but to become as Lights to the World; converting Men by the Excellency and Strength of your Doctrine, and by the conspicuous Example of your good Lives, to the Belief and Practice of this true Religion.

22. For the Things which I now tell you privately, ought to manifest themselves publickly by their Effects in your Life and Doctrine. And though it be necessary at present to conceal some Things from the Multitude, because their Prejudices make them uncapable to receive them now; yet the Time is coming, when all these Things must be published openly and plainly to all the World.

23. Wherefore observe what I say; and lay it up in your Memories, and consider it, and act accordingly.

24. Jesus added moreover, and said: Tis a thing of the highest Importance, and therefore I repeat it again and inculcate it upon you. Take heed that the Things I teach you, fail not to have their due Effect upon your Minds and Lives, so as my Instructions may not prove in vain. For in Proportion as ye improve and make good Use of your present Advantages and Instructions, so will God afford you greater Grace and Affistances.

25. For every one that with Honesty and Sincerity receives Instruction, and improves the Advantages that God has already given him, to the Promotion of true Religion and the Increase of Virtue; shall have more Instruction, and greater Helps, continually afforded him: But he that neglects to improve

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the Advantages he already has, and continues impenitent; shall be thought unworthy of greater Assistance, or shall for his incorrigibleness be even deprived of what he at first had.

After the Parable of the Sower, Jesus continued to utter many other Comparisons to the People. And he said; The State of the Gospel may yet further be compared to a Husbandman's sowing Seed in his Ground.

26 ¶ And he faid, So is the kingdom of God, as if a man should cast feed into the ground,

is once fown, without any further Know-ledge or Care of the Husbandman, grows up and increases Day and Night by secret and imperceptible Degrees, till it comes to it's just Bigness and Maturity: So Christ, after he has once taught the Doctrine of true Religion, and preach'd it to the World, appears no more himself visibly to assist and promote it, but suffers it to spread and increase by Means secret and undiscerned, till at length it obtains and produces it's full Effect.

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of her felf, first the blade, then the ear, after that the full corn in the ear.

29. But at Harvest when the Corn is grown ripe, then the Husbandman comes again, and puts in his Sickle and reaps it: So at the End of the World Christ will again visibly appear, to take to himself and reward those, who have received his Doctrine and brought forth the Fruits of it.

29 But when the fruit is brought forth, immediately he putteth in the fickle, because the harvest is come.

30. ¶ Again; How, faid he, shall I describe the State of the Gospel?

30¶And he faid, Whereunto fhall we liken liken the kingdom of God? or with what 'comparison shall we compare it?

31 It is like a grain of mustardfeed, which when it is fown in the earth, is less than all the feeds that be in the

32 But when it is lown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 And with many fuch parables spake he the word unto them as they were able to hear it.

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34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his difciples.

And by what Comparison shall I reprefent it to you?

31. It may fitly be compared to a Grain of Mustard-feed. For as a Grain of Mustard-seed, when 'tis put into the Earth, is one of the smallest of Seeds: So the Doctrine of Christianity, at it's first Appearance, feems very little and inconfiderable.

32. But when this Grain of Mustard-Jeed grows up, it becomes one of the biggest of Plants, so as to shoot out into a Tree: So the Doctrine of Christianity will in time spread incredibly; and though it be now despised and lightly esteemed by the Fews, yet hereafter it shall be received and entertained by the Gentiles through all the Nations of the World.

33. ¶ Thus Fesus taught the People by way of Similitude or Comparison, + obscurely and by little and little dif- + Not, as covering the Truth, as they were ca- many Inpable of bearing it. For if he had de- terpreters clared the whole Truth expressly, and think, in plainly described the Glory and Majesty the most of his Kingdom, they would all have easy and been offended at it, and none would intelligible have believed him: But by these Para-Forthatis bles he now gave the fincerest Men a- inconsistmongst them obscure Hints of what in ent with due time they should see clearly brought ver. 12. to pass, and what they should be afterward confirmed in the Belief of, by the Remembrance of these obscure Reprefentations.

34. Thus Fesus, I say, taught the People in Parables; expressing the Similitudes only, without adding their Explication. But when he was alone with his Disciples, he explained every thing to Them clearly and fully.

R 3 135. ¶ Now

35. ¶ Now when the * Evening was come, Jesus ordered his Disciples

to row over the Lake.

36. Accordingly, as foon as the People was difmiffed, they carried him cross the Lake in the same Boat out of which he had been preaching to the People: And some other Boats also accompanied him.

37. And in their Passage there came upon them a violent Storm, which made the Lake fo very rough, that the Waves beat into the Boat, and it was

in great Danger of finking.

38. In the mean time Fesus lay afleep at the End of the Boat, and his Disciples ran to him in a great Fright, and awaked him, faying: Lord, we are just ready to be drowned; and can you fleep without taking notice of the Storm, or being at all concerned for our Preservation.

39. Then Jesus rose up, and with Authority commanded the Wind to fall, and the Water to be still; and the Words were no fooner out of his Mouth, but the Weather became prefently calm, and the Lake grew smooth

and quiet.

40. Then turning about to his Difciples, he thus rebuked their Fearfulness and Distrust: How is it, faith he, that after fo much Evidence of my Divine Power, and fo many Instances as I have given of my tender Concern for you,

35 And the same day when the even was come, he faith unto them, Let us pais over unto the other fide.

36And when they had fent away the multitude, they took him even as he was in the ship, and there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and lay unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and faid unto the fea, Peace, be still: and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that you have

no faith?

41 And

^{*} Whether of the same, or of some other day wherein he had likewise been preaching, is not certain from the Words. For ຂຶ້ນ ເຖິ ກໍເພຣິດສ ຂໍກະເທດ may here, (as well as in Matt. xiii. 1.) fignify no. more than what St Luke in the parallel Place expresses by in might τῶν ἡμιφῶν, Luke viii. 22.

you can yet doubt either of my Power

or Care to preserve you?

41 And they feared exceedingly, and
faid one to another,
What manner of
man is this, that
even the wind and
the fea obey him?

41. At this Miracle the Disciples themselves were surprized, and the * * Matt. Men of the Boat, and those in the † viii. 27. other Boats were greatly astonished, say- †Ver. 36. ing; How great is this Man, and how of this Ch. wonderful is his Power, that even the Winds and the Water thus obey him!

CHAP. V.

Jesus dispossesses a Legion of Devils, ver. 1. Heals a Bloodyflux, ver. 24. Raises Jairus's Daughter, ver. 35.

AND they unto the other fide of the fea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit,

3 Who had bis dwelling among the tombs, and no man could bind him, no not with chains.

4 Because that he hath been often bound with setters and chains, and the chains had been plucked as funder by him, and the setters broken in pieces: neither could any man tame him.

1. WHEN Jefus had thus croffed over the Lake, he landed in the Country of the Gadarenes.

2. And as foon as he was come out of the Boat, there met him || a Man || One of possession with an evil Spirit; whose the two Malice in tormenting the Man, the mention-ed Matt. ruled to be at this time an Occasion of viii. 28. evidencing Fesus's Power.

3. The Condition of this Man had been most miserable: For the evil Spirit made him run wild in desert Places, and among the Sepulchres of the Dead; and he raged with such Fury and Strength, as that no Art or Force could tame him.

4. For Men had often attempted to bind him with Chains and Fetters; but he broke the Iron with ease, and tore in pieces the Chains like Thread, so that nothing was able to hold him.

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5. And he ran up and down Night and Day upon the Mountains and among the Tombs, crying horribly, and beating and wounding himself with Stones.

6. This Man, I fay, fpying Jesus afar off at his coming out of the Boat, ran to him and kneeled down and worshipped him; the evil Spirit being compelled by the Divine Power, to acknowledge the Majesty and Authority

of fesus.

7. And the evil Spirit cried out a-loud, faying; Wherefore, O thou Son of the Supreme God, art thou come to torment us before the Time appointed by God for our final Judgment? I befeech thee, for God's fake, compel us not to return to our Prifon.

8. (For Jesus had commanded him

to come out of the Man.)

9. Then Jesus, to show how great and from how many Enemies the Man's deliverance was to be, asked the evil Spirit who he was. The Spirit answered, My Name is Legion; signifying that there was a vast Number of them in the Man at once.

to. And they importunately desired Fesus, that if he compelled them to come out of the Man, yet they might be permitted to continue somewhere in that Country, and not be forced to return to their Chains of Darkness.

at that Instant a great Herd of Swine feeding about the neighbouring Mountains.

12. The Devils therefore earnestly intreated Jesus, that if they might 5 And always night and day, he was in the mountains, and in the tombs, crying, and cutting himfelf with stones.

6 But when he faw Jesus afar off, he ran and worshipped

him,

7 And cried with a loud voice, and faid, What have I to do with thee, Jefus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he faid unto him, Come out of the man, thou unclean spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he befought him much, that he would not fend them away out of the country.

11 Now there was there nigh unto the mountains, a great herd of fwine feeding.

12 And all the devils befought him, faying, faying. Send us into the fwine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entred into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea.

fed the fwine fled, and told it in the city, and in the country. And they went out to fee what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind, and they were afraid.

16 And they that faw it, told them how it befel to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coafts.

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no longer possess the Man, yet at least they might be suffered to enter into the Swine.

granted; and the Devils accordingly probable coming out of the Man, went into Reasons the Swine: And the Effect of it was, why he that the Swine, (which were a Herd of about Two Thousand in Number) were presently hurried down a Precipice into the Lake, and were drown-

faw this, they fled; and reported in the City and Country what Things they had feen, and what had befallen their Swine. And abundance of People came out to fee and be fatisfied of the Truth of it.

where Jesus was, and saw the Man sober and in his right Wits, whom they all knew to have been possessed with a Devil, and to have run about naked and mad: And they were convinced of the Truth of the Miracle, and astonished at the Power of Jesus.

16. For those that have been prefent from the Beginning, and were Eye-witnesses of the whole Matter, told them all the particular Circumstances how the Man was healed and

the Swine destroyed.

17. They were therefore fully convinced of the Truth of the Miracle; But being more afraid of the Power of Jefus manifested in the Destruction of the Swine, than pleased with his Goodness in delivering the Man, they intreated him to depart out of their Country.

18. Fefus,

Page,

returned into the Boat to cross over the Lake again. And the Man who had been posses'd, seeing his Deliverer departing, and perhaps fearing that he was not secure from a Return of his Calamity, desired to go along with Fesus.

19. But Jesus, to show that he could preserve him as well absent as present, and knowing that it would tend more to the Glory of God to leave him in that Country as a standing Proof of his Power and Authority; would not take him with him, but bad him go home to his Friends and Country-Men, and report what a great and miraculous Mercy God had vouchsafed unto him.

home, and reported in all the Cities of Decapolis what a great Miracle fefus had worked for him: And all the People of that Country, well knowing the Man's former Condition, and feeing the Certainty of his prefent Cure, were convinced of the Power of Jesus with Astonishment and Admiration.

21. ¶ In the mean time Jesus returned in the Boat over the Lake: And when he was landed on the other side, much Peeple of those who had seen him go over at the first and had waited for his return, with many others continually coming out of the neighbouring Towns, slocked together about him.

Note, one *fairus*, a Ruler of the Synagogue; who, far from the usual Pride of the Pharisees and principal

18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

fus fuffered him not, but faith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things Jefus had done for him: and all mendid marvel,

fus was passed over again by ship into the other side, much people gathered unto him, and he was nigh unto the sea.

of min what of any

22 And behold, there cometh one of the rulers of the fynagogue, Jairus by name, name, and when he faw him, he fell at

his feet,

23 And befought him greatly, faying, My little daughter lieth at the point of death, I pray thee come and lay thy hands on her, that she may be healed, and she shall live.

24 And Jesus went with him, and much people followedhim, and thronged him.

25 And a certain woman which had an iffue of blood

twelve years.

26 And had fuffered many things of
manyphysicians, and
had spent all that she
had, andwas nothing
bettered, but rather
grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his gar-

ment.

28 For she faid, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried

Jews, kneeled down before Jesus in the Posture of greatest Humility and

Veneration;

23. And entreated him, faying; Lord, I have heard of your many wonderful Works, and am fully convinced of your Power and Goodness; I have a Daughter in my House now lying at the very Point of Death, I beseech you come and touch her, and I am confident she will recover.

24. Jesus, pleased with the Man's Faith and Humility, went along with him to his House; and the Multitude, eager to see the Event, pressed after

them in great Crouds.

ing, there was in the Throng a Woman who had been Twelve Years troubled with an incurable bloody Flux, and had used all the Remedies which Physicians could prescribe, with great Charge, and without any Success.

27. This Woman, hearing of the Fame of Fesus, had thrust her self into the Croud which sollowed him; hoping to find relief, as others in like desperate Cases had done, from his miraculous Power. But being asraid and ashamed to confess her Disease publickly, she came behind him privately, and touched his Cloaths:

28. Thinking within herself, that surely he who had done so many and great Miracles with only a Word speaking, could not but heal her Disease even with the least Touch of his

Cloaths.

29. And her Expectation did not deceive her. For as foon as she touched him, she found evidently such a Change

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Change within her felf, and fuch a fudden Restoration of Strength and Vigour of Body, as fatisfied her that her

Disease was entirely cured.

30. Thus the Woman thought she had fecretly gained a Cure, without being taken Notice of. But Fefus knowing by his Divine Power what was done, and that it would be more for the Glory of God, and the commendation of the Woman's Faith, to discover the Matter than to conceal it; turned himself about to his Disciples, and asked who touched his Cloaths.

31. The Disciples wondring what he meant, to ask who touched him when the People pressed and crouded him on every fide, were furprized and knew not what to answer.

32. But Jesus continued looking about him, as it were to discover who had touch'd him, and as if he expected that some Body should confess what had been done.

33. Whereupon the Woman, conscious what she had done, and perceiving that she should be discovered, came in great Fear and kneeled down before Jesus, and openly confessed the whole Truth of the Matter.

34. Then Jesus spoke comfortably to her, faying; Be not afraid; your great Faith has purchased you this Cure; Go home in Peace, and your Difease

shall return upon you no more.

35. While Fesus was thus talking with the Woman in the * Way, there * Ver.24. came Messengers from the House whither Jesus was going, to tell Jairus that his Daughter was dead, and that therefore he need not now give fefus general.

up: and the felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself, that vertue had gone out of him, turned him about in the preis, and faid, Whotouched my clothes.

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31 And his disciples faid unto him, Thou feeft the multitude thronging thee, and fayest thou, Who touched me?

32 And he looked round about to fee her that had done

this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he faid unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the lynagogueshouse,certain which faid, Thy daughter is dead, Why troublest thou

the

& 25.

Chap. V. St M A R K.

the Master any fur-

36 Affoon as Jefus heard the word that was spoken, he faith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, fave Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he faith unto them, Why make ye this ado, and weep? the damfel is not dead, but fleepeth.

40 And they laughed him to fcorn: but when he had put them all out, he taketh the father and the mother of the damfel, and them that were with him, and entreth in where the damfel was lying.

41 And he took the damfel by the hand, and faith unto her, Talitha cumi, which is, being interpreted, Damfel (I fay unto thee) arife. the Trouble of going down to the House.

36. Jesus, hearing this Account, and seeing the young Woman's Father begin to despair, bid him not be terrished at this News, but believe earnestly that God was even yet able to restore his Daughter, and he should quickly see the Reward of his Faith.

37. Then putting back all the Multitude, and even his Disciples themselves, excepting only Peter, James, and John; he went attended by these Three into the House with Jairus.

38. Where, as foon as he entred, he found a great Rout of Relations and Mourners, weeping and making Lamentation for the untimely Death of the young Woman.

39. But Jesus, knowing that this her Death was permitted only that he might have Occasion of shewing forth the Power of God, bad them forbear their excessive and unreasonable Mourning: For the young Woman, saith he, is not dead, but asseed.

40. At this they all laughed, and derided him; being well assured that she was really dead. But Jesus, having ordered them to be all put out, went into the Room where the young Woman lay, with only her Father and Mother and the Three fore-mentioned Disciples.

41. And he took hold of her Hand: and with a Voice of Power and Authority, bad her rife up.

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Chap. VI.

42. Upon this she immediately not only returned to Life, but recovering also her Health and Strength, rose up and walked; for she was about twelve Years old. And her Parents were amazed to the last Degree, at the Greatness and Strangeness of the Miracle.

43. Then Jesus ordered that somewhat should be given her to eat; and bad her Parents not report abroad what he had done.

clives, excepting only Peters Lewess

and John; he went attended by thele

42 And straightway the damfel arose, and walked, for she was of the age of twelve years; and they were astonished with great astonishment.

43 And he charged them straitly, that no man should know it: and commanded that something should be given her to eat.

CHAP. VI.

Jesus despised by his Country-men for the Meanness of his Parentage, ver. 1. And therefore worked but few Miracles among them, ver. 5. He sends forth his Twelve Apostles to preach, ver. 7. The Opinion of Herod and Others concerning Jesus, ver. 14. The Cause and Manner of John Baptist's Death, ver. 17. The Apostles give an Account of the Success of their Preaching, ver. 30. Jesus feeds five Thousand with five Loaves and two Fishes, ver. 35. Walketh on the Water, ver. 45. And healeth many Sick, ver. 55.

1. A FTER these Things Jesus returned to Nazareth, the Place of his Education, to converse a while amongst his Friends and Relations; and his Disciples went with him.

2. And there on the Sabbath-day he went, as usual, into their Place of publick Worship, and expounded to them the Writings of the Prophets, and taught them plainly the Doctrine of true Religion. And they that heard him, were greatly amazed at the Wisdom and Excellency of his Instructions, at the Gravity and Authority

A N D he went out from thence, and came into his own country, and his disciples followed him.

2 And when the fabbath-day was come, he began to teach in the fynagogue: and many hearing him, were aftonished, faying, From whence hath this

this man thefe things? and what wisdom is this which is given unto him, fuch that even mighty works are by wrought

hands?

3 Is not this the carpenter, the fon of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his fifters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his kin, and in his own house.

ed them that they

5 And he could there do no mighty works, fave that he laid his hands upon a few fick folk, and healed them.

but on but or unto them, In what with which he deliver'd them, and at the Power by which he worked fuch Miracles to confirm the Truth of what he taught.

3. But, notwithstanding all this, the Meanness of his Family and Education prejudiced them against him; So that they faid amongst themselves: He preaches indeed admirably, and he does wonderful Things; but we all know that his Father was a poor Tradesman, and his Mother and Kinsmen all mean Persons, and some of his nearest Relations live even yet in the Town with us; He cannot therefore be such an extraordinary Person, as he seems to be. And they were ashamed to follow

4. Then Fesus said; a Prophet or Preacher of true Religion, is no where likely to be so little esteemed, as in his own Country, among his own Kinfmen and Acquaintance, who know his Birth and Original, and are apt to judge of him, not by his real Excellencies and true Worth, but by outward and worldly Confiderations: by the Quality of his Family, and by the Circustances of his Relations.

5. And for this Reason Fesus in his divine Wisdom did not think fit to do fo many Miracles at Nazareth, as he had done in other Places; For the Unbelief of the People who knew him there, was fuch, that his working more -Miracles, which they would certainly have rejected, would only have rendred them more inexcufable, and exposed himself to greater Envy and Hatred. He therefore only healed a few fick People, that had Faith to be healed; and fo departed.

6. And

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6. And he wondred greatly at the Perverseness of their Judgment, in rejecting him upon such an unreasonable Prejudice as the Meanness of his Parentage. However, when he went away, he preached in all the little Towns thereabouts, as he went through.

7. ¶ About this time, fefus took afide his Twelve Apostles; And having given them Instructions what they should preach, and a Power of working even the greatest Miracles to confirm their Doctrine; he sent them out by two and two, to preach in the Cities of fudea.

8 & 9. And in their Instructions he commanded them, not to make any Provision for their Journey, either of Bread, Money, or Cloaths; but to go just as they were; each Man

*SeeNote with only the fame * Staff, Shoes, on Mat. x. and Cloaths, which he then had; and to depend upon the Providence of God, in whose Service they were employed, to raise them up Friends, and to provide for their Sustenance and Defence

in the Way. The boll of willhow hos

When you first enter a Town or City, go into any Family that is willing to entertain you, and well-disposed to hear your Doctrine; and when you are once received into a House, continue in the same, and settle therein a lasting Friendship, without removing from one Lodging to another, till you depart out of that Town.

nate and wicked, that you can meet with no Entertainment there, nor find any Persons who will attend to your Preaching and receive your Doctrine;

6And he marvelled because of their unbelief. And he went round about the villages teaching.

weight winy this

7 ¶ And he calleth unto him the twelve, and began to fend them forth by two and two, and gave them power over unclean spirits,

And they were of-

8 And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no money in their purse:

9 But be shod with fandals: and not put on two coats.

no And he faid unto them, In what place foever ye enter into an house, there abide till ye depart from that place.

healed them

fhall not receive you, nor hear you, when ye depart thence, shake off the dust under under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomortha in the day of judgment, than for that city:

value out, and preached that men should repent.

out many devils, and anointed with oil many that were fick, and healed them.

14And king Herod heard of him, (for his name was fpread abroad) and he faid, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

That it is Elias.
Vol. I.

trine; depart from thence; and, as you go away, shake off the very Dust from your Feet, as a Protestation against their Impenitence, and that you will have nothing more to do with them, but leave them to the righteous Judgment of God. Affuredly I tell you, the Destruction which God will bring upon the Inhabitants of that Place in the Day of his Vengeance, shall be more terrible than was the Overthrow of Sodom; because they reject clearer Declarations of the Will of God, and greater Means of Conviction, and Offers of greater and more lafting Happiness.

Apostles went out to preach; And the Sum of what they taught and exhorted every where, was, that Men should forsake their Sins and reform their

Lives.

13. And they proved their Divine Commission by undeniable Miracles; by casting out Devils, and healing all sorts of Diseases.

14. ¶ By this Means the Fame of fefus grew every Day greater and greater; fo that at last the Report of the mighty Works done by him and his Disciples, came to the Ears of King Herod: Who, conscious of his having slain fohn the Baptist, whom he believed to be a Prophet; presently suspected that That good Man, whom he had unjustly beheaded, was by the Power of God restored to Life, and therefore manifested himself in this extraordinary Manner.

15. And indeed, various were Peoples Conjectures concerning Jesus;

fome thinking that he was Elias, whom Malachi had foretold should appear; others fancying that he was one of the old Prophets, raised again from the Dead; and others, that he was a new Prophet, in Power and Dignity like to those of old.

to. But Herod, as I said, whose Conscience terrified him for the unjust Murder of John the Baptist, concluded that it must needs be John risen from the Dead, and appearing

again.

ed John, and beheaded him in the Prifon. And the Occasion of his acting that Cruelty was this. Herod having married Herodias, one that had before been his own Brother's Wife; was told by John, with great Plainness and Freedom, that the Thing was absolutely unlawful.

frant Grudge against John, and perfwaded Herod to put him in Prison, but could not yet prevail upon him to put

him to Death.

willingly enough have put John to Death, yet he was afraid to do it, because of the great Esteem and Authority which John's extraordinary Holiness had gained among the People. And besides, the Experience which he himself had of John's being a just and good Man, had forced him to have some kind of Respect and Veneration for him; so that he would often, when he was in a good Humour, take Delight to hear him discourse; and would frequently yield to do many things according to his Advice and Direction.

And others faid, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he faid, It is John whom I beheaded, he is rifen from the dead.

17 For Herod himfelf had fent forth, and laid hold upon John, and bound him in prison for Herodias sake, his brother Philips wise; for he had married her.

18 For John had faid unto Herod, It is not lawful for thee to have thy brothers

wite:

rodias had a quarrel against him, and would have killed him, but she could not.

zoForHerod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

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21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee:

22 And when the daughter of the faid Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my king-

dom.

forth, and faid unto her mother, What thall I alk? and she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, faying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the king was exceeding forry, yet for his oaths fake, and for their fakes which fat with him, he would not reject her: the following Opportunity to prevail upon the King to put John to Death. Herod having made a great Feast upon his Birth-Day, at which all his Nobles, and the Officers of his Army, and the principal Men in his Kingdom were present; the Daughter of the said Herodias came and danced before them, and pleased the King and all his Guests so extreamly, that he promised to grant her whatever she would desire.

23. And to give her the more Affurance to ask what she would, he confirmed his Promise with a rash Oath, that he would certainly grant her whatever she desired, though it should cost him half his Dominions.

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Woman went out to advise with her Mother, what she should ask of the King; and returning again in great haste, she desired that he would present her with the Head of John the Baptist immediately.

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26. At this Request the King was surprized, and very forry: Yet having sworn so publickly and solemnly in the Presence of all his Nobles to grant her Request, he was ashamed to confess his Rashness, and to go back from his solemn Oath and Promise.

S 2

27 6 28.

a Soldier of his Guard to the Prison, who beheaded John, and brought his Head in a Dish; and the King presented it to the young Woman, and the young Woman carried it to her Mother Herodias. And thus that cruel Woman accomplished her Design against the holy Man, in revenge for his opposing her unlawful Marriage.

29. But when the Disciples of John heard of this his Death, they came and got leave to fetch his Body out of the

Prison, and bury it.

30. ¶ To return now to the History. The Apostles, having finished the *Ver. 7. Work upon which Jesus had * sent them out, came back again to Jesus; and when they were all met, they gave him each one a particular Account what they had done in their Journey, and of the great Success of their Preaching and Miracles.

31. After which, because the People began to gather to them again so fast, as hardly to allow them Time so much as to eat their Meat; Jesus spake to them to retire alone with him into some private Place, where they might rest for some time and resresh themselves.

32. Accordingly they took Boat as privately as they could, and went and landed in a defert Place over-against

Bethfaida.

33. But the People, who saw them departing, and watched which way they directed their Course, went about by Land to meet Jesus at his coming ashore; and many others also out of the neighbouring Towns on that side the Lake, having discovered where he was, came and met them.

27 And immediately the king fent an executioner, and commanded hishead to be brought: and he went and beheaded him in the prifon,

28 And brought his head in a charger, and gave it to the damfel: and the damfel gave it to

her mother.

29 And when his disciples heard of it, they came and took up his corps, and laid it in a tomb.

30 And the apostles gathered together unto Jesus, and told him all things, both what they had done, and what they

had taught.

31 And he faid unto them, Come ye your felves apart into a defert place, and rest a while: for there were many coming and going, and they had no leifure so much as to eat.

32Andtheydeparted into a defert place by fhip privately.

33 And the people fawthem departing, and many knew him, and ran afoot thither out of all cities, and out-went them, and came together unto him.

34 And

34And Jefus, when he came out, faw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far fpent, his disciples came unto him, and faid, This is a defert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat?

38 He faith unto them, How many loaves have ye? go and fee. And when they knew, they fay, Five, and two fishes.

39 And he commanded them to make all fit down by companies upon the green grafs.

34. When therefore Jesus came out of the Boat, he found a great Multitude of People waiting for him; and he pitied them, because they seemed willing to receive Instruction, but wanted honest and sincere Teachers; and he taught them many Things concerning the Kingdom of God, and the Nature of true Religion.

35. Now when he had spent much Time in instructing the People, and healing their Sick; his Disciples began to put him in mind, that the Night drew on, and that the Place where they were, was desert.

36. And they said; There is nothing here for the People to eat; It is time to dismiss them, before it be dark; that they may go into the neighbouring Towns, and provide for themselves.

37. Jesus said; Nay, but do you give them some Refreshment here. The Disciples answered; How can we make Provision for such a vast Number of People? All the Money we have, is not sufficient to buy Bread enough, to give every one of them a little.

38. Jesus said; Go, see what you have here ready. They went, and brought him word, that they had only Five Loaves of Bread, and Two little Fishes amongst them all.

39. Then Jesus bad his Disciples order the People to divide themselves into Companies, and to sit down on the grassy Places on the Ground.

the green grais, 1 de S 3 de com de se de Ac-

40. Accordingly they fat down upon the Grass in several * Companies, by Fifties and Hundreds in a Company.

Jesus took the Five Loaves and the Two Fishes; and having given Thanks, according to his constant Custom, he brake the Bread, and delivered it with the Fishes to his Disciples to be distributed among the People.

42. And the Disciples, according to his Directions distributed them among the People; and every one of the Company had as much as he could eat, and to spare.

43. So that when they had all done, the Disciples took up as many broken Pieces of Bread, and Scraps of Fish, as

would fill Twelve Baskets.

44. Yet the Number of People, who had been thus fed, was not less than Five Thousand Men, besides Women and Children.

45. ¶ Now as foon as this was done, fefus bad his Disciples take Boat, and cross over the Lake towards Bethsaida, leaving Him behind alone, to dismiss the People.

46. And when he had dismissed the People, he retired by himself to the top of a Hill, to pray secretly, according to his Custom.

47. During which time his Disciples were gotten into the Midst of the Lake, where Night and contrary Winds came upon them at once.

Chap. VI.

40 And they fat down in ranks by hundreds and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and bleffed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat and were fil-

led.

43 And they took up twelve baskets full of the fragments, and of the sishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples togetinto the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had fent them a-way, he departed to a mountain to pray.

47 And when even was come, the ship was in the mids of the sea, and he alone on the land.

48 And

Ranks, but Companies fitting round on the Ground, as about Tables.

Chap. VI.

48 And he faw them toiling in rowing; (for the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the sea; and would have passed by them.

49 But when they faw himwalking upon the fea, they fuppoled it had been a fpirit, and cried out.

50 (For they all faw him, and were troubled.) And immediately he talked with them, and faith unto them, Be of good cheer, It is I, be not afraid.

51 And he went up unto them into the ship, and the wind ceafed: and they were fore amazed in themselves beyond measure, and wondred.

52 For they confidered not the miracle of the loaves, for their heart was hardened.

53 And when they had paffed over, they came into the land of Gennefaret, and drew to the shore.

St MARK.

48. Then Jesus coming down to the Shore, faw them in great Distress, toffed with the Waves, and labouring to row against the Wind. And having suffered them, for a Trial of their Faith and Patience, to continue in that Danger a great Part of the Night, he went to them towards Morning, walking upon the Water, and made as if he

would have gone by them,

49 5 50. Now as foon as they efpied him, (for though there was not Light enough to discern who he was, yet they all plainly faw one walking upon the Water;) they were frighted, thinking they had feen an Apparition; and shrieked out. But he presently came up to them, and spake comfortably to them, telling them who he was, and bad them not be frighted; and when they knew his Voice, they were fatisfied.

51. And he went into the Boat to them; and the Storm immediately ceased. At which they were no less furprized with Wonder and Admiration, than they were before with Fear at his

appearing upon the Water,

52. For though they had feen him work fo many Miracles already, and were even then but just come from feeing Five Thousand Men fed with Five Loaves of Bread, which was a more wonderful Miracle than either walking upon the Water or appealing the Storm; yet fo dull and flow were they of Understanding, that they had not yet framed any just Apprehension of his Divine Power and Goodness.

53. Now when they were come to the other fide of the Lake, they landed in the Country of Gennesareth.

54. And

54. And as foon as they came out of the Boat, the People of those Parts prefently discovered who Fesus was.

55. And they brought to him from all that fide of the Country, fick Perfons lying upon Beds, carrying them after him whithersoever he went.

Village or Country-Town he at any time entred, prefently they laid fick People at his Feet in the Streets, befeeching him that he would but fuffer them so much as to touch his Cloaths; and all that touched him were perfectly healed.

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Chap. VII.

54Andwhen they were come out of the ship, straightway they knew him,

55 And ran thro' that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whitherfoever he entred into villages, or cities,
or country, they laid
the fick in the ftreets,
and befought him
that they might
touch if it were but
the border of his
garment: and as many as touched him,
were made whole.



CHAP. VII.

Jesus reproveth the Pharisees Hypocrisy, and explaineth at large the true Notion of Cleanness and Uncleanness, ver. 1. Casteth out an evil Spirit at the importunate Request of a Syrophoenician Woman, ver. 24. Healeth a deaf and dumb Man, ver. 32.

country of Gennefaret, some of the Pharifees and other Fewish Doctors, who had travelled thither from Ferusalem, came to Fesus to observe his Doctrine and Actions, and to watch for Matter of Accusation against him,

to him the Pharisees, and certain of the Scribes, which came from Jerusalem.

2 And

St M A R K.

Chap. VII.

2 And when they faw fome of his difciples eat bread with defiled (that is to fay, with unwashen) hands, they found fault.

3 For the Pharifees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen veffels, and of tables.

5 Then the Pharifees and Scribes afked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

A STATE OF THE STA

2. And it was not long before they found an Opportunity of expressing their Malice: For, observing Jesus's Disciples to sit down to Meat sometimes, without having washed their Hands immediately before; (for which Omission the superstitious Pharisees accounted them polluted and unholy;) they presently began to accuse them, as prophane, irreligious, and ill-instructed Persons.

3. (For the Pharifees, and other Jews also, held it strictly as a Law delivered down to them by Tradition from their Predecessors or Rabbies and Heads of Sects, that in many Cases they ought not to eat, without washing their Hands immediately before.

at any publick Assembly, where they conversed with mix'd Company; as at the Market, or at any Court of Judicature; they would never eat without first washing their Hands. And many other such Things, not commanded in Scripture, but delivered by Tradition from their Rabbies, they thought themselves obliged to observe, and superstitiously laid even the greatest Stress upon them; such as vain and unnecessary Washing of Pots, and Cups, and brazen Vessels, and Beds on which they sat at Meat, &c.)

the Pharisees and Jewish Teachers began to accuse Jesus and his Disciples, of Prophaneness; saying to Jesus, Wherefore do you, who profess to be a Teacher of Righteousness, suffer your Disciples to transgress the Laws which our Elders have esta-

blished

blished, sitting down to Meat without

first washing their Hands?

6. Jesus answered: The Character which Isaiah gave of your Fore-sathers, is most exactly true of you; (Esai. xxix. 13.) This hypocritical People make great Pretences and outward Shows of Piety and Devotion, of Purity and Holiness; but they are utterly void of that Sincerity and Uprightness of Heart, which only is acceptable to God.

7. Vain therefore and unacceptable in the Sight of God are all their Pretences to Religion; since in their Practice they prefer the superstitious Doctrines of Men, before the eternal Laws and express Commandments of God; Teaching others also, and imposing it upon them, to do the same.

8. Most exactly, I say, does this Character sit you. For thus ye, neglecting the great Commands of God, Justice, Charity, and Truth; lay the great Stress of your Religion, upon such vain Traditions and Impositions of Men, as washing of Hands, and of

Pots and Cups, and the like.

9. Nay, and ye not only prefer these Impositions of Men before the Commandments of God, to the great Neglett and Omission of your Duty; but ye even directly transgress, and act plainly in Contradiction to the Commandments of God, when some Tradition happens to be contrary thereto.

10. For Instance: It is an express Command of God by Moses, that every Man should Honour his Father and Mother, Exod. xx. 12. And of such Importance and Necessity is

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying afide the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

o And he faid unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

To For Moses said, Honour thy father and thymother: and, Whoso curseth father or mother, let him die the death.

11 But

a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be prosited by me: he shall be free.

him no more to do ought for his father or his mother.

word of God of none effect thro' your tradition, which we have delivered: and many fuch like things do ye.

14 ¶ And when he had called all the people unto him, he faid unto them, Hearken unto me every one of you, and understand.

15 There is nothing from without a man that entring into him can defile him; but the things which come out of him, those are they that defile the man.

this Duty, that whoever transgresses it, is positively condemned to die by the Law of God, Exod. xxi. 17.

that if a Man gives that Money to the Treasury, to be employed in the Service of the Temple, with which he ought to have relieved the Necefsities of his Parents; that then he sins not, though he suffers his Parents to want.

12. And thus ye hinder Men from relieving the Wants of their Parents; which yet is evidently a principal and especial Part of that *Honour*, which Men are expressly required to pay unto them by the Law of God.

13. By this Intention therefore, and many other such vain and unjust Traditions, ye presumptuously disobey the express Commandments of God, under specious and hypocriticial Pretences of Religion.

14. Then Jesus, turning himself from the Scribes and Pharisees, called to the common People to draw night and hear, saying; Hearken all of you, and learn to understand the true Differences of things.

the Sight of God, are not outward Accidents of the Body, but inward Dispositions of the Heart and Mind. Whatever therefore is without the Man, or enters only into his Body, without affecting his Mind; as the Things which he touches, or eats or drinks; cannot make him * unclean before

^{*} That is, no Kind of Meat or Drink makes a Man a Sinner, tho' the Quantity may through Intemperance, which is a Vice of the Mind.

God:

God: But the things which make a Man impure in the Judgment of God, are only those which proceed from within him, from the Heart and Mind; as evil Thoughts, Designs, and Actions.

16. Whosoever is capable and derous of Instruction, let him observe

what I fay.

17. Then Jesus, leaving the Multitude, retired into a House; and when he was alone, his Disciples desired him to explain to them yet more fully the true Notion of Cleanness and Uncleanness.

18. Jesus wondring at their Dulness in not presently apprehending so plain a Matter: What, saith he; are you, who ought to teach others, so slow in understanding such an easy thing your selves! Can any thing be more evident, than that what a Man eats or

+SeeNote drinks, cannot make him + unclean in on ver. 15. the Sight of God?

Man, goes only through his Body; without making his Mind, which is the Seat of Virtue and Vice, either the better or the worse.

within a Man, the Thoughts and Defigns of his Heart and Mind; these only are they, which can truly make

a Man impure and unclean,

wicked Contrivances, Adultery, Fornication, Murder, Theft, Covetoufness, Fraud and Oppression, Cheating, Lasciviousness, Envy, Detraction and Calumny, Pride, and

in cott a si joint, sanatogmeta de tout

16 If any man have ears to hear, let him hear.

17 And when he was entred into the house from the people, his disciples asked him concerning

the parable.

18 And he faith unto them, Are ye fo without under-flanding also? Do ye not perceive, that whatsoever thing from without entreth into the man, it cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

That which cometh out of the man, that defileth the man.

of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All

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and with the state of the

23 All these evil things come from within, and defile the man.

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24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entred into an house, and would have no man know it; but he could not be hid.

25 For a certain womanwhofe young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation) and shebesought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs. all * foolish and ungoverned Pasfions.

23. These are the things, which, proceeding from wicked and corrupt Minds, make Men really unclean and hateful to God. But if your Minds be pure and free from these Vices, there is no Uncleanness in neglecting the Pharifees superstitious Washings.

24. ¶ After this, Fesus departing out of the County of Gennesareth, retired towards the Borders of Tyre and Sidon, and went into a House there, defiring to conceal himself a while from the Throngs and Importunities of the Multitude. But the Fame of his Doctrine and Miracles had fo fpread it felf even beyond the Bounds of Judea, that it was not possible for him to keep himself unknown, no not in that very extreme part of the Country.

25 & 26. For no sooner was he arrived in those Parts, but presently there met him a Syrophænician Woman, one + by Birth and Education a Stran- + Yet ger to the Nation and Religion of the probably Jews; who having heard of his Mi-nowaProracles, followed him, begging and in-felyte, caltreating him with great Importunity, ling Jesus that he would vouchfafe to cast out the Son an unclean Spirit that possessed her of David, Daughter.

27. But Jesus said; Nay: The Yews are the peculiar People of God: And as it is not fit for a Man to take away his Childrens Meat, and give it to the Dogs; so I must first dispense God's Mercies to the Jews, before it

Matt. xv.

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^{*} So apposition feems here most properly to fignify, in Opposition 20 σωφροσύνη.

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will be meet to impart them to you,

who are Strangers and Gentiles.

28. The Woman answered: 'Tis true, Lord; and I acknowledge my own Unworthiness: Yet as the Dogs are always allowed to pick up the Crumbs which fall from the Childrens Table; so I hope you may grant this one small Favour to me; who am a poor Stranger, without diminishing your Bounty to the Jews.

29. At this Answer, Fesus as it were surprized with the Woman's Faith, and vanquished by her modest Importunity, yielded to grant her Request, saying, O Woman, your extraordinary Faith and Patience shall not go unrewarded; your Daughter's Disease is

removed:

30. Whereupon the Woman, believing what was faid, and joyful at her Success, went Home and found her

Daughter perfectly well:

31. ¶ Then Jefus returning from the Coasts of Tyre and Sidon, came through the Borders of Decapolis to the Lake of Galilee.

32. And as he was in the Way, the People brought to him a Man that was both Deaf, and had also a very great Impediment in his Speech: and they defired him to lay his Hand upon him, as they had known him do upon several

others, and cure him.

33. Fesus, though he could easily have cured him with only a Word speaking, or laying his Hand upon him, as he had often done to others; yet chusing sometimes to represent the invisible Efficacy of his Power by outward Signs, he took the Man a little aside out of the Road, and put his Fingers into his Ears, and with a lit-

28 And she anfwered and said unto him, Yes, Lord: yet the dogs under the table eat of the childrens crumbs.

29 And he faid unto her, For this faying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again departing from the coasts of Tyre and Sidon, he came unto the fea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his fpeech; and they befeech him to put his hand upon him.

33 And he took him afide from the multitude, and put his fingers into his ears, and he spit, and touched his tongue.

34 And

Original from

34 And looking up to heaven, he fighed, and faith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were bpened, and the string of his tongue was loofed, and he spake plain.

36 And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it,

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deas to hear, and the dumb to speak. tle Spittle upon his Finger touched his Tongue.

34. Then looking up to Heaven, to show the Man from whence he ought to acknowledge that all Benefits proceed, he groaned within himfelf, and said to the Man: All the Causes of your Infirmity are removed; Receive your Hearing, and the Power of Speech.

35. Upon which words, the Man's Hearing immediately came to him, and the Impediment in his Speech totally ceased, and he spake from thence-

forward plainly and distinctly.

36. Then Jesus commanded those that were present, not to report this Thing publickly abroad: But they published it, notwithstanding his Command to the contrary; and even so much the more, because they saw that he himself was not desirous to receive the Glory of so great a Miracle.

37. And they were aftonished more than at all the things that they had ever seen or heard before; And they praised fesus greatly, saying, that he did all things for the Good and Benefit of Mankind, healing their Diseases, and relieving their Infirmities.



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CHAP. VIII.

Jesus feedeth four Thousand with seven Loaves, ver. 1. Refuses to give the Pharisees a Sign from Heaven, ver. 11.
Advises his Disciples to beware of the Hypocristy of the
Pharisees, and reproves them for not understanding an easy
Figure of Speech, ver. 14. Restores to a blind Man his
Sight, ver. 22. Asks his Disciples their own and other
Mens Opinion concerning him, and foretells to them his Sufferings, ver. 27. Exhorts to Perseverance and Patience
under Afflictions and Persecutions, ver. 34.

A BOUT this Time a very great Multitude being gathered together after Jesus, intent upon hearing his Doctrine, and desirous to have all their Sick cured, so that they continued long with him in a Place where they could have nothing to eat; Jesus called to him his Disciples, and said:

2. I pity these poor People, who have followed me now these Three Days together in the Desarts, where there is no manner of Sustenance or

Provision for them.

3. And if I should dismiss them, without giving them any Refreshment to support them by the Way; many of them, who are come from a great Distance, would certainly faint before they could get home.

4. The Disciples, not considering fesus's former Miracles, said; How is it possible for us to provide Victuals in a desert Place for such a vast Number

of People as this?

5. However, Jesus bad them go see how much Bread they had with them; and they brought him word

I N those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and faith unto them,

2 I have compaffion on the multitude, because they have now been with me three days, and have nothing to eat.

- 3 And if I fend them away fasting to their own houses, they will faint by the way: for divers of them came from far.
- 4 And his disciples answered him, From whence can a man satisfie these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And

6 And he commanded the people to fit down on the ground: and he took the feven loaves, and gave thanks, and brake, and gave to his difciples to fet before them: and they did fet them before the people.

7 And they had a few small sisses: and he blessed, and commanded to set them also before

them.

8 So they did cat, and were filled: and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand: and he sent them

away.

way he entred into a ship with his disciples, and came into the parts of Dalmanutha.

I I And the Pharifees came forth, and began to question with him, feeking from him a fign from heaven, tempting him.

Vol. I.

that they had only feven Loaves, which they thought could do nothing towards fatisfying fuch a Multitude

fatisfying fuch a Multitude.

6. But Jesus wondring that they should yet be so dull and slow of Belief, bad them order the People to sit down upon the Ground. Then taking the Bread in his Hands, he gave Thanks, and brake it, and delivered it to his Disciples, and bad them distribute it to all the People.

7. They had also a few small Fishes, which Jesus took in like manner, and having given Thanks, he bad his Disciples divide them also, and give every

one of the Company a piece.

8. And thus all the People did eat, and had not only enough to fatisfy them, but, when they had done, the Disciples gathered up moreover Seven Baskets full of Scraps.

9. Yet the Number of those who were thus fed, was not less than Four Thousand Men. Then Jesus dismissed

them and fent them home.

gone, Jesus went by Boat with his Disciples over the Lake, and landed on the Coast of Dalmanutha, or Magdala.

Pharises came about him, and began to dispute with him about his Miracles; contending, since they could not deny the Matter of Fact, that his Miracles, being all worked upon Things here below, were not sufficient Evidence of a Divine and Heavenly Power: Wherefore, if he would convince Them, and not be thought to impose upon the Credulity of the meaner fort of People, they desired he would call for some visible and undeniable Sign immediately

from

6 And he com-

off no mach all us

from Heaven. And this they did, not that they defired to be informed in the Truth, and convinced of his Divine Power; but only in Hopes to find fome Occasion of accusing and reviling him.

12. Fefus therefore knowing their incurable Hypocrify and Malice, fighed and said: What a perverse Generation of Men is this, that after so many Miracles as I have worked among them, they will yet believe nothing unless they may see a Sign from Heaven of their own chusing! No, there shall no Sign be granted them, to satisfy their unreasonable and perverse Curiosity.

13. And with this Answer turning away from the *Pharisees*, he went back to the Boat, and returned over the Lake

tivined and herein

again.

14. Now as they were going, the Disciples found that they had forgotten to furnish themselves with Bread; having no more than one Loaf with them in the Boat.

town And whom the Nathenderwas

- 15. About which, while they were follicitous; Jesus began to admonish them to beware of the Leaven of the Pharisees and of Herod, meaning their false and wicked Doctrine, which was apt to corrupt Mens Minds and Manners, as Leaven to make Bread sowre.
- 16. But the Disciples, whose Minds were taken up about their Want of Bread, hearing him mention Leaven, fancied presently that he said this to reprove their Negligence in forgetting to bring Bread.

whathch specific are its object and the said the

12 And he fighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entring into the ship again, departed to the other side.

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- 14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.
- 15 And he charged them, faying, Take heed, beware of the leaven of the Pharifees, and of the leaven of Herod.
- 16 And they reafoned among themfelves, faying, It is because we have no bread.

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17 And

fus knew it, he faith unto them, Why reafon ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardned?

18 Having eyes, fee ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the feven among four thousand, how many baskets full of fragments took ye up? And they faid, Seven.

21 And he faid unto them, How is it that ye do not understand?

22¶And he cometh to Beth faida, and they bring a blind man unto him, and befought him to touch him.

23 And he took the blind man by the hand, and led him 17 & 18. Which when Jesus perceived, wondring that they should so grossly misunderstand his Words, he expostulated with them, saying: Why are your Minds so full of sollicitous Thoughts upon your having forgotten to bring Bread with you? Will you never be taught by the great and repeated Miracles which I have worked before your Eyes, to understand my Power, and to rely upon me? or do you never regard or remember what you see?

19. Did I not lately with only Five Loaves feed Five thousand Men? and they had enough and to spare, so that when they had all done, ye took up twelve Baskets full of Fragments?

They faid, Yes.

20. Again, Did I not at another time with only Seven Loaves feed Four Thousand Men, and ye took up moreover Seven Baskets full of Fragments? They said, We remember it well.

21. Why then, said Fesus, are ye so dull and inconsiderate, to be still disturbed, at the want of a little Bread, as if I were not able to supply you upon a Necessity? and why do you fancy, that I speak about Bread, when I warned you against the Leaven of the Pharisees evil Doctrine?

22. ¶ When Jesus had said this, they came ashore at Bethsaida; and the People brought to him a blind Man, desiring that he would lay his Hands upon him, and restore him his Sight.

23. Jesus, always ready to work any beneficial Miracle, took the blind

2 Man,

Man, and led him to a private Place out of the Town; where laying his Hands upon him, and having touched his Eyes with a little Spittle upon his Finger, he asked him whether he yet saw any thing.

beginning to recover his Sight in some Measure, said; I discern Men, but very impersectly, so that I can hardly distin-

guish them from Trees.

25. Then Jesus, putting his Hands again upon his Eyes, bad him look up the second time; and then he found his Sight perfectly restored, so that he could see every thing plainly and dissinctly.

* Matt. xi. 21. knowing the * Impenitence and Unworthiness of the People of Bethsaida, bad the Man go home privately to his own House, and not to return to Bethsaida, nor tell Any that belonged to that Town, what God had done for him.

27. ¶ After this, Jesus travelled with his Disciples through the Towns of Cæsarea Philippi. And as they were upon the Road, Jesus asked his Disciples, what Opinion People had of him, and Whom Men thought him to be.

28. The Disciples said; Some think you to be John the Baptist rifen from the Dead; others think you to be Elias, the Fore-runner of the Messiah; and others, that you are one of the old Prophets appearing again, or one like to them in Dignity and Power.

29. fefus faid: Well, and what do you your felves think, who have all along been with me, and heard

out of the town; and when he had fpit on his eyes, and put his hand upon him, he asked him if he saw ought.

24And he looked up, and faid, I fee men as trees, walking.

25 After that, he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he fent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ And Jefus went out, and his disciples, into the town of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they anfwered, John the Baptist: but some fay, Elias; and others, One of the prophets.

29 And he faith unto them, But whom fay ye that I am? I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must fusfer many things, and be rejected of the elders, and the chief priests and scribes, and be killed, and after three days rife again.

32 And he spake that saying openly. AndPeter took him, and began to rebuke

him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou sa-

my Doctrine, and feen all my Works? Whom do you think me to be? Peter answered; We believe you to be the Christ, the long expected Messiah.

30. Then Jesus commanded them * not to publish it abroad yet, in plain and express Terms, that he was indeed the Messiah; but to keep this Secret to themselves till after his Resurrection.

- 31. For, faith he, though I am, as you fay truly, the Messiah; yet before I shall gloriously manifest my self to be so, I must suffer many things from my Enemies, and must die by the Hands of unjust and cruel Men, and rise again the Third Day from the Dead.
- 32. And this Thing Fesus told them † now plainly and expressly; judging it a fit Occasion to acquaint them with his approaching Humiliation and Sufferings, when they had just declared their Belief of his Greatness and Power, and were full of too great Expectations that he would suddenly make some glorious Manifestation of it. When therefore Peter heard him talk of Suffering and Dying, he was much surprized, and began to say; Far be it from thee.
- 33. But Jesus turning himself about with an angry Countenance, in the Presence of his Disciples, said to Peter; Nay, now you are become my Enemy, talking like a weak Man

* The probable Reasons of this Charge, see at large in my Paraphrase on Matt. xvi. 20.

[†] Not, in the Hearing of the People, as Dr Hammond, by a strange Mistake, interprets it, contrary to the express Words of the Evangelists; but magenta, plainly and without Riddle, to the Disciples.

that looks only at worldly Prosperity, and not knowing the wise Designs and Methods of God.

34. Then calling to him the People, that they might hear also as well as the Disciples, he said to them all: Whosoever will undertake to be my Disciple, must be willing to part with all the Pleasures of Prosperity, and to sollow me in a poor and afflicted State; and must resolve to suffer all things, even Death itself, for the sake of true Religion and Virtue.

35. For if any Man, in hopes to fave his Life, in this present Time, for-sakes his Religion or his Virtue; he shall most truly lose it, by incurring eternal Death: But he that loses his Life in the present Time, for the Sake of Virtue and true Religion, shall most properly save it, by attaining eternal

Happiness.

36 & 37. Let no Man therefore think it an intolerable or a hard Condition, if he be forced to part with all his world-ly Enjoyments, and even Life it felf for my fake. For what Comparison is there, between all the unfatisfactory and short Enjoyments that this present World can afford, and the saving or losing a

Man's own Soul eternally?

38. Wherefore whoever through the Fear of Shame and Reproach, or upon any other Temporal Motive whatfoever, shall forsake the Profession of my true Religion, or fall away from the Practice of it's Precepts; such a one will I be ashamed to own for my Disciple, when I shall appear in the Glory of God, attended with an innumerable Company of Angels, to judge the World, and render to every Man according to his Works,

vourest not the things that be of God, but the things that be of men.

34¶And when he had called the people unto him, with his disciples also, he saith unto them, Whosoever will come after me, let him deny himself, and take up hiscross, and follow me.

35 For whosoever will fave his life, shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his foul?

38 Whofoever therefore shall be a-shamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be a-shamed, when he cometh in the glory of his Father, with the holy angels.

CHAP.

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CHAP. IX.

Jesus's Transfiguration, ver. 1. He shows that John the Baptist was the Elias prophesied of by Malachi, ver. 12. Casts out a Devil, and reproves his Disciples for not being able to do it for Want of Faith, ver. 14. He acquaints his Disciples with his approaching Sufferings, ver. 30. And, upon Occasion of their disputing about Pre-eminence, exhorts them to Humility and Charity, ver. 33. He forbids them to hinder those that in any Manner promoted the Gospel, ver. 38. And teaches, that nothing must come in Competition with Religion, ver. 43. The Punishment of evil Ministers, ver. 49.

A N D he faid unto them, Verily I fay unto you, that there be fome of them that fland here, which shall not taste of death, till they have feen the kingdom of God come with power.

2 ¶ And after fix days, Jefus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain apart by themfelves: and he was transfigured before them.

furprized that I speak of appearing hereaster in Glory: For assuredly I tell you, there are some even now here present, who shall live to see the Kingdom of the Messiah begin to be graciously established by the terrible Destruction of his Enemies, and by the wonderful Success and Propagation of the Gospel, with great and glorious Manifestations of the Divine Power.

2. ¶ About † Six Days after this; Jesus, to give his Disciples some faint Representation of his future Glorification and Majesty which he had mentioned to them, went up with Peter, James, and John, upon a high Hill; and the Form of his Person was changed in their Sight.

T 4 3. For

* This Verse plainly belongs to the foregoing Discourse, and ought therefore to have been added to the End of the former Chapter.

+ Exclusively, which St Luke inclusively calls Eight Days.

Luke ix. 28.

3. For his Face look'd bright as the Sun, and his Cloaths appeared whiter than Snow, fo as no Art of Man could make any thing like them.

4. And there appeared at the same time Moses and Elias, in shining Apparel likewise, talking with Fesus.

5. Then Peter, aftonished with the Glory and Beauty of the Vision, said to Fesus: Lord, what a glorious Place is this! Let us abide here always; and we will make Apartments, for Thee, and for Moses, and for Elias.

6, Thus weakly did the good Man talk, being wholly fwallowed up with the mix'd Passions of Admiration, Fear, and Joy; fo that he scarce knew what he faid.

7. But while he was yet speaking, fuddenly there came a Cloud, intercepting Jesus and the Two Prophets from the Apostles Sight; And out of the Cloud came a Voice, faying: This is my beloved Son, whom I have fent to reveal to you my whole Will; him hear ye attentively, and obey fincerely and univerfally.

8. And immediately, when the Cloud was passed over, the Three Apostles, awaking as it were out of a Dream, and looking about them, faw Fesus alone left with them, in his usual

Form and Garb.

9. Then they came down from the Hill. And as they were going, Jefus, knowing that this History of his Transfiguration would appear very incredible to those who saw only his Humiliation and Sufferings, commanded the Three Disciples not to say any thing of what they had feen, till after his Refurrection.

3 And his raiment became shining, exceeding white as fnow: fo as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses; and they were talking with Jesus.

5 And Peter anfwered and faid to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to fay, for they were fore a-

fraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, faying, This is my beloved Son: hear him.

8 And fuddenly when they had looked round about, they faw no man any more, fave efus only with themselves,

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were rifen from the dead.

10 And

that faying with themselves, questioning one with another what the rising from the dead should mean.

asked him, saying, Why say the Scribes that Elias must first come?

12 And he anfwered and told
them, Elias verily
cometh first, and restoreth all things,
and how it is written of the Son of
man, that he must
suffer many things,
and be set at nought.

Thing fecret for the present: Only, having their Minds still filled with the Thoughts of present worldly Glory, they debated privately among themselves, what it was that Jesus meant by his Resurrection from the Dead.

ble Manifestation of himself, as the Messiah, they could not doubt: But one great Dissiculty raised itself in their Minds, which was, that the Jewish Doctors had constantly taught, that Elias must first appear, before the Manifestation of the Messiah. This Scruple they could not get over, and therefore they asked Jesus about it.

12. Fesus told them; 'Twas true indeed, as the Scribes had taught, that Elias ought first to appear, to preach Repentance and prepare Mens Hearts for the Reception of the Gospel, before the Messiah manifested himself. He shewed them also, * how the Scriptures had expressly foretold, that the Messiah must be rejected, and suffer by the Hands of cruel and wicked Men, before his appearing with Power and Glory.

13, But

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^{*} The construction of these words looks as if they were transposed from Verse 10. which then would run thus; τί ἐςι τὸ ἐν νευρῶν, ἀναστῆναι ἢ πῶς, &c. But this Conjecture not being confirmed by any various Reading, nor by the Opinion of any Commentator that I have seen, I have not ventured to take any Notice of it in the Paraphrase.

13. But, faith he, this Prophecy of Elias's appearing first, needs not raise in your Minds any Scruple about the Things which I have told you will shortly be accomplished in me. For Elias is indeed come already, * according as the Prophet foretold he should: For John the Baptist was the Person, of whom Malachi prophesied: But the Jews not knowing that it was He, who was to come in the Power and Spirit of Elias; despised him and suffered him to be slain.

Three Apostles that had been with him upon the Hill, were come to the Place where the rest of the Disciples had been lest below. And when they drew near, Jesus sound a great Multitude gathered together about his Disciples, and the Jewish Doctors disputing with them in hopes to get some Advantage of them in their Master's Absence.

again, they were furprized with very great Joy. For they knew not to what Place Jefus had retired, nor for how long time he had designed to abfent himself. Seeing him therefore reflysit was prized, and ran to him with great Joy,

the Day and saluted him. after, Luc. 16. Then Jix. 37. what it was the

16. Then Jesus asked the Scribes what it was that they disputed about with his Disciples.

13 But I fay unto you, That Elias is indeed come, and they have done unto himwhatsoever they listed, as it is written of him.

14 ¶ And when he came to his difciples, he faw a great multitude about them, and the fcribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, faluted him.

es and but er

16 And he asked the scribes, What question ye with them?

17 And

^{*} καθώς γέγραπται ἐπ' ἀυτὸν, plainly refers to ἐλήλυθε. And the Verse onght to be translated thus; Elias is indeed come, as it is written of him: and they have done to him what they listed; Or, but they have done to him, &c.

17 And one of the multitude answered and faid, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wherefoever he taketh him, he teareth him; and he fometh, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 He answered him, and faith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

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brought him unto him: and when he faw him, straightway the spirit tare him, and he fell on the ground, and wallowed foming.

21 And he asked his father, How long is it ago since this came unto, him?

17. One of the People answered: Sir, it is about a Son of mine, who is afflicted by an evil Spirit with a sore Disease, which deprives him of the Use both of his Speech and Hearing.

18. And his Case is so bad, that when the Fit takes him, it throws him upon the Ground, and he somes at the Mouth, and gnasheth with his Teeth, and the perpetual Vexation of it makes his whole Body waste away. Now I brought him hither in hopes to have him cured by you; and when I found you not here, I desired your Disciples to cast out the evil Spirit, but

they could not.

19. Then Jesus turning himself to his Disciples, rebuked them for their Want of Faith in his Power, which was the Cause why they could not cast out the evil Spirit; and he said, What an unreasonable Slowness of Belief is this, that after all the Demonstrations I have given you of my Power, and all the Miracles that I have worked in your Sight, you should yet for want of Faith be unable to perform this Cure! Must I always continue with you? And will you never be able to do any thing unless I be present? Bring the young Man hither to me.

20. Then they brought him to Jefus: And as foon as he came into his Prefence, the Spirit convulsed him, and put him into a violent Fit, and threw him down upon the Ground; and there he laid wallowing, and foming at the Mouth.

People the Greatness and Dangerousness of his Condition, asked the young Man's Father, how long his

Son

Chap. IX.

And he faid, Of a child.

Son had been tormented at this rate, and when he began first to be subject to this Calamity. The Man answered; It has been thus with him, even from a Child.

- 22. Nay and not only thus, but he has frequently been thrown into the Fire, and into the Water, so as to be in great danger of his Life. Wherefore, faith he to fefus, if ever any Calamity moved your Compassion, take Pity now on Us, and if you have any Power relieve us.
- 23. Jesus said; If you have but true Faith, there is nothing so difficult which God is not able and willing to do, for those who sincerely and heartily believe on him.

24. Upon this the Man broke out into Tears, and with great Earnestness said: Lord, I sincerely believe the Sufficiency of your Power; and I beseech you, let the Abundance of your Goodness and Pity, supply the Impersection of my Faith,

25. All this time the People continued running together, and flocking about Fesus and the Man as they were talking. Which when Fesus observed, he turned himself toward the afflicted Person, and with a Voice of Authority * commanded the evil Spirit to depart from him, and never afflict him with that Disease any more.

26. Whereupon the evil Spirit causing him to roar, and convulsing him terribly, came out. And the young Man

- 22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.
- 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
- 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
- 25 When Jefus faw that the people came running together, he rebuked the foul spirit, faying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.
- 26 And the spirit cried, and rent him fore, and came out of him; and he was

^{*} Έγώ σοι ἐπιτάσσω. The Word ἐγὰ is here very Emphatical. You before obeyed not my Disciples; Now I my self command you.

as one dead, infomuch that many faid. He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

of the california

29 And he faid unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and faid unto them, The Son of Man is delivered into the hands of men, and they lay without Motion and fenfeless, so that many of the Standers-by thought he was dead.

27. But Jesus taking him by the Hand, raised him up; and he recovered

perfectly.

28. The Disciples all this while held their Peace, being afraid to give Jesus occasion of rebuking them again in the Presence of the Multitude for their want of Faith. But when they were retired alone with him into a House, then they asked him privately, what the Reason was, that they were not able to work this Miracle, as they had done many others,

29. Jesus said; 'Twas for want of sufficient Faith, accompanied with Fasting and earnest Prayer to God. For there are some sort of Miracles, saith he, such as this of casting out Devils, which ye cannot attain a Power of effecting, but by an extraordinary Degree of Faith, with servent and affectionate Prayer, put up by a pure Mind, and with a Devotion raised and

exalted by fasting.

30. ¶ After this, Jesus resolving to go into Judæa, went with his Disciples by private Ways through Galilee; desiring to conceal himself in the Journey, that he might not be detained from arriving at Jerusalem by his appointed time; and also that he might have Opportunity to give his Disciples some private Instruction.

31. For, faith he to his Disciples, it is positively determined by the Will of God, that I must be delivered into my Enemies Power; and they shall abuse me, and condemn me, and

at

at last kill me; but on the Third Day I will rise again. Fortify your selves therefore, and be prepared against the

Day of Tryal.

32. But the Disciples, though this thing has already been so often repeated and inculcated upon them, yet, having their Minds still intent on worldly Prosperity, they understood not what he meant by dying and rising again; and they were ashamed to ask him any more about it.

33. Only in general they thought, that after a little longer continuing in a State of Obscurity and Humiliation, Fesus should manifest himself to be the Messiah, (according to the Prejudices they had entertained concerning him,) with great Temporal Power and Glory. And upon this Occasion they * fell into a Contention among themselves on the Road, debating which of them should have the Preheminence and be esteemed greater than the rest, when their Master came to manifest himself in that glorious Kingdom. Which weak and vain Contention of theirs, Jesus took no Notice of in the Way; But when he was come to his own House at Capernaum, he called them to him, and asked them what they had been difputing about upon the Road.

fhall kill him, and after that he is killed, he shall rife the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among your selves, by the way?

^{*} Erasmus's Conjecture is here not improbable, that this Contention might arise between those Three Disciples on the one hand, to whom Jesus seemed now to give some Preheminence, by admitting them to a more private Intimacy with him than the rest, ver. 2. and ch. v. ver. 37: And those on the other hand, who were their Superiours in Age, or nearer of Kin to Jesus.

34 But they held their peace: for by the way they had disputed among themselves who should be the great-

And he fat 35 down and called the twelve, and faith unto them, If any man defire to be first, the fame shall be last of all, and fervant of all. all

36 And he took a child, and fet him in the midst of them: and when he had taken him in his arms, he faid unto them,

Whofoever shall receive one of fuch children in my name, receiveth me: and wholoever shall receive me, receiveth not me, but him that fent me.

digit and retrard.

38 ¶ And John answered him, faying, Master, we saw one casting out devils in thy name, and he followeth

34. The Disciples, ashamed to own that they had disputed about Precedency, held their Peace.

35. Then Jesus, sitting down and bidding them all stand about him and attend, faid: Ye are greatly mistaken, if ye think the Kingdom of the Messiah will be like the Kingdoms of this prefent World, where every Man strives for Honour and Precedence. No; In my Kingdom they only, who are most humble and modest, shall be accounted. the Greatest: And Dignity shall not be measured by Temporal Honours and Advantages, but by Mens Humility and Diligence in labouring to ferve and to do Good to all.

36. And that this Doctrine might make the stronger Impression upon them, he gave them a fensible Emblem or Representation of it, by calling to him a little Child, which he took up in his Arms and embraced, and fetting it

down before them, he faid:

37. They who defire to be greatest in the Kingdom of God, must be, like this little Child, free from Pride, Contentiousness, and all Ambition. Such Persons as these only, are true and fincere Teachers of the Gospel; And whofoever receives Them and their Doctrine, shall be esteemed to have entertained me, which is the fame thing as receiving and obeying the Commandments of God himfelf.

38. Upon Occasion of this Difcourse, John told Jesus, saying: Master, we saw a Man sometime since, casting out Devils in your Name, who was neither one of the Twelve,

nor

nor of the Seventy whom you fent out to preach, neither had he ever followed you in your Company. Being jealous therefore of your Honour, we forbad him to make use of your Name any more, because he belonged not to us. Did we well in forbidding him, or no?

39. Jesus said, No; ye ought not to discourage any one, whom ye find promoting the Doctrine of the Gospel. For though perhaps he has not the same Knowledge of me, that you have; yet, to be sure, he has * some Respect and Honour for me: For it can hardly be, that one who casts out Devils in my Name, will speak evil of that Name by which he works his Miracles.

40. And if he has any manner of Respect for me; though it be not so much as to make him join with you in following me; nay, though it were no more than such only as prevented him from exposing and hindring you; he ought to be encouraged, and to be

look'd upon as of our Side.

41. For there is nothing so small, which any Man does for the Service of God and promoting his Truth, but shall certainly have a proportionable Recompense. God not only rewards the great and eminent Performances of his best and most faithful Servants; but even every the least Service that is done to Religion, and every the least Expression of Kindness that is made to those who labour in that Work, shall most certainly be rewarded.

not us, and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

arms, he feld come

41 For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And

^{*} Probably it was one of John Baptist's Disciples, and who had some knowledge of Christ.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a milstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life mained, than having two hands, to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not

quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched.

worm dieth not, and the fire is not

quenched.

47 And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not

quenched.

by Any Means hinders or discourages any the meanest of God's Servants, either from performing their own Duty, or from propagating the Truth among others; God will so severely punish him, that it had been better for him not to have been born at all, or to have perished early by some untimely Death.

43, 44, 45, 46, 47, & 48. It may perhaps feem very hard for a Man to avoid all the Ways of falling under this Guilt, and becoming liable to this Punishment. 'Tis possible it may so happen, that he can by no Means do it without incurring some great Difficulties, or denying himself some of the greatest Satisfactions of Life. But if the Case be so, he had better chuse to forfake any Pleafure, or fuffer any temporal Inconvenience whatfoever, than fall under the utmost Displeasure of God. 'Tis possible also that you may be tempted not only to discourage others, but even to apostatize from the Truth your felves, by some Person or Thing that is very dear to you; fo that perhaps you cannot persevere in the Profession and Practice of true Religion, without forfaking some Friend, or parting with fomething as dear to you as any Member of your own Body. But when the Case is thus; as men chuse to lose a Hand, or a Foot, or an Eye, if there be no other Way of preferving their Life; fo ought ye readily to forfake any Friend, and part with any Thing, tho' never fo dear to you, rather than fall under the last Severity of the Divine Vengeance, and be cast into that Place of Torment, where there will be nothing but fruitless Remorfe and endless Punishment.

U

49. For

VOL. I.

49 For every one shall be falted with fire, and every facrifice shall be falted with falt.

50 Salt is good: but if the falt have loft his faltness, wherewith will you feason it? Have falt in your felves, and have peace one with another.

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40. For as every Burnt-offering under the Law was first salted with Salt, and then confumed by Fire: So every one, who has been instructed in the Dectrine of the Gospel, if when he is tried, he be found not fincere, shall be destroyed * by the eternal Fire of the Divine Wrath.

50. The Doctrine indeed, wherewith I have instructed you, is sufficient to make you truly Wife and Good, and to preferve you from all the Corruptions of this present World; and to enable you to teach others to preserve themselves likewise, unto eternal Life. But now if you, whom I have thus instructed, shall, instead of teaching others, fall away your selves from the Profession or Practice of the Truth, either through Hope or Fear of any earthly Thing; ye will become the most unprofitable and inexcufable of Men. Take heed therefore, that ye continue Stedfast your selves in the Religion I have taught you; and let no ambitious Defigns and foolish Contentions among your felves, or Fear of outward Sufferings and Perfecutions, hinder the Propagation of the Truth among others.

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CHAP.

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^{*} The Emphasis of this Comparison, as Mr le Clerc well obferves, lies in the Ambiguity of the Word, חלם, which fignifies both shall be salted, and shall be destroyed. As every Sacrifice is falted (חלם') with Salt; fo every Apostate shall be destroyed (170) in the other Signification of the same Word) with Fire.



CHAP X.

Of Divorce, ver. 2. Jesus blesses young Children, and rebukes his Disciples that would have hindred them from being brought, ver. 13. Tells a rich young Man the Conditions of eternal Life under the Gospel, ver. 17. Shows his Disciples the great Danger and Temptations of Riches, ver. 23. And the Happiness of Suffering for Religion, ver. 28. Foretells his own Death, ver. 32. Reproves his Disciples ambitious and worldly Thoughts, ver. 35. Cures a blind Man, ver. 46.

AND he arose from
thence, and cometh
into the coasts of Judea by the farther
side of Jordan: and
the people resort unto him again; and
as he was wont, he
taught them again.

2¶ And the Pharifees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

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out singer.

1. JESUS, having thus fortified the Minds of his Disciples against the Storm that was coming upon them, and prepared them for the great Trial which they were to undergo in seeing him suffer; departed from Galilee, and went into Judea, through that part of the Country which was called, The Country beyond Jordan. Where the People gathered together again about him; and he, as usual, both healed the Diseases of their Bodies, and instructed their Minds with wise Doctrine.

2. And here the Pharifees also, according to their Custom, came about him to try to insnare him with captious Questions, hoping to provoke him to say something that might afford Matter of Accusation against him. They asked him therefore; Is it lawful for a Man to put away his Wife? Thinking within themselves, that if he should say absolutely it was not lawful, they might then accuse him of opposing Moses; and if he should say absolutely it was lawful, he might then seem to contradict * Matt. his own Doctrine.

U 2

3. But

3. But Jesus, knowing their malicious Design, asked them what Moses had determined concerning this Question.

4. The *Pharisees* answered; *Moses* gave a Man liberty in some Cases, to put away his Wife by giving her a Bill of Divorce, and to marry another.

5. Fesus said: 'tis true; Moses did indeed grant you this Permission; but 'twas merely in Condescension to your stubborn and untractable Temper: Not that the Thing was sit in itself; but

only to prevent greater Evils.

6. For the original Defign of God before Mankind fell into a degenerate and corrupt State, was quite otherwise: In the Beginning, He created them Male and Female, (Gen. i. 27.) and joined them together, one Man with one Woman, by an inseparable Tie of Nature and Love.

7 & 8. So that the Scripture faith, (Gen. ii. 24.) A Man shall leave all other the tenderest Obligations of natural Affection, forsaking his nearest and most dear Relations, even his own Father and Mother, and shall cleave unto his Wife, and they two shall be one Flesh. Wherefore since God has declared them to be but one Body, they ought to be always look'd upon as such; and ought no more to be separated, than the Parts of one and the same Body.

9. And though Moses, because of the Hardness of your Hearts, did indeed for a time allow Divorces; yet this forced Permission ought not to continue always; it being very unsit for Man to put those as a funder, whom God originally

3 And he answered and faid unto them, What did Moses command you?

4 And they faid, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus anfwered and said unto them, For the hardness of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain fhall be one flesh: fo then they are no more twain, but one flesh.

9 What therefore God hath joined together, let no man put afunder.

10 And

E Banes

no And in the house his disciples asked him again of the same matter.

THE LEVEL OF STREET, THE

unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

nan shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

buttone, that is God.

SOME IS SHOW

14 And when Jefus faw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

designed to unite together by so strict and indissoluble a Tie.

went away silenced; Jesus having so tempered his Reply, as to maintain the Excellency of God's original Institution, without condemning the Law of Moses. But when the Disciples were alone with Jesus in the House, they asked him again concerning this Matter.

as ye have heard me tell the Pharisees:
Whosoever shall put away his Wife,
(* excepting only if it be for the Crime * Matt.
of Adultery,) and marry another; shall v. 32. &
be accounted an Adulterer in the Sight x. 9.
of God.

Husband, and marries herself to another Man, she shall be accounted guilty of Adultery.

13. ¶ About this time, certain Perfons brought young Children to Jesus, desiring him to lay his Hands upon them, and bless them. Which when the Disciples observed, they were displeased, thinking that this was too small a Matter to trouble fesus with; and they chid those who brought the Children.

14. But Jesus, on the contrary, incouraged them, and rebuked his Disciples for endeavouring to hinder them: And he said, Let the Children by all Means be brought to me, and forbid them not: For these, and Men of like Temper with these, innocent, harmless, and without Malice, are the only sit Persons to become Members of the Church of God on Earth, and

to And

Partakers of his eternal Happiness in Heaven.

fhall pretend to embrace the Gospel, without being regenerate and born again; forsaking all Ambition, Craft, and Malice; and becoming in his Temper like one of these little Children; shall never be owned of God as a true and sincere Christian, either here or hereafter.

16. Then taking the little Children up in his Arms, he embraced them, and laid his Hand upon them, and gave

them his Bleffing.

17. ¶ After this, Fesus departed, continuing his Journey towards Ferusalem. And as he was in the Way, there met him a young Man of Quality, who kneeling down before him, said: Good Master, I am convinced by what I have heard of your Works and Doctrine, that you are an extraordinary Teacher sent from God; Tell me what I must do, that I may be qualified to be made Partaker of eternal Life.

18. Fefus said to him: Why do you call me Good, whom you do not know to be any other than a mere Man? There is none perfectly and essentially good, but God only, who is the sole Author of all Goodness and Happiness.

19. However, as to your Question; you know the Commandments, the Performance of which, God has declared to be the Condition of Life and Happiness; viz. Not to commit Adultery, nor any Uncleanness; not to murder, nor hurt any Man; not to steal, deceive, or cheat; not to per-

15 Verily I fay unto you, Whofoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and bleffed them.

he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good, but one, that is God.

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19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And

reply works Hear

20 And he an-Iwered and faid unto him, Master, all theie have I observed from my youth.

winds, and hid Leaning

hard is it for them

tion, great in riches.

21 Then Jesus beholding him, loved him, and faid unto him, One thing thou lackest: go thy way, fell whatfoever thou haft, and give to the poor, and thou shalt have treasure in heaven; and come, take up the crois, and follow me.

22 And he was fad at that faying, and went away grieved: for he had great possessions.

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23 ¶ And Jesus looked round about, and faith unto his

vert Justice, nor accuse any one falsely; not to be so covetous or defirous of what belongs to another, as to be prevailed upon by that Temptation, to use any indirect Means to overreach him, or hinder him of his Due; To honour and reverence your Parents and all other Superiours; and the like.

20. The young Man, pleafed with this Answer, and hoping to be highly commended by Fesus for his Virtue, faid; Master, I have all my Life-time carefully and fincerely obeyed all thefe Commandments; Is there any thing further, that you think necessary to advise me?

21. Then Jesus, looking intently upon the young Man, and feeming to be pleased with his hopeful Dispositions, yet defigning at the fame time to discover the Infirmity of Human Confidence, faid to him: If you defire to attain the * highest Degree of Perfection, *SeeNote then there is one Thing more for you on Matt. to do; you must sell all your Estate, xix. 21. and give it to the Poor, and for the future contemn all worldly Possessions; and come and follow me, preaching the Gospel, and resolving to bear all Afflictions and Perfecutions that this State of Life will expose you to; and you shall have a great and extraordinary Reward in Heaven.

22. But the young Man was greatly disappointed and troubled at this Anfwer, and went away very forrowful; for he had a great Estate, and could not bear to think of parting with it all at once.

23. Whereupon Jesus took occafion to represent to his Disciples the great

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great Danger and Temptation of Riches; And he faid, How exceeding difficult a Thing is it, for those who have great Riches, to become fincere Christians, and to attain that refigned Disposition of Mind which is necessary to fit Men for the Service of God on Earth, and for the Enjoyment of his

Happiness in Heaven!

24. At which Saying, the Disciples were greatly furprized and ftartled; as if Fesus had said, It was impossible for any rich Man to be faved. But Fefus corrected their Miftake, faying; The Difficulty of rich Mens being faved, does not arise from their bare Possesfion of Wealth, but from their placing their Confidence in it, from their fetting their Hearts and Affections upon it, fo as thereby to be hindred from the Performance of their Duty.

25. And this Confidence rich Men are fo very apt to place in their Riches, that nothing can well be imagined more difficult, than for a Man that has very great Possessions, to wear his Affections fo much from them, as to be willing to part with them for the Sake of Religion, when he cannot otherwife be a worthy and persevering

Christian.

26. At this the Disciples seemed again exceedingly amazed, faying one to another; How then can any rich Man ever be faved?

27. But Jesus, looking upon them with Pity and Concern for their Infirmity and Sollicitude of Mind, replied: This indeed may feem an impossible Thing, to the common Judgment and vulgar Affections of Men; but to the Grace of God, nothing is

disciples, Howhardly shall they that have riches enter into the kingdom of God!

24 And his difciples were aftonished at his words. But Jefus answereth again, and faith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God!

of the board

26And they were aftonished out of measure, saying among themselves, Who then can be faved?

27 And Jefus looking upon them, faith, With men it is impossible, but not with God: for with God all things are posti-

28 Then

THE TE

: malelunel of aurent 28 ¶ Then Peter began to fay unto him, Lo, we have left all, and have followed thee.

as of And they

were in the way-gu-

29 And Jesus anfwered and faid, Verily I fay unto you, There is no man that hath left house, or brethren, or fifters, or father, or mother, or wife, or children, or lands for my fake and the Gofpels, mobile

30 But he shall receive an hundredfold now in this time, houses, and brethren, and fifters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many that are first, shall be last: and the last, first.

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impossible or difficult. God can and will afford his fincere Servants fuch Affistance, as shall enable them not only to use Riches well, but also to part with them readily; and if any thing else be yet more dear to them, to relinquish even That also with all Chearfulness, when God shall require it for the Sake of Religion.

28. Then faid Peter to Jesus: Well, We have actually done all this; and though our Possessions were not great, yet, whatever they were, we have forfaken them all for your Sake and the Gospel's: What Reward then shall We

have?

29 & 30. Jesus said; There is no one who has forfaken any earthly Poffessions or Friends, for my Sake and the Profession of true Religion; who shall not even in the midst of the greatest Persecutions, have such Comfort and Satisfaction in his own Mind, fuch Love and Affiftance from all good Men, and fuch Peace and Joy by the continual Influence of the Spirit of God, as will even in this prefent Life be a hundred times better to him, than all the Things that he is forced to part with; and moreover, in the World to come, he shall inherit eternal Life.

31. Only many of those, who are here first in Time, and seem now to have the Preference in many Respects, (as the Jews, that are first called; and others who come earliest to the Knowledge of the Truth) shall then be ranked in a lower Degree. And, on the contrary, many of those who are here later in Time, and feem now to be inferior in many Respects, (as the

bud dg &

the Gentiles, and fuch as come latest to the Knowledge of the Truth;) shall then, if they have been fincere and more diligent in their Time, equal or exceed the former in Dignity and

Glory.

32. Thus Fefus instructed his Difciples by the Way, as they were going towards Jerusalem. But the Disciples, feeing Jesus positively resolved to go thither, began to be exceeding apprehensive of the Danger to which they were likely to be exposed; and they followed Fefus with heavy Hearts, in great Fear and Amazement. Then Jesus calling the Twelve Apostles to him again, repeated to them, what he had often told them before, that he must of Necessity fuffer such and such Things.

33. And he faid: This is the Time, of which I have already frequently warned you. We are now going up to Ferufalem, and there I must be delivered into the Hands of the Chief Priests and Elders that seek my Life, and they will condemn me as a Malefactor, and deliver me over to the Ro-

man Soldiers to be executed.

34. And the Soldiers will abuse me with all Manner of Ignominy; infulting, beating, and spitting upon me; and at last they will put me to Death; But on the third Day I will ACC 21 991191591

rife again.

35. T What Fefus meant by this Account of the Sufferings that he was to undergo; the Apostles, after so many repeated Admonitions, still underflood not. But upon his mentioning his Rifing again, they conceived some obscure Hopes, that after all

32 I And they. were in the way going up to Jerusalem : and Jefus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Jeruialem, and the Son of man shall be delivered unto the chief priefts, and unto the fcribes: and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall icourge him, and thall fpit upon him, and shall kill him: and the third day he shall rife again.

35 And James and John the fons of Zebedee come unto him, faying, Master, we would that thou mouldst do for us whatfoever we shall defire.

36 And

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41 And when the

began to be mych

James and John.

displented

36 And he faid unto them, What would ye that I should do for you?
37 They faid unto him, Grant unto us that we may fit, one on thy right hand, and the other on thy

left hand, in thy

glory.

38 But Jefus faid unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they faid unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized;

y 40 But to fit on my right hand, and on my left hand, is not mine to give, but it *shall be given* to them for whom it is prepared,

this, he would yet manifest himself e'er long in great Power and Glory, and establish (as they still fondly imagined) a temporal Kingdom. And hereupon Two of them, viz. James and John, came with their Mother to Jesus to intercede with him, that he would grant them one Petion they had to ask.

36 & 37. Which when Jesus demanded what it was; they said, We desire that when thou appearest in thy Kingdom, thou wouldest grant us the first Place of Honour and Dignity, and that we may be next to thine own Person.

38. But Jesus replied: Ye are in a great Mistake, and have a very wrong Notion of the Nature of my Kingdom. Ye aim at temporal Greatness and Preheminence, and know not upon what Conditions Glory and Happiness will be bestowed in the Kingdom of God. Are ye able to suffer with me? And can ye follow my Example in bearing patiently all manner of Injures, and even death itself, for the sake of the Truth?

39. They faid unto him, We are able to do this. Then Jesus replied: Ye shall indeed follow me in Persecutions and Sufferings, and may thereby, in Proportion to your Patience and Constancy, obtain a Share of Glory and Happiness with me in the Kingdom of God.

Dignity and Preference above others, this is not mine to dispose of by any absolute Favour; but it must be given to such Persons, and upon such Conditions and Qualifications, as God

God in his infinite Wisdom has deter-

mined and appointed,

41. Thus Jesus with great Meekness reproved the Ambition and Weakness of these Two Brothers. But when the other Ten Apostles knew what it was that these Two had asked, they began to be very angry at them for thair ambitious Desires; not without having something of the same Ambition and Envy themselves, for sear the two Brothers should have been preserred before them.

42. Then Jefus calling them all to him, faid: Ye have all of you still very wrong Apprehensions of the Nature of my Kingdom. Among the Gentiles indeed, and in the Kingdoms of this prefent World, Men strive ambitiously to get the Dominion one over another; and they who can furthest extend their Power, and rule with the largest and most absolute Authority, are counted the greatest Men, and have the most Honour and Respect paid them.

43. But in the Kingdom of God, Things shall be ordered by quite different Measures. He that desires to be greatest and most honourable among you, let him endeavour to become so by an extraordinary Degree of Meekness and Humility; and let him exercise his Power, not in domineering over any, but in assisting and doing good to all.

44. And he that desires to have the greatest Dignity and Preheminence among you, let him become eminent by his Modesty and Humility, and Readiness to serve all Men.

45. For thus even I my felf, whom ye ought to obey and to imitate,

41 And when the ten heard it, they began to be much displeased with James and John.

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42 But Jesus called them to him, and faith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but who soever will be great among you, shall be your minister;

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44 And whosoever of you will be the chiefest, shall be fervant of all.

45 For even the Son of man came not not to be ministred unto, but to minister, and to give his life a ranfom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the fon of Timeus, fat by the high-wayside, begging.

47 And when he heard that it was Jefus of Nazareth, he began to cry out, and fay, Jesus, thou son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, faying Be of unto him, good comfort, rife; he calleth thee.

came not into the World to exercise Power and Dominion, to rule over Men, and to be ferved by them: but to ferve and do good to all Men, to affift and relieve the Needy, to strengthen and support the Weak, to instruct the Ignorant, to reclaim the Wicked, and to lay down my Life to procure Pardon and Reconciliation for the Penitent.

46. ¶ After these Instructions given to the Disciples, Jesus continued on his Tourney towards Ferusalem. And when he was passed through Fericho, with his Disciples and a great Multitude of others following him; there fat by the fide of the Road, through which Fefus was to go, * a blind Man * One of called Bartimeus, who used to sit there the Two, and beg.

47. This Man, enquiring of the Matt. xx. Multitude, and being told that Fesus was paffing by, cried out aloud to Fe-Jus, faying; Lord, I have heard of the many wonderful Works that you have done, and I believe you to be the promised Messiah, sent of God to redeem his People; I befeech you, pity my

fad Condition.

48. And the People rebuked him, bidding him forbear making fuch a Noise, to disturb Jesus and stop him upon the Road. But the blind Man continued to cry out with the greater Earnestness; O thou Son of David, I befeech thee, have Compassion on

49. Then Jesus stopping, bad those who were about him bring the blind Man to him. And they told the blind Man, faying; Come, rife up, and be chearful; Fefus calls for you to come to him,

50. Upon

mention'd

Chap. XI.

50. Upon which, the blind Man starting up with great Joy, and throwing off his loofe Coat, went with all

haste to Fesus.

fus asked him; What is it that you defire I should do for you? The blind Man answered; Lord, I defire that I may receive my Sight.

51. And when he was come, Je-

52. Then Jefus faid; According as you have believed that I have Power to effect this Thing, fo be it done to you. And immediately his Sight came to him, and he faw all Things di-

stinctly; and he went with the rest of the People after Jesus.

50 And he casting away his garment, rose, and came to efus.

51 And Jesus anfwered, and faid unto him, What wilt thou that I should do unto thee? The blind man faid unto him, Lord, that I might receive my fight.

52 And Jesus said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his fight, and followed Jefus in the way.

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CHAP. XI.

Jesus rideth into Jerusalem, ver. 8. Curseth the Fig-Tree, ver. 13. Casteth the Traders out of the Temple, ver. 15. Of the Disposition of Mind necessary to Prayer, ver. 24, 25. Jesus confoundeth the Jews with a Question about John's Baptism, ver. 27.

1 & 2. NOW when Fesus and his Disciples drew near to Ferusalem, and were over-against the Villages Bethphage and Bethany, at the Foot of the Mount of Olives; Jesus, knowing that the Time of his Suffering was now come, and therefore no longer endeavouring to conceal himfelf, but resolving to enter into the City publickly, he bad Two of his Disciples go into the Village Bethphage, and take a young Ass, which they should

A ND when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he fendeth forth two of his disciples,

2 And faith unto them, Go your way into the village over against you; and assoon as ye be entred into it, ye shall

find.

find a colt tied, whereon never man fat; loose him, and

bring him.

3 And if any man fay unto you, Why do ye this? fay ye that the Lord hath need of him; and firaightway he will fend him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loofe him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they faid unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him: and he sat

upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strewed them in the way.

o And they that went before, and they that followed, cried, faying, Hosanna, blessed is he that cometh in the name of the Lord.

10 Bleffed be the kingdom of our fa-

find tied by a Door in the Street at their entrance in the Town, and

bring it to Him.

3. And if any Man, faith he, queftions you by whose Order ye take away the Ass; tell him, The Lord has need of it. And Providence shall so order things, that you shall be suffered to bring it away unmolested.

4. Accordingly the Two Disciples went into the Village; and finding the young Ass, as Fesus had told them, tied by a Door at the Top of the Street; they untied him, and began to lead

him away.

5 & 6. And when the People that flood by, seeing two Strangers taking away the Ass, asked them, What they had to do with it, and by whose Orders they took it away? The Disciples answered in the words which Jesus commanded them, The Lord has need of it. And they let the Disciples go away with it undisturbed.

7. Then they brought the Ass to Jesus, and having laid their Cloaths upon the back of it, they set Jesus up, and he rode upon it towards Je-

rusalem.

8. And some spread their Cloaths in the Road, as at the triumphal Entrance of a great Prince; and others strewed the Way with Boughs cut down from the Trees.

9 & 10. And all the People both before and behind, made great Acclamations, faying, Blessed and prosperous be this great Prophet, whom the Lord hath sent to visit his People. God preserve and establish the Kingdom of the Messas, as he established the Kingdom of our Father David;

And let Peace and Glory attend it for ever.

City openly and with great Solemnity. And he went directly to the Temple; where he taught the People, and cured feveral diseased Persons, and took a View of the Temple and it's Service all Day: and at Night he retired with his Twelve Apostles to Bethany.

again with his Disciples from Bethany to Ferusalem; and as he was in the

Way, he grew hungry.

Fig-tree full of Leaves, he went up to it to fee if he could find any thing upon it, wherewith to fatisfy his Hunger: But when he came to it, it had nothing but Leaves, without any Fruit * at that Season.

ing: Let nothing ever grow on thee more: Signifying thereby to his Difciples That Curse which should shortly fall upon the Jews, for their making only outward Pretences of Religion, without any real Holiness; like to bearing of Leaves without Fruit. And the Disciples observed, when Jesus thus cursed the Tree.

ther David, that cometh in the name of the Lord; Hofanna in the highest.

into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come; he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethanyhe washungry.

13 And feeing a fig-tree afar off, having leaves, he came if haply he might find any thing thereon: and when he came to it, he found nothing but leaves, for the time of figs was not yet.

14 And Jesus anfwered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

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^{* &#}x27;Tis most probable and natural to suppose, that the Tree was barren, or at least failed that one Season; or that it had none of the last year's Fruit still upon it, as might possibly have been expected; Or the words, if part of them be inclosed in a Parenthesis, may mean that the Time of gathering the Figs being not yet come, was the Reason of Jesus's expecting Fruit. But however this be, 'tis by no means absurd to imagine, that our Saviour might at any time cause a Tree sull of Leaves without Fruit to wither, (tho' it were not merely a Defect in the Tree, but partly or wholly on account of a bad season, that it had no Fruit on it;) to represent the Fate of the hypocritical Jesus. For Similitudes are not to be carried on beyond the main thing intended; at least there is no Necessity of doing it.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not fuffer that any man should carryany veffel through the temple.

17 And he taught, faying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

15. Then they went on to Jerusalem. And as soon as they came thither, Jesus went into the Temple; and
finding the Court of the Gentiles (which
was a part of the Temple appointed
for the Gentile Proselytes to worship in,
and therefore by the Jews accounted
less holy than the other Parts of the
Temple: Jesus, I say, finding this
Place) full of trading People, buying
and selling, and changing Money; he
was displeased at it, and * turned them
all out, and ordered their Seats to be
taken away.

16. And he forbad the People to carry any Burdens, or any Goods or Merchandize, thro' the Courts of the

Temple.

17. For, faid he, does not the Scripture fay, Efa. lvi. 7. Even the Sons of the Stranger that join themselves to the Lord, will I bring to my holy Mountain, and make them joyful in my House of Prayer: For my House shall be called a House of Prayer to all Nations? This Place therefore, which is appointed for the Gentile Proselytes to worship in, is truly holy and separated for the Service of God, as well as the rest of the Temple: And ye do very ill, to make it not only a common Thorough-sare, but even a Place of Fraud, Deceit, and Cheating.

^{* &#}x27;Tis related by St Matthew, that Jesus did this a Day sooner, and before he cursed the Fig-tree. Either therefore he turned out these People Two Days together, which is not altogether improbable; or else one of the Evangelists neglected the Exactness of Time, as of no Importance in the History.

18. Thus Fefus with Authority forbad the prophaning of facred Places. But when the Chief of the Fewish Teachers heard of it, who were refolved not to be instructed or reformed, and feared that if Jesus were suffered to go on thus, their Authority would quickly fink among the People; they consulted among themselves, and re-folved to cause Jesus to be put to Death; but could not tell which way to accomplish their Defign, for fear of the People, who greatly admir'd Fesus's Doctrine, and were perfuaded that he was a Prophet fent from God.

19. ¶ Now at Night Jesus retired again with his Disciples from Ferusalem

to Bethany.

20. And in the Morning, as they were coming back, they faw the Figtree, which Jesus had curfed the Day before, withered away to the very Roots.

21. At which fudden Alteration, Peter, and the rest of the Disciples, were surprized, and said to Jesus; Mafter, look how the Fig-tree, which you curfed Yesterday, is quite withered and dead.

22. But Jesus said, Be not surprized at the Strangeness of this Thing; but learn to believe firmly the Power of

God, and to trust upon it.

23. For assuredly I tell you, there is nothing fo difficult, but if ye fet about it in the Fear and for the Glory of God, with a firm Belief and full Truft in his Power, without any Mixture of Doubting or Unbelief; it shall certainly be accomplished.

18 And the scribes and chief priests heard it, and fought how they might deitroy him: for they feared him, because all the people was aftonished at his doctrine.

19 And when ex ven was come, he went out of the city.

20 ¶ And in the morning, as they palled by, they faw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, faith unto him, Master, behold, the fig-tree which thou curfedit. is withered away.

22 And lefus anfwering, faith unto them, Have faith in

God.

23 For verily I lay unto you, that whofoever shall fay unto this mountain, Be thou removed, and be thou cast into the fea, and shall not doubt in his heart. but shall believe that those things which he faith shall come to pafs, he shall have whatfoever he faith.

24 There-

24 Therefore I fay unto you, What things foever ye defire when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father alto which is in heaven may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trefpalles.

27 ¶ And they come again to Jerufalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And fay unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

24. When therefore ye pray at any time to God, that he would give Success to your just and pious Endeavours, believe firmly that God is both able and willing to grant what you fo defire; and your Request shall certainly be performed.

25. Only, as the Things which ye pray for, ought to be just and good; fuch as may tend to the Glory of God and the Happiness of Men; so the Difpositions with which ye pray, ought to be pious and charitable, merciful and ready to forgive; fuch as may move God to extend Mercy and Forgiveness

to you.

26. For if, when you pray, ye be in a Disposition and Readiness to forgive others who have offended you; God will also forgive your Offences against Him, and graciously hear and answer your Prayers. But if ye will not forgive others; neither will God forgive you, or regard your Prayers.

27. Then Fesus entered again with his Disciples into Jerusalem. he was walking in the Temple, the Chief Priests and Teachers, and Rulers of the Jews, angry at his having calt the Tradesmen and Merchants out of the Temple, and at his teaching the People with Plainness and Freedom, came about him to watch for Matter of Accusation against him.

28. And because they could not either confute his Doctrine or deny his Miracles, they asked him by what Authority he acted and taught fuch Things, and Who gave him this Authority? Hoping to find some handle to accuse

him of Sedition.

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29. Fesus

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29. Fesus, knowing that they did not this with any Desire of being informed, but only sought for some Pretence to accuse him, answered them with another Question thus: If you, faith he, will answer one Question which I shall propose to you; then I also will answer that, which you have proposed to me.

30. Now my Question is this: When John the Baptist came and baptized amongst you, did he act by Divine Commission, or was his Preaching and Baptizing a meer Human De-

fign?

Jewish Doctors reasoned thus with themselves: That if they should say, John acted by Divine Commission; then Jesus might justly accuse them for not believing John, who bore Testimony concerning Jesus: But if they should say, John had no Authority; then the People, who all believed John to be a Prophet really sent of God, would be ready to stone them.

33. They answered therefore to fefus; We cannot tell whether fohn acted by Divine Commission or no. And fesus then in like manner to them; neither do I, saith he, tell you by what Authority I act and teach these Things.

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29 And Jesus answered and said unto them, I will also
ask of you one question, and answer me,
and I will tell you
by what authority I
do these things.

30 The baptism of John, was it from heaven, or of men?

answer me.

31 And they reafoned with themfelves, faying, If we shall fay, From heaven, he will fay, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

33 And they anfwered and faid unto Jefus, We cannot
tell. And Jefus anfwering faith unto
them, Neither do I
tell you by what
authority I do thefe
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CHAP. XII.

The Parable of the Vineyard let out to wicked Husbandmen, ver. 1. applied to signify the casting off the Jews, and receiving the Gentiles, ver. 10. Jesus answers the Pharifees, about paying Tribute to Cæsar, ver. 14. And the Sadducees, about the Resurrection, ver. 18. And the Scribe, upon a Question, which was the chief and most necessary Part of the Law, ver. 28. And shames them all, with a Question about the Messiah being David's both Son and Lord, ver. 35. He warns his Disciples against Ambition and Hypocrify, ver. 38. And shows from the Example of a poor Widow, that Piety and Charity is not to be measured by the outward Act, but by the Intention and Zeal of the Mind, ver. 41.

A ND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

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I. A T this Time Jesus spake seve-1 ral Parables or Similitudes, to the Scribes and Chief of the Jews in the Hearing of the People; wherein he fignified to them, that the Nation of the Jews, having rejected the gracious Offer of the Gospel and the Divine Mercy, should have this great Privilege taken from them and given to another People. Particularly, among others, he gave them this Comparison. A certain Person, saith he, planted a Vineyard; and having furnished it with all Things necessary for Convenience, Ornament, and Defence, he employed Husbandmen to dress it, and gather the Fruit of it, and travelled himfelf into a distant Country: Thus God at the Beginning of the World revealed his Will to Mankind; and particularly to the Nation of the Jews, at the giving of the Law; expecting that they should bring forth the Fruits of Holi-X 3 ness ness and Obedience, proportionable to their Advantages and Degrees of

Knowledge.

2 & 3. But when at the time of Vintage the Owner sent his Servant to these Husbandmen, to receive of them the Fruit of his Vineyard; they instead of justly returning him his Due, most ungratefully beat his Servant, and sent him home empty: Thus when God expected that the Jews should chearfully obey the Law he had given them for their own Happiness, they, on the contrary, with all Ingratitude rebelled against him, and abused his Prophets which he sent to reform them.

4 & 5. Again, the Master of the Vineyard sent other Servants to the Husbandmen; and after them, Others; But all these also the Husbandmen treated in like manner; sending some of them home with Contempt, beaten and abused; and others they killed outright: Thus God sent more Prophets to the Jews from time to time, to exhort them to repent, and to return to their Obedience: But they despised and rejected the Admonitions of the Prophets; persecuting them, misusing them, and even murdering some of them.

6. After all this, the Owner of the Vineyard, having one only Son whom he loved, refolved to fend him to the Hufbandmen, to receive the Fruit of his Vineyard; thinking, that furely they would be ashamed and asraid to affront his Son: Thus God, after all other Means had proved ineffectual, sent at last his own Son into the World, with much long-suffering, to make to the Jews the last Offers of Repentance and Reconciliation.

2 And at the feafon he fent to the husbandmen a fervant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and fent him away

empty.

4 And again he fent unto them another fervant; and at him they cast stones, and wounded bim in the head, and fent him away shamefully handled.

5 And again, he fent another; and him they killed: and many others, beating fome, and killing fome.

6 Having yet therefore one fon, his well-beloved, he fent him also last unto them, saying, They will reverence my son.

7 But

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Chap. XII.

7 But those hufbandmen faid amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and east bim out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he shall come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture? The stone which the builders rejected is become the head of the corner.

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St MARK.

7 & 8. But the Malice of the Hufbandmen was now grown to exceed all measure, so that it was not to be conquered by any Kindness or Forbearance; When therefore they faw their Lord's Son, they thought, If He were but once destroyed, they should then be disturbed no more in their unjust Possession; and accordingly they cast him out of the Vineyard, and flew him: Thus the Jews, to their continued Disobedience and Impenitence, added this also at length, to fill up the Measure of their Iniquity; that they rejected and despised the Son of God himself, and, at the very time when this Parable was spoken, were just preparing to condemn and kill him.

9. Now, faid Jesus, when the Master of the Vineyard returns, what will be do to these Wicked Husbandmen? The Scribes and chief Teachers of the Tews, not yet perceiving the true intent of the Parable, * answered: He will mi- * Mat. ferably destroy those ungrateful and rebel- XXI. 41. lious Wretches; and will let out his Vineyard to others, who shall duly render him

his Fruit in it's Season.

10. Then Fesus replied: Ye have judged well, and have passed a just Sentence upon your felves; For this is your own Case, and ye are the Persons to whom God thus entrusted his Vineyard, which is his Church: But when he expected from you the Fruits of Holiness and Obedience, ye on the contrary perfecuted and flew his Prophets; and when he fent unto you his only Son, ye have rejected Him also, and are now going about to kill him. + Therefore God + Mat. will take away from you the Privi- xxvi. 43. vileges of the Gospel, and give them X 4

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to another People who shall serve him better; And Christ, being rejected by the Chief of the Jews, fhall receive the Gentiles and unite Them into his Church; in like manner * as the prinexviii. 22 cipal Corner-stone in a House, unites and keeps the two Sides of a Building together.

& 23.

* Pfalm

II. This is a wonderful Act of the Divine Power, and an extraordinary Instance of the immediate and overruling Influence of God's peculiar Providence.

12. ¶ Now the Chief Priests and Scribes, seeing that Jesus at last thus plainly applied the Parable to Them, in great Rage and Indignation refolved to lay hold upon him, and have him put to death. But for fear of the People, who they faw were pleafed with his Doctrine and admired his Miracles, they durst not venture to apprehend him openly upon this Account. and by their orun Authority.

13. They contrived therefore to fend to him some of the Pharisees and of the Followers of Herod, to propose enfnaring Questions to him, and to try if they could draw any Words from him, which they might improve into Matter of Accufation against him before the Roman Governour.

14. Accordingly these Spies went to him, and faid: Mafter, we are fully fatisfied that you are a Teacher fent from God, that you dare speak the Truth with all Freedom, and that you will not be restrained by Fear or Respect to any Man whatsoever, from

declaring to us plainly the Will of God. Tell us therefore; Ought we Jews,

II This was the Lords doing, and it is marvellous in our eyes.

12 ¶ And they fought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they fend unto him certain of the Pharifees, and of the Herodians, to catch him in his words.

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14 And when they were come, they fay unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way

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of God in truth: Is it lawful to give tribute to Cefar, or

not?

15 Shall we give, or shall we not give? But he knowing their hypocrify, faid unto them, Why tempt ye me? bring me a penny, that I may fee it.

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16 And they brought it: and he faid to them, Whole is this image and fuperscription? And they faid unto him, Ceiars.

17 And Jesus anfwering faid unto them, Render to Cefar the things that are Cefars, and to God the things that are Gods. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which fay there is no refurrection; and they alked him, faying,

10 Master, Moses wrote unto us, if a mans brother die,

who are God's peculiar People, to pay Tribute to the Roman Emperor, or

15. This they asked, thinking with themselves that if Jesus should say absolutely, They ought not to pay Tribute, he might then be accused to the Governour, of defigning to move Sedition; and if he should fay, They ought, then he might fall under the Envy of the People, for afferting the Romans Right of keeping them in subjection. But Jesus, knowing their malicious Defign, faid; Why do you lay Snares for me, ye Hypocrites? Show me a Piece of that Money wherein your Tribute is demanded to be paid.

16. And when they brought it to him, he asked them Whose Image and Infcription it bore; they faid,

Cælar's,

17. Then faid Jesus; Pay therefore to Cæsar what is Cæsar's Due; and be always so far subject to the Government ye are under, as is confiftent with your Obedience to the Commands of God. Which Answer being so wise and just, that they could not any way wrest it to accuse him on Either Side, without exposing themselves to the Cenfure and Indignation of the People; they went away from him, greatly furprized at his Wisdom and Caution.

18. ¶ After these were gone, came fome of the Sadducees, who believe no future State after this prefent Life; and they asked fesus, saying:

19. Mafter, the Law appoints (Deut. xxv. 5.) that if a Man dies

and

and leaves his Wife without any Children, his Brother should marry his Widow, and raise up an Heir for him, to keep his Name.

Brethren, whereof one married a Wife; and dying, left his Wife without any

Children.

21 & 22. Whereupon another of the Brethren, according to the Law, married the fame Woman: and he died also without Children: and a third likewise after him; and in short, they all Seven married her, and died without Children; and the Woman died last.

23. Now if there be, as you teach, a future State, and another Life after this; whose Wife must this Woman be in that future State? For they all alike

married her.

24. But Jesus, pitying their Ignorance, said: Ye talk very soolishly; neither considering the Power of God, that he who created Man in this present State, can as easily continue him in a suture; nor understanding what kind of State that suture Life is, which the

Scripture teaches us to expect.

25. For That future Life shall not

be like this present State, as ye fondly imagine. For here indeed continual Mortality makes Marriage necessary to preserve a Succession of Men: But in that other State, Men shall be immortal like the Angels now in Heaven; and as there will be no Death, so neither will there be any need of Marrying.

26. And that there shall really be such a Life after this, the Scripture sufficiently declares in those Words

and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were feven brethren; and the first took a wife, and dying left no feed.

zi And the fecond took her, and died, neither left he any feed: and the third likewife.

22 And the feven had her, and left no feed: last of all the woman died also.

23 In the refurrection therefore, when they shall rife, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto
them, Do ye not
therefore err, because ye know not
the scriptures, neither the power of
God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they rife: have ye

not

not read in the book of Moses, how in the bush God spake unto him, faying, 1 amtheGod of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And one of the fcribes came, and having heard them reasoning together, and perceiving that he had anfwered them well, asked him, Which is the first commandment of all?

29 And Jesus anfwered him, The first of all the commandments is, Hear, O Ifrael, the Lord our God is one Lord;

30And thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the fecond is like, namely this, Thou shalt love thy neighbour as thy felf: there is none which God spake to Moses out of the Bush, saying; I am the God of Abraham, Isaac, and Jacob.

27. For fince those holy Men received not a full Performance of God's Promifes while they were upon Earth, and God cannot properly be called the God of those that are utterly perished; 'tis plain there must be a future State, wherein those Patriarchs shall be rewarded of God, and * confequently *SeeNote another Life after this,

on Matt. XXII. 31, & 32.

28. The Sadducees being thus filenced; one of the Pharifees, who was a Scribe or Expounder of the Law, having heard Fefus talk with the Sadducees and confute them, thought that he could put a harder Question to Fesus than They had done; and he afked him, faying; Which is the first and principal of all God's Commandments? And, Which is the chief and most neceffary Part of the Law; the Ceremonial, or the Moral?

29 & 30. Fesus said: The principal and most necessary Commandments in the whole Law of God, are these Two: First, that we acknowledge and worthip the true God, and him only; and that we ferve and obey him, fincerely and affectionately, entirely, and constantly, with all Readiness, Chearful-

nefs, and Vigour.

31. And Secondly, that we deal with all Men as we defire they should deal with us, with all Justice, Equity, and Charity. These Moral Precepts, faid Jesus, are the principal and most necessary Part of God's

Law;

Law; and there are no positive Institutions, of equal Obligation with them.

32 & 33. At this Answer, the Scribe, who at his first putting the * Matt. Question came (as * it feems) with a xxii. 35. Design to tempt or ensnare Jesus, being now convinced of Jesus's Wisdom and Integrity, replied: Truly, Master, you have given a wife and good Anfwer: For affuredly, to worship the one only true God, and to obey him with all Sincerity, Chearfulness, and Constancy; and to observe in all our Dealings with Men, exact Juffice, Equity, and Charity; is a more indifpenfable Duty, and a more acceptable Service, than all the Offerings and Sacrifices in the World.

- 34. Whereupon Jesus, observing that the Man took his Answer rightly, and applied it wifely; faid unto him: You do not want much, of being a true and perfect Christian. Keep and perfift in this Disposition of Mind; and you are well fitted to receive the Gofpel, to be a true Member of the Church of God on Earth, and of his Kingdom hereafter in Heaven.
- 35. ¶ Now Jesus having put to filence both the Pharifees and Sadducees upon all the Questions which they had proposed to Him, He on the contrary proposed a Question to Them, as he continued teaching in the Temple; And he asked them, faying: Your Doctors and Expounders of the Law tell you, that Christ, or the Messiah, must be the Son of David; How is this confistent with

other commandment greater than

32 And the scribe faid unto him, Well. Master, thou hast faid the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the foul, and with all the strength, and to love his neighbour as himself, is more than all wholeburnt-offerings and -facrifices.

34 And when lefus faw that he anfwered difcreetly, he faid unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 ¶ And Jesus answered and faid, while he taught in the temple, How fay the scribes that Christ is the son of David?

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36 For

what ye read in the Scripture, Pfalm cx. 1?

36 For David himself said by the holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himfelf calleth him Lord; and whence is he then his fon? And the common people beard him gladly.

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38 ¶ And he faid unto them in his doctrine, Beware of the scribes, which love to go in long cloathing, and love falutations in the market-places,

39 And the chief feat in the fynagogues, and the uppermost rooms at

feasts;

40 Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.

36. For there David, who was an infpired Person, speaketh thus: The Lord said unto my Lord, Sit thou at my Right hand, till I make thine Enemies thy Foot-stool: And this ye all acknowledge to be spoken of the Messiah.

and Pharifees, not knowing that Christ was more than a mere Man, and that in his Divine Original he was superiour to David, though inferiour according to the Flesh, were not able to make any Answer. But the common People were pleased to see Jesus too hard for their proud Teachers, and they hearkned to his Doctrine with Attention and Gladness.

38 & 39. ¶ At that time Jesus said to his Disciples, and to all the People, Beware of the Hypocristy of the Scribes and Pharisees; who affect to walk in long Garments, as wise and grave Teachers of the People; and love to be saluted with great Respect in the Streets, as Rabbies, or Heads of Sects; and strive to have the uppermost Seats both in Religious Assemblies, and at all publick Entertainments, as Men of the greatest Worth and Dignity.

40. Beware, I fay, of the Hypocrify of these Men. For under all their Pretences of extraordinary Piety, they are secretly guilty of Fraud, Oppression, Extortion, and Rapine; and its only to cover these vile Practices the better,

that

that they make such a great outward Show of Devotion. Wherefore they shall receive double Punishment at the Hands of God.

- 41. ¶ After this, Jesus sitting in the Court of the Temple, over-against the Treasury, look'd upon the People as they cast in their Free-will-offerings into the Chest for pious and charitable Uses. And many rich Men gavevery large Sums.
- 42. And among the rest there came a poor Widow-woman, and put in Two small Pieces of Money, making the Value of a Farthing.
- 43. Which when Jesus observed; he called his Disciples to him, and said: Assuredly I tell you, this poor Woman has done a greater Act of Piety and Charity, than any of the rich Men whom you saw cast in such a great deal of Money.
- 43. For they gave only a small Proportion out of their great Estates: But she in the Zeal of her Heart has put in her whole Stock. And God judges of Mens Actions, not by the Measure of the outward Work, but by the inward Disposition and Affection of the Heart.

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- 41 ¶ And Jesus fat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.
- 42 And there came a certain poor widow, and she threw in two mites, which make a farthing.
- 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.
- 44 For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

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CHAP. XIII.

Jesus foretells the Destruction of Jerusalem; and warns all Men to watch, that they may not be surprized with Judgment temporal or eternal.

A ND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are bere.

2 And Jesus anfwering said unto him, Seest thou these great buildings? there shall not be lest one stone upon another that shall not thrown down.

3 And as he fat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus anfwering them, began to fay, Take heed lest any man deceive you. 1. A Fter this, as Jefus was going out of the Temple, his Disciples defired him to observe the Materials and the Workmanship of it, thinking that he would admire the Magnificence and Strength of the Building.

2. But Jesus said: Do ye wonder at the Beauty and Stateliness of this Structure, as if it were to last for ever? I tell you, it shall shortly be overthrown with such a terrible and utter Desolation, that there shall not be left so much as the Ruins of a Wall, or any Footsteps of so great a Fabrick.

3. Then they went to the Mount of Olives; and as fesus sat there upon the Hill, in a Place where he had a full View of the City and Temple, some of his Disciples came to him privately, and asked him, saying:

4. When shall all those strange Revolutions, that you have so often told us of, come to pass? When shall the Jewish Government and Polity be dissolved, and the Kingdom of the Messiah be established? And by what Signs shall we be able to discern, when all these Things shall be ready to be accomplished?

5. Jesus * answered: Beware that * See Pano one impose upon you with false raphrase Notions concerning the Kingdom of on Mat. the xxiv. 4.

the Meffiah, and the Manner of it's Establishment.

6. For there shall arise several Impostors, who will each profess himfelf to be the Messiah, and pretend to be fent of God to deliver the Jews from the Power of the Romans, and to fet up an Earthly Kingdom in Fudea; and these Deceivers shall seduce many, to the Destruction both of themselves and their Followers. But be not ye deceived by them, neither give any heed at all to any Reports of Christ's appearing here or there to deliver his People the Jews: For so far will Christ be from coming to set up a Temporal Dominion amongst them, that on the contrary the real Establishment of his Kingdom will begin with the Destruction of their City and Na-

7. When therefore ye shall hear Reports of Wars and Tumults, of Seditions and Insurrections, and great Consusion; be not surprized or terrified at the News of these Calamities: For these things must of Necessity happen, before the Destruction of ferusalem, and in order to it. [And in like manner before the End of the World, whereof this Desolation of the Jews will be a fit Type.]

8. For there shall be Divisions and Civil Wars, and great Commotions in several Parts of the Land: And these Calamities shall be accompanied with Scarcity and Famine, with strange Fears and Terrors: All which Things shall be the Fore-runners and the Beginning of that great Destruction, which shall end in the Dissolution of the fewish State and Government.

6 For many shall come in my name, faying, I am Christ, and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for fuch things must needs be; but the end shall not be yet.

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8 For nation shall rife against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of forrows.

9 ¶ But

Chap. XIII.

of But take heed to your felves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.

pel must first be published among all nations.

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final lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost.

ther shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall Vol. I.

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9. In the mean time, be ye careful in the midst of these Calamities to preferve your Integrity, and not to be moved by any Discouragements from maintaining the Profession of the Truth. For Men will hate and persecute you for the fake of my Religion: And ye ihall not only be examined before the Jewish Councils, and beaten unjustly in their publick Assemblies; but ye thall moreover be brought into Judgment even before Heathen Princes and Governours, that the Doctrine of true Religion may have an opportunity of being declared and vindicated before Them also.

fhall be published, not only through all fudea, but it shall begin to be established even among the Gentiles also, before the final Dissolution of the Jewish Government and Religion.

have foretold you) and profecuted before Rulers and Magistrates for the Sake of my Religion, be not follicitous how to make your Defence, neither study beforehand how to plead your own Cause with any advantagious Representations of Human Eloquence: For your Doctrine shall be a sufficient Vindication of itself, and your Works shall be an abundant Evidence of your Commission; so that not so much you your selves, as God himself shall plead for you.

Perfecution raised against you upon my Account, will be very barbarous and unnatural. For to such a Height will the Malice of incorrigibly vicious Men arise, and so irreconcileable will they

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put to death.

they hate that Doctrine which cannot be confiftent with their Superstitions and their Lusts, that they will break through all the Obligations even of natural Affection, to oppose it; And not only Strangers, but even the very nearest Relations shall upon this account persecute one another, and betray one another to Death.

13. And indeed ye will find the Generality of Men set themselves obstinately against you, to oppose and discourage you. But be not terrified at this; much less driven to Despair. For whosoever, notwithstanding all the Persecutions and Discouragements he may meet with, shall continue stedsast in the Profession and Practice of the Truth; shall for his present Reward be directed by the special Providence of God to escape that Temporal Destruction which is coming upon the sews, and in the End shall inherit eternal Life.

14. And now as to the Signs which shall immediately precede this total Defolation of Judea: When ye shall see Jerusalem besieged by the Roman Army, (according to Daniel's Prophecy, which let him that readeth, consider and understand;) then know that the sinal Destruction of the Jewish Nation is just at hand. And accordingly, whoever is in the open Country, let him slee immediately to the Mountains.

of the Country will be very suddain, therefore let your Flight be as speedy as possible. Let no Man tarry in hopes of saving his Goods, but leave all Things behind him, and slee every one for his Life, as Lot did out of

13 And ye shall be hated of all men for my names sake: but he that shall endure unto the end,

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faved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth, understand) then let them that be in Judea, slee to the mountains:

15 And let him that is on the house top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field

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not

not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give fuck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had fhortned those days, no flesh should be faved: but for the elects sake, whom he hath chosen, he hath shortned the days.

21 And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him Sodom, without fo much as looking back.

17. Miserable at that Time will be the Case of those, who through Sickness or any other natural or accidental Impediment, shall be hindred from sleeing immediately and swiftly.

18. Pray therefore that God would be pleased in his good Providence so to dispose and order the Circumstances of Things, that neither want of Health, nor the Unseasonableness of the Time, nor any other Accident may prevent or

retard your Flight.

Calamities, the Fears and Terrours, the Confusion and Anguish that shall fall upon Men at that Time, when Plagues and miserable Famine, when Distress from the Enemy abroad, and Misunderstandings and Quarrels, Tumults and horrid Cruelties from seditious Persons at home, shall all meet together; will be greater than ever happened to any Nation before, or shall ever happen after.

20. So that if these Calamities were to be as lasting, as they will be sharp and severe, no Man could possibly escape: But for the Sake of good and sincere Men, whom God designs to deliver and make eminent Members of his Church, the Time of this Afflic-

tion shall be shortned.

21. Now in the Time of these Distresses, if there be any Reports spread abroad by weak and designing Men, that Christ appears in this or the other Place, in order to deliver the Jews, and to rescue them from the Power of the Romans; regard it not.

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22. For

nishment of the unbelieving Jews, there shall arise great Imposters and Deceivers; some of which shall pretend to be Prophets and holy Men, seducing ignorant Persons to follow them to their own Destruction: And others shall pretend to be the Messiah, sent of God to deliver his People; and they shall work strange Cheats and lying Wonders, so as to delude not only the unbelieving Jews, but, if it were possible, even sincere Christians also.

23. Take heed therefore, and be not led away by any of these Deceivers; Remember, that I have given you

Warning of them before-hand.

an Account of the State of Things, and of the Signs which shall precede the Destruction of Ferusalem. The End of all which Calamities shall be, that the * whole Nation, Government, Polity and Religion of the Fews shall be totally dissolved.

plainly, that Jesus was indeed the Messiah, by this wonderful Destruction of those who rejected his Gospel. After which he shall send forth his Ministers through all Parts of the World, and they shall preach with great and glorious Success, converting Men by the Excellency of their Doctrine and

Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the funshall be darkned, and the moon shall not give her light:

25 And the start of heaven shall fall, and the powers that are in heaven shall

be shaken.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he fend his angels, and shall gather to-

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^{*} of the onotion the Eastern Languages; and Dr Lightfoot well observes out of the Talmud, that the Jews used these very Phrases in describing the Ruin even of a single Family.

gether his elect from the four winds, from the uttermost part of the earth to the uttermost part of heayen.

parable of the figtree: When her branch is yet tender and putteth forth leaves, ye know that fummer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the door.

30 Verily I fay unto you, that this generation shall not pass, till all these things be done.

the greatness of their Works, and shall gather together fincere and good Men not only of the Jews, but also out of all the Nations of the Gentiles, into the Communion and Profession of his true Religion. in like manner at the End of the World, of which the Destruction of Jerusalem is a proper Type; after many Strange Revolutions and great Calamities and Distresses, and almost universal corruptions of Religion, Christ shall appear in the Clouds of Heaven, with Power and great Glory, to judge Mankind; and he shall by the Ministry of his Angels gather out of all Parts of the World his true and sincere Servants, who have believed God and obeyed his Commandments, to save and reward them; but the Wicked he shall destroy, finally and for ever.)

28 & 29. And now observe this Similitude, which I am about to tell you. As, when you see the Trees shoot forth their tender Buds and begin to be covered with Leaves; ye know certainly that Summer is coming on: So, when ye shall see these many Signs, which I have foretold you, come to pass; know that That great Destruction of the Jewish Nation, whereby the Kingdom of the Messiah shall be established upon Earth, approaches very near.

30. Affuredly I tell you, all these Things shall be suffilled in this present Age, even in the Sight of some who are now alive, and shall be Eye-witnesses of them.

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31, * And

31 Heaven and earth shall pass away: but my words shall not pass away.

Chap. XIII.

31. * And doubt not but every Tittle of what I have told you, shall punctually come to pass: For God hath irreversibly determined to do all these Things; and sooner may Heaven and Earth perish, than any one of my Words fail of being accomplished.

32 ¶ But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

32. Only as to the precise Time when this great Desolation shall happen, [and in like manner, when the last fudgment shall be,] God has never revealed that, neither to Man nor Angel, nay, nor to me myself. But as Daniel prophesied of it at a Distance, without determining exactly when it should come to pass; so I, though I tell you more clearly and distinctly the Fore-runners and Signs and Circumstances of it, yet neither have I commission to declare the exact Time when it shall be.

33 Take ye heed, watch and pray: for ye know not when the time is.

33. Be careful therefore, and watchful, and diligent; that ye may be always ready, and in a holy and pious Disposition worthy of Deliverance, whenever your Lord shall appear: Because ye know not the Time when this great Destruction [or when Death or Judgment] will come.

34 For the Son of man is as a man taking a far journey, who left his house,

34. For as a Man travelling into a far Country, leaves his Goods in charge with his Servants, and appoints to every one his particular Bu-

^{*} Some have conjectured, and indeed very ingeniously, that this Verse is a Transition from the Description of the Destruction of Jerusalem, to that of the Day of Judgment. And then it must be thus paraphrased: What I have told you about the Destruction of Jerusalem, shall all be sulfilled in the present Age: But I have a greater Thing to declare to you, and that is the End of the World and the General Judgment, which shall also as certainly come to pass 3 but the Time when it shall be, is not revealed.

and gave authority to his fervants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, (for ye know not when the mafter of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning)

36 Lest coming suddenly, he find

you fleeping,

37 And what I fay unto you, I fay unto all, Watch.

finess, wherein he expects to find them diligently employed at what time soever he shall think sit to return: So Christ, revealing the Will of God to Men, has declared to every one his particular Duty, wherein he expects to find them exercised, whenever he shall please to call them to an Account.

thus entrusted with their Master's Business, ought to be very careful, that
at what time soever their Master comes
home, whether early or late, in the
Morning or at Night, he may find
them not lazy and negligent, but diligent and employed in their Business:
So ought ye to be careful, that whensoever Christ shall come, either in any
Temporal or in the Final Judgment,
he may not surprize you viciously or
foolishly employed, but wisely and patiently doing your Duty.

37. And what I now fay unto you my present Disciples, I would be understood to speak to all Men in all Ages: That they may prepare themselves by a holy and pious Conversation, so as never to be surprized in a sinful

State by Death and Judgment.



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CHAP. XIV.

The Jews conspire to apprehend Jesus, ver. 1. The Occafion of Judas's resolving to betray him, vet. 3. Jesus eats the Passover with his Disciples, and foretells who should betray him, ver. 12. Providence brings Good out of the evil Actions of bad Men, ver. 21. Jesus institutes the Sacrament of the Lord's Supper, ver. 22. Foretells Peter's Denial, ver. 27. His Agony, ver. 32. He is betrayed by Judas, ver. 43. and apprehended, ver. 46. and tried by the High-Priest, ver. 53. and condemned, ver. 64. Peter's Denial, ver. 66. and Repentance, ver. 72.

Matt. XXVI. 2.

HESE Things Jesus * spake, Two Days before the Feast of the Passover. About which time the chief Priests and Teachers of the Jews, having before refolved to destroy Jesus, held a Consultation which way they might apprehend him privately, fo that the People, who admired his Doctrine and Miracles, might not have an Op-

portunity of rescuing him.

2. In this Confultation, there were feveral who advised, not to apprehend Jesus at all at a Time of such general Concourse as the Passover; lest, when they had feized him though never so privately, the People should afterwards come together and refcue him. But Judas offering to betray him into their Hands, the Opinion of others to take that Opportunity of apprehending him forthwith, prevailed.

3. Now the immediate Occasion of Judas's offering to betray him, was

FTER two days, was the feast of the passover, and of unleavened bread: and the chief priests and the scribes fought how they might take him by craft, and put him to death.

2 But they faid, not on the feast-day, lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house

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house of Simon the leper, as he sat at meat, there came a woman, having an alabaster - box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.

4 And there were fome that had indignation within themfelves, and faid, Why was this wafte of ointment made?

5 For it might have been fold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hathwrought a good work on me.

7 For ye have the poor with you always, and when soe-ver ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

this. Jesus having been * some Days before at Bethany, at the House of one Simon who had been cured of the Leprosy; there came a Woman behind him, as he was sitting at Meat, and poured upon his Head a Pot of very precious Ointment, and anointed him therewith.

4 & 5. Whereupon + Judas, who + See Note was of a covetous Disposition, and on Matt. thought this Prodigality of the Woman xxvi. 8. deserved a Rebuke, said in discontent; Wherefore was all this good Ointment suffered to be wasted, which might have been sold for a great deal of Money, enough to have relieved several poor People?

6. But Jesus, knowing his Heart, and that he spake this not out of Charity, but Covetousness, replied: Nay, do not disturb the Woman, who has done a very good Work in testifying her Respect, and paying this last Ho-

nour to me before my Death.

7. For, as to what you fay about the Poor; you have them always with you, and you may relieve them whenever you please: But I have only a very little while to continue among you; so that you need not grudge what is spent upon me in this short time.

8. 'Tis but a very little while, I fay, that I shall tarry with you: For within Six or Seven Days I shall be dead and buried: And therefore there is one

good

^{*} Not, Two days before the Passover, as if this were to be connected with ver. 1. but about a Week before, as in John xii. 1. And thus this History, (the Time whereof is much perplexed by Dr Lightfoot and some others,) may well be the same with that in John xii, as the other Circumstances of it plainly show it to be.

good Thing more, which you are not aware of, that this Woman has done for me: She has anointed my Body beforehand against the Burial, and been directed by Providence to do that to me yet alive, which she would have desired, and you would easily have allowed her to have done to me when dead.

9. Affuredly I tell you, there is no Part of the World where my History shall be related, and my Doctrine preached; but this Thing, which this Woman has now done, shall be mentioned also, for the Commendation of her Piety, and the Remembrance of her Zeal.

offended: So that partly out of Discontent, and partly through Covetous-ness, he resolved to betray Jesus into the Hands of his Enemies; and accordingly he went soon after to the Chief Priests, who he knew were consulting how to apprehend Jesus, and offered for a Sum of Money to deliver him into their Power.

joyfully embraced; and they agreed with Judas for Thirty Pieces of Silver; and from that Instant Judas waited only for a convenient Opportunity, to betray him privately into their Hands.

12. ¶ Now on the first Day of unleavened Bread, before the Evening which began the Day wherein the Pasfover was to be eaten, the Disciples asked Jesus, where he would have them make Preparation for his Eating the Passover.

13. Fesus said, Go Two of you into the City, and as soon as ye are

remarkance of a plant

9 Verily I fay unto you, Wherefoever this gospel shall be preached throughout the world, this also that she hath done shall be spoken of, for a memorial of her.

Io ¶ And Judas Heariot, one of the twelve, went unto the chief priests to betray him unto them.

heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he fendeth forth two of his disciples, and saith unto unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wherefoever he shall go in, fay ye to the good man of the house, The master faith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had faid unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they fat, and did eat, Jesus faid, Verily I fay unto you, One of you which eateth with me shall betray me.

19 And they began to be forrowful, and to fay unto him one by one, Is it I? and another faid, Is it I?

20 And he anfwered and faid unto them, It is one of

entered in, ye shall see a Man in the Street carrying a Pitcher of Water; follow him.

14. And when ye come to the House where the Man goes in, go ye in with him, and fay to the Master of the House: Thus faith our Master; Where is the Guests Chamber, where I shall eat

the Passover with my Disciples?

15. And the Providence of God will fo dispose Things, that without any farther Inquiry the Man will immediately conduct you to a large upper Room ready-furnished; there prepare the Pasfover against our coming.

16. Accordingly Two of the Disciples, viz. Peter and John, went into the City, and found every Thing fucceed exactly as Jefus had foretold them;

and they made all Things ready for his eating the Passover.

17. And at Night Jesus came, and fat down with his Twelve Difci-

18. And as they were eating, 7efus faid; Verily One of you Twelve, even one that now eateth at the Table with me, will most ungratefully betray me into the Hands of my Perlecutors.

19. At this they all, except Judas, knowing their Innocence, yet fearful of their own Weakness, and delirous to be freed from Suspicion by Fesus's express Declaration, urged with great Sollicitousness to know who it should be: And every one faid; Lord, I hope 'tis not I, that shall be guilty of so horrid a Crime.

20. But Jesus replied again: It is one of you Twelve; nay, One that fits very near me, eating of the fame Mess, Mess, and dipping in the same Dish with me.

21. And I indeed must be delivered over into the Power of wicked Men, to be crucified and flain. For thus God has decreed, and the Prophets have foretold, that I should suffer and die for the Salvation of Mankind. But woe be to that Man, through whose Perfidiousness I shall be betrayed to fuffer these Things. For though the infinite Wisdom of Divine Providence wonderfully over-rules the malicious Actions of the worst Men, to bring about wife, just, and good Defigns; yet the Baseness and Treachery of those who do and intend Evil, is not at all the less worthy of Punishment. Wherefore dreadful shall be the Punishment of him that betrays me; fo that it had been better for him if he had never been born, or had quickly perished by some untimely Death.

* Lo Dibrton, 22. ¶ At the * Conclusion of the may be Supper, Jesus took Bread, and when the Aorist; he had given Thanks, he brake it, and when they gave it to his Disciples, saying; Take, had eaten. eat: And as the Passover has been hitherto a perpetual Commemoration of the Jews Deliverance out of Egypt; so from henceforward let your eating this Sacramental Bread, be a continual Remembrance of my Body being broken for you.

Cup; and when he had given Thanks, he gave it to them, faying, Drink ye all of this.

24. And let your drinking this Sacramental Wine, be from henceforward a perpetual Commemoration of my Blood

Chap. XIV.

the twelve, that dippeth with me in the difh.

21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had neverbeen born.

did eat, Jesus took bread, and blessed, and blessed, and gave to them, and faid, Take, eat: this is my body.

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23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he faid unto them, This is my blood of the new testament, which is shed for many.

25 Verily

25 Verily I fay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had fung an hymn, they went out into the mount of Olives.

27 And Jesus faith unto them, All ye shall be offended because of me this night: for it is written, I will smite the fhepherd, and the sheep shall be scattered.

28 But after that I am rifen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30And Jesus faith unto him, Verily I fay unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.

shed, and of the new Covenant of the Gospel thereby established, for the Salvation of Sinners.

25. For after this, I will have the Jewish * Passover no longer continued; * Luke But the Things, of which That and xxii. 16. the like Institutions were only faint Representations, shall from this Time begin to be accomplished in the Kingdom of the Messias.

26. Then, having fung an Hymn, according to the usual Custom; they rose up, and went out towards the

Mount of Olives.

27. And as they were going, Jesus faid unto his Disciples: The Time of my Suffering is come; and ye will be fo afraid and discouraged at the Things which ye shall see befal me, that this very Night ye shall all forfake me and flee; so that this Prophecy will exactly be accomplished in me, (Zech. xiii. 7.) Smite the Shepherd, and the Sheep shall be (cattered.

28. But do not utterly despair. For though the Fews shall prevail so far, as even to take away my Life; yet I will rife again from the Dead, and appear

to you in Galilee.

29. Hereupon Peter, full of Courage, and too confident of his own Strength, replied: Lord, though all the rest of your Disciples should be afraid and forfake you, yet I never would leave you in any Danger whatfoever.

30. Jesus said; Are you so consident, Peter? Verily I tell you, that even This Night, before † Three a +SeeNote Clock in the Morning, you will thrice on Matt. deny that ever you knew me. xxvi. 34.

31. But

31. But the more Jesus forewarned him of his Weakness, with so much the greater Eagerness and Assurance did Peter again and again protest, that nothing should ever make him asraid to own and confess Jesus, no not though it should cost him his Life. And the same also said the rest of the Disciples.

32 & 33. ¶ Now when they came to a Place called Gethsemane, at the Foot of the Mount of Olives, Jesus lest Eight of his Disciples there, bidding them tarry till he came back. And going on a little further with only Peter, James, and John; that they who had been Witnesses of his glorious Transfiguration. might be Witnesses also of his lowest Humiliation and Passion; he began, in the Presence of these Three Disciples, to be in a great Consternation and Anguish of Mind.

34. And he faid unto them, My Mind is in a great Agony, even like the Agony of Death: Tarry ye here and watch, while I retire a little to

pray.

35. Then leaving these also behind him, he went on a little further alone; and kneeling down on the Ground, he prayed against his approaching Passion and Death, say-

ing:

36. O Almighty Father, if in thy infinite Wisdom thou sawest it fit, and that thy Glory and the Salvation of Men could be equally promoted without my Suffering this painful and ignominious Death, I could even desire that I might escape it: But this is only the first Apprehension that Human Nature has of Death; and I submit my self wholly to thy Divine Will and Pleasure.

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31 But he spake the more vehemently; If I should die with thee, I will not deny thee in any wife. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he faith to his disciples, Sit ye here, while I shall pray.

33 And hetaketh with him Peter, and James, and John, and began to be fore amazed, and to be very heavy.

34 And faith unto them, My foul is exceeding forrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground and prayed, that if it were possible, the hour might pass from him.

36 And he faid, Abba, Father, All things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And

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37 And he cometh, and findeth them fleeping, and faith unto Peter, Simon, fleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the slesh is weak.

As And he than

bettayed him and

taying: Whorsto-

39 And again he went away, and prayed, and fpake the fame words.

40 And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him.

41 And he commeth the third time, and faith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

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tern while telling

37. Then coming back to his Disciples, he found them asleep; For it was late in the Night, and they were very drowfy and forrowful. And he said to Peter; Are you asleep, Simon? Could you undertake just now to die for my sake, and can you not now watch with me in my Agony one Hour?

38. Watch and Pray, that God may deliver you from the Dangers, to which ye are going to be exposed. I know your Minds are fincere, and your Dispositions good; but the natural Wants and Infirmities of the Body will betray you into Danger, if the Resolutions of your Minds be not strong enough to overcome them in Time of Peril and Necessity.

39. Again, Jesus retired from his Disciples a second time, and prayed after the same manner, submitting him-

felf wholly to the divine Will.

40. And when he came back, he found them asleep again. For they could not keep themselves awake; and they understood not what he meant, nor knew what answer to make him.

41. Again, Jesus withdrew from them the Third time, and prayed after the same manner: And when he returned, he said to the Disciples, * Are *See Note ye yet overcome with Sleep and Drow- on Matt. sines? Nay, ye may ev'n sleep on xxvi. 45. now; I have overcome my Agony, and 'tis too late for your watching to be any Comfort or Assistance to me now. The Time of my Suffering is come, and I am just going to be betrayed into the Hands of those who seek my Life.

42. Come

The Traitor, that comes to apprehend

me, is just upon us.

43. Scarcely had Jesus said these Words, when suddenly Judas appeared, with a great Number of Officers and Servants following him, armed with Swords and Clubs; whom the Chief Priests and Rulers of the Jews had sent to apprehend Jesus in his private Retirement, Judas having undertaken to conduct them.

not know Jesus's Face, and it was also Night; Judas agreed to give them this Token, that when they saw him go up to any one and salute him with a Kiss, they should thereby know that this was Jesus, and be sure to lay hold on him immediately, and keep him from escaping.

45. As foon therefore as fudas faw fesus, he went directly to him, and saluted him with much seeming Respect,

and kiffed him.

46. Whereupon the Officers, according to the appointed Signal, prefently apprehended him and held him fast.

47. Which when the Disciples faw, they were affrighted and amazed. But Peter, always couragious and bolder than the rest, drew his Sword, and smote one of the High Priest's Servants, and wounded him on the Head.

48. But Jesus healed the Man's Wound, and having rebuked Peter for his indiscreet Zeal, he expostulated midly with those who apprehended him, saying: Why come ye out at this time of Night, armed and

Chap. XIV.

42 Rife up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet fpake, cometh Judas, one of the twelve, and with him a great multitude with fwords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them a token, faying, Whomfo-ever I shall kiss, the same is he; take him, and lead him away safely.

45 And as foon as he was come, he goeth straightway to him, and faith, Master, master; and

kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus anfwered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me?

49 I

49 I was daily with you in the temple, teaching, and ye took me not : but the icriptures must be fulfilled.

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50 And they all forfook him, and fled.

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51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young man laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high prieft: and with him were affembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he fat with the

VOL. I.

prepared to seize me by Violence; as if ye were to apprehend some Robber that would defend himself, and make

great Refistance?

49. Did not I use to fit constantly in the Temple, teaching the People publickly and at Noon-day? where, if I had been guilty of any Crime, ye might have laid hold on me whenever you pleased? What need then was there for all this Force and Secrecy to apprehend me? But now is the Time which the Wisdom of God has appointed, and which the Scriptures of the Prophets have foretold that I should fuffer in: and therefore am I delivered into your Hands.

50. Then all the Disciples, seeing there was no Remedy, and that fefus would not suffer them to endeavour to rescue him, forsook him and

51 & 52. Among whom was one, a young Man; who having only a loofe Cloth about his naked Body; and the Officers, who suspected him to be a Disciple of Fesus, laying hold of the Cloth to apprehend him; he let go the Cloth, and fled away naked.

53. ¶ Fesus therefore being thus fecured, and his Disciples dispersed; he was led away to Caiphas the High Priest's House, where all the Chief Priefts, and Elders, and Teachers of the Fews were ready affembled to try him.

54. And as the Officers were carrying him, Peter followed at a diftance, and went in after them into the High Priest's House, and sat down as a Stranger among the Servants at Total Bu

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the Fire; waiting to fee what the Event of this Thing would be.

55. Now the Chief of the Fews having gotten Jesus in their Power, and being beforehand refolved to put him to Death; that they might feem to do That with some Appearance of Justice, which however they were resolved in any wife to do, they used all possible Means to procure Persons to witness fuch Things against him as might reach his Life, but they could not.

56. For though many came in to witness against him, yet so frivolous and trifling were the Things they testified, that even these unjust Judges themselves, who had before his Trial refolved to condemn him, could not find therein * fufficient Pretence to give

Sentence against him.

57 & 58. At last, after several others, there came in fome, who maliciously misrepresenting and misinterpreting fome Words of his which they did not understand, witnessed that they heard him fay, He could pull down the Temple made with Hands, and within three Days build another made without Hands.

59. But neither did this feem + a fufficient Pretence to put him to Death.

60. Then the High Priest stood up himself, and asked Jesus, saying: Have you nothing to plead for your felf? What fay you to the Things these Men witness against you?

61. But Fesus, knowing their Injustice, and that they watched only to lay hold of his Words, answered nothing. Then the High Priest spake again, and asked him with an AdjuChap. XIV.

fervants, and warmed himself at the fire.

55 And the chief priefts; and all the council fought for witnels against Jefus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arole certain, and bare false witness against him, faying,

58 We heard him fay, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither fo did their witness agree together.

60 And the high priest stood up in the midit, and asked Jelus, faying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and aniwered nothing. Again the high priest asked him.

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tion.

and faid unto him, Art thou the Christ, the Son of the Blef-

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and faith, What need we any further witnesses?

64 Ye have heard the blafphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high prieft.

67 And when she faw Peter warming himself, she looked upon him, and said,

ration, faying: Tell me the Truth, in the Presence of God; Art thou the Christ, the Son of the most High God?

And ye your felves shall see convincing Evidences of my being so; in the great and dreadful Destruction which I will speedily send upon the unbelieving fews; in the quick and wonderful Progress that my Religion shall make over the Earth; and finally, in my glorious Appearing to judge the World.

63. When the High Priest heard this, he rent his Clothes in great Indignation, and said unto the Council; What need we trouble ourselves to seek

for any more Witnesses?

64. Ye your felves are Witnesses, and this whole Assembly are Witnesses, that he hath spoken manifest and notorious Blasphemy; What think ye of it? And they all agreed, that for assuming to himself to be the Messiah, he

deserved to be put to Death.

65. Then the Servants presently fell upon him, as a Person already condemned; offering all manner of Rudeness and Indignities to him; beating him with their Hands, spitting upon his Face, blinding him, and then striking him, and bidding him, since he pretended to be a Prophet, divine who it was that struck him.

66 & 67. ¶ In the mean time, Peter fat at the lower End of the Room among the Servants, expecting with Fear the Event of Fesus's Trial. Where, as he was warming himself at the Fire. one of the High

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Note on

Chap. XIV.

Priest's Maids looking earnestly upon him, said; I believe you were one of the Followers of Jesus of Nazareth.

68. But Peter utterly denied it, faying: I know not what you mean. And going out into the Porch, he heard the Cock crow for Midnight.

69. A while after, another Maid-Servant observing him, said to the Standers-by; Surely this Man was one of Jesus's Followers. But Peter positively denied it the second time.

70. Again, after some time, those that stood by, urged *Peter* further, saying: Most certainly you are one of this Man's Disciples; for your very Speech sheweth that you are a Galilean.

71. But Peter, through Anger and Fear now almost beside himself, denied it the third time with Imprecations and Oaths, saying: I know nothing of the Man, neither had I ever any thing to do with him.

72. And presently after, he heard the Cock crow for * Three a Clock in the Morning. Whereupon, calling to mind the Warning which Jesus had given him, That before * Three in the Morning, he should thrice deny him, he went out, and, for grief at his own Weakness and Fearfulness, wept bitterly,

Advantage for the season of th

And thou also wast with Jesus of Nazareth.

68 But he denied, faying, I know not, neither understand I what thou fayest. And he went out into the porch, and the cock crew.

69 And a maid faw him again, and began to fay to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that flood by faid again to Peter, Surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the fecond time the cock crew. And Peter called to mind the word that Jefus faid unto him, Beforethe cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

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Note on Matt. xxvi. 34.

* See

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CHAP. XV.

Jesus is brought before Pilate, ver. 1. Pilate, contrary to his own Judgment, delivers him, upon the clamorous and tumultuous Demand of the Jews, to be crucified, ver. 15. He is mocked and abused by the Soldiers, ver. 16. and crucified, ver. 22. and derided by the Jews, ver. 29. Prodigies happen at his Death, ver. 33. of which many were Witnesses, ver. 39. Jesus buried by Joseph of Arimathæa, ver. 42.

A ND straightway in the morning the chief priests held a confultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? and he answering faid unto him, Thou sayest it.

3 And the chief priests accused him of many things; but he answered nothing,

Priests and Elders of the Jews, having spent the greatest Part of the Night in examining Jesus; after a short Retirement, met again early in the Morning, to consult how to destroy him: And because they could not of themselves put him to Death, which yet they resolved should be done, they sent him before Pilate, the Roman Governour, and accused him of designing to raise a Sedition and make himself King.

2. Upon this, Pilate asked him, Are you King of the Jews? Jesus said:

* Though you understand not the Na- * John ture of my Kingdom, and therefore xviii. 36, look upon me as a mean and contemptible Person, yet it is really true that I

am a King.

3. In the mean time, the Chief Priests continued accusing him + with + mollà, much Clamour: But Fesus, knowing withmany their unreasonable Malice, and that no Vindication of himself could be of any Force with those that had before resolved to condemn him; resused to give any more Answers.

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4. Then

4. Then Pilate spake to him again, saying: Will you make no Defence for your self? Do you not hear how vehemently these Men accuse you?

5. But Jesus still held his Peace, making no Answer at all; so that Pilate greatly wondered what he

meant.

6. However, Pilate perceiving plainly by the whole Management of this Affair, that the Jews Accusation of Jesus was merely malicious and unjust; desired in his Heart to acquit him and set him free. And he thought to have done it upon this Occasion. It was the Custom, for the Roman Governor at the Feast of the Passover, to gratifie the People of the Jews with releasing to them one Prisoner, whom they themselves pleased.

7. Now, befides Jesus, there happened to be at this Time a remarkable Prisoner, called Barabbas; one who had been a notorious Malesactor, and was at this time in Prison for having been at the Head of a great Sedition, wherein much Outrage and Murder

was committed.

8 & 9. When therefore the People came to Pilate, desiring him to release them a Prisoner according to Custom; Pilate, thinking that he had now a fair Opportunity of discharging Jesus, asked them which they would chuse to have released, Jesus or Barabbas! Supposing that they must need chuse Jesus, rather than such an infamous Malesactor as Barabbas.

ed plainly, that 'twas meerly out of Envy and Malice, and not for any

Chap. XV.

4 And Pilate askedhim again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate mar-

velled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

THE RESERVE

- 7 And there was one named Barabbas which lay bound with them that had made infurrection with him, who had committed murder in the infurrection.
- 8 And the multitude crying aloud, began to defire *him* to do as he had ever done unto them.
- 9 But Pilate anfwered them, faying, Will ye that I release unto you the king of the Jews.
- that the chief priefts had delivered him for envy.)

11 But

II But the chief priefts moved the people, that he should rather release Barabbas untothem.

12 And Pilate anfwered, and faid again unto them, What will ye then that I shall do unto bim whom ye call the king of the Jews?

13 And they cried out again, Crucifie

him.

14 Then Pilate faid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him.

15 T And fo Pilate willing to content the people, releasedBarabbas unto them, and delivered Jesus, when he had fcourged him, to be crucified.

16 And the foldiers led him away into the hall, called Pretorium; and they call together the whole band.

real Crime, that the Chief Priests were so eager to have Jesus put to Death.

11. Nevertheless, contrary to Pilate's Expectation; when he had proposed Fesus and Barabbas, the People, prevailed upon by the Clamour and Importunity of the Chief Priests, asked to have Barabbas released, and not Fesus.

12. At which, Pilate surprized, faid: Why, what would ye have me to do then with this Man, who is accused here of pretending to be your

King?

13. The People, urged and pushed on by the indefatigable Malice of their Chief Priests and Elders, replied; Let

him be crucified.

14. Pilate, astonished at this malicious and obstinate Perverseness, said again, Why, what Evil has this Man done? I do not see that ye have proved him guilty of any Crime. But the People, now in a Heat and Tumult, cried out the more fiercely; Let him be crucified.

15. Then Pilate, though fatisfied in his own Mind of Jesus's Innocency, yet feeing the Tumult increase so as even to endanger a Sedition, he, in compliance to the Importunity and Clamours of the Jews, yielded to releafe Barabbas unto them; and having scourged Jesus, he delivered him to be crucified.

16. Then * the Soldiers took * See Jesus away, and carried him into the Note on Prætorium, or Inner-Hall; and called Matt. their whole Company together, to mock xxvii. 27.

him and make Sport with him.

ZA.

17. And

17. And because the Crime laid to his Charge, was, that he pretended to be a King; they in Derision put upon him a Purple Cloth for a Robe, and set a Wreath of Thorns upon his Head for a Crown, and gave him a Reed or Cane in his Hand for a Scepter.

18. And they kneeled down to him, and fcoffingly faluted him, faying: Long live the King of the Jews.

19. Then taking the Cane out of his Hand, they struck him upon the Head with it; and spit upon his Face: and abused him with all possible Insulting, Scorn, and Contempt.

with mocking him, they stripped him of his Kingly Attire, and put his own Cloaths on again, and carried him out of the City with his Cross upon his Shoulders, to be crucified.

they met with one Simon of Cyrene, (the Father of * Alexander and Rufus,) travelling upon the Road: And because Jesus was faint and not able to carry the Cross any further, or because they suspected Simon to be a Favourer of Jesus, they stopped Him and compelled him to go along with them and carry the Cross.

22. And in this manner they went to the Place, which from the Execution of Malefactors was called Golgotha, that is, the Place of a Skull.

23. And when they were come thither, they in Mockery offered Fesus

17 And they clothed him with purple, and platted a crown of thorns, and put it about his bead,

18 And began to falute him, Hail, king of the Jews.

16 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a fcull.

23 And they gave him to drink, wine

mingled

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^{*} Men well known at the Time when this Gospel was written.

mingled with myrrhe: but he received it not.

24Andwhen they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26And the superfcription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which faith, And he was numbred with the transgressors.

29 And they that passed by, railed on him, wagging their heads, and faying, Ah, thou that destroyest the temple, and buildest it in three days.

* Vinegar mixed with Gall, instead of the stupisying Potion of Myrrhed Wine usually given to Malefactors; But he refused to drink it.

24. Then they nailed him to the Cross, having first stripped off his Cloaths: Some of which the Soldiers divided among themselves; and for the rest, to prevent tearing them, they cast Lots.

25. Now it was about † Nine a Clock in the Morning, when they thus

crucified Fesus.

26. And they put over his Head, according to the Roman Custom, an Account of his Crime in these Words, THE KING OF THE JEWS.

27. Also they crucified with him Two Robbers; on each Side one, and

Fesus in the Middle.

28. By which Means was fulfilled that Prophecy of Esaiah, Chap. liii. 12. And he was numbred with the Transgressors.

29 & 30. Furthermore, the People which past by, seeing him hang upon the Cross, shook their Heads and said: Ah, you that pretended to do such mighty Works, see now if you can deliver your self from Death.

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31. In

* St Mark seems here by or equipmonis to signify the Potion given Jesus in Contempt, instead of the real or equipmonis.

+ Thus spa refer signifies here, according to the Jewish Reckoning. But St John, writing after the Destruction of the Jews, computes in the Roman Way; and so spa sure, John xix. 14. signifies, not Noon, but Six in the Morning. By which Observation these Places are perfectly reconciled.

31. In like manner the Chief Priests and Teachers of the Jews, thinking themselves now absolutely secure of him, said in Derision one to another; You see, he that undertook to be a Saviour of others, cannot save himself.

32. He pretended to be the long-expected Messiah, the Prince and Deliverer of Israel: Let him make Proof now of his Power by delivering Himself from this Punishment, and * we well believe on him. One † of the Robbers also that were crucified with him, upbraided him after the same Manner.

33: ¶ Now at Mid-day, when Jefus had hung about Three Hours upon the Crofs, there began a miraculous Darkness over all the Land, which lasted till Three in the Afternoon.

34. And at Three a Clock, Jesus being in the Agony of Death, cried out aloud, saying: Eloi, Eloi, lama sabasthani; that is, My God, my God, why bast thou forsaken me? Psal. xxii. I.

by, hearing and not understanding, but deceived with the like Sound of different Words, said: He calls upon Elias to come and help him.

36. Then one of the Soldiers dipping a Spunge in Vinegar, offered him to drink: But || others faid, Nay, Let

30 Save thy felf, and come down from the crofs.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel defeed now from the cross; that we may see and believe. And they that were crucified with him reviled him.

33 And when the fixth hourwas come, there was darkness over the whole land, until the ninth hour.

34And at the ninth hour Jesus cried out with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is being interpreted, My God, my God, why hast thou forsaken me.

35 And fome of them that stood by, when they heard it, faid, Behold, he calleth for Elias.

36 And one ran, and filled a fpunge full

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^{*} This they faid, not that they defired or would have yielded to any conviction, but merely by way of infulting.

[†] See Note on Matt. xxvi. 8.

|| Thus St Matthew relates this Circumstance, which is here contracted as in an Epitome.

full of vinegar, and put it on a reed, and gave him to drink, faying, Let alone: let us fee whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the

ghost.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion which stood over against him, faw that he fo cried out, and gave up the ghost, he faid, Truly this man was the Son of God.

40 There were alfo women looking on afar off: among whom was Mary Magdalene, and Mary the mother of Tames the less, and of Joses, and Salome;

41 Who also when he was in Galilee, followed him, and ministred unto him; and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come (because it was the preparation, that is, the day before the fabbath.)

43 Joseph of Arimathea, an honourablecounfeller, which

him alone, and fee whether Elias will come to deliver him.

37. Presently after, Jesus crying again with a loud Voice, and commending his Soul into the Hands of God,

expired.

38. Whereupon immediately the Veil which parted the Holy of Holies from the Sanctuary, was rent from the Top to the Bottom; fignifying the Dissolution of the Jewish Dispensation, and the Opening to all Believers an * Entrance into the Holieft, that * Heb. X. is, into Heaven, by the Blood of Je- 19, 20. fus, And many other strange Signs happened at the fame time, fignifying the great Alterations which God was about to bring to pass in the World.

39. Infomuch that the Roman Captain himself, who was set with his Soldiers to watch Jefus, observing the Manner of his Expiring, and the Signs which accompanied his Death, faid; Certainly this was some extraordinary Person, if not more than a Man.

40 & 41. Several Women also, who had attended Jesus and supplied him with Necessaries in his Journey through Galilee; as Mary Magdalene, and another Mary (the Mother of James and Joses,) and Salome; with other Women who came up with him to Ferusalem; stood at a Distance, and were Eye-witnesses of all these Things.

42 & 43. ¶ And now, as foon as the Evening was come; because the next Day was the whereon no Work might be done; one Joseph of Arimathea, a Person of Quality and Esteem, who was of a pious pious Disposition, expecting the Revelation of the Kingdom of God, and in his Heart believed Fesus to be the Messiah: This Man, I say, desiring to preserve the Body of Fesus from being cast out among the Malesactors, came to Pilate early in the Evening, and with great Courage begged that the Body might be delivered to him.

44 & 45. At first Pilate was much surprized with this Petition, and could hardly believe that Jesus was dead so soon: But sending for the Officer who was appointed to watch Jesus, and being satisfied by him that Jesus was really dead, he granted the Body

to Joseph.

A6. Then Joseph, taking down the Body, wrapped it in a fine Linnen Cloth which he had bought, and laid it in a new Sepulchre which he had caused to be cut for himself in a Rock, and stopped the Mouth of the Sepulchre with a great Stone.

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Magdalene and Mary the Mother of Joses; who followed after the Body, and took Notice where it was laid, with a Design to come and Embalm it as soon as the Sabbath was over.

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also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a fepulchre which was hewn out of a rock, and rolled a ftone unto the door of the fepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where

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CHAP. XVI.

Women coming to anoint the Body, are told by an Angel, that Jesus is risen, ver. 1. Jesus himself appears to Mary Magdalene, ver. 9. and to Two of the Disciples, ver. 12. and to the Eleven, ver. 14. He gives them Instructions to Preach, ver. 15. and ascends into Heaven, ver. 19.

A N D when the fabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the fepulchre at the rifing of the sun.

3 And they faid among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they faw that the stone was rolled away) for it was very great.

5 And entring into the fepulchre, they faw a young

teresta, car service, a.

11 XX 117 110

after the Sabbath, very early, before it was perfect Day-light;

Mary Magdalene, and the other Mary,

(the Mother of James,) and Salome,
having prepared sweet Ointment and
Spices, went to the Sepulchre, intending to embalm the Body of Jesus.

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a T And thus the Relateding of

Circuit was first distance by a Vision

of Linguist Harras the Women were

3 & 4. And as they were in the Way, they debated among themselves how they should get that great Stone removed, with which they had * seen *Chap. xv. Joseph of Arimathea stop the Mouth of ver. 47. the Sepulchre: but when they came at the Place, they found the Stone, to their great Surprize, rolled away before-hand.

White we make a track of

5. Going therefore to enter into the Sepulchre, there appeared unto them an Angel in the Form of a young Man, cloathed with a long white

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Garment; * first sitting without, and then immediately going in and standing with another Angel at the Place where the Body of Jesus had lain. At the Appearance of whom, the Women were greatly affrighted.

6. But the Angel said unto them; Be not asraid: I know, ye come to seek for the Body of Jesus, who was crucified: He is not here, dead, as ye expect; but is risen again, and alive:

Behold the Place where he lay.

7. And go, tell Peter and the rest of his Disciples, that he is risen from the Dead; and that he will appear to them † Ch. xiv. in Galilee, as he foretold them † before

28. his Death.

8. At this News, the Women partly affrighted, and partly furprized with great Joy and Wonder, turned back immediately from the Sepulchre, and ran in great hafte to tell the Disciples, without speaking a Word to any Man

whom they met by the Way.

9. ¶ And thus the Refurrection of Christ was first declared by a Vision of Angels. But as the Women were going to tell this News to the Disciples, Jesus himself appeared to them, and spake familiarly to Mary Magdalene, who had been a constant Follower of him in his Life-time, and on whom he had worked a great Miracle of Healing. And this was the first time of his Appearing after his Resurrection.

man fitting on the right fide, clothed in a long white garment; and they were affrighted.

6 And he faith unto them, Be not affrighted: ye feek Jesus of Nazareth, which was crucified: he is rifen, he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they any thing to any man; for they were a fraid.

9 ¶ Now when Jefus was rifen early, the first day of the week, he appeared first to Mary Magdalenc, out of whom he had cast seven devils.

10 And

^{*} This Circumstance is mentioned by St Matthew, ch. xxviii. 2. But contracted by St Luke, ch. xxiv. 4. and by St John, ch. xx. 11, and 12. See also the Note on Luke xxiv. 4.

and told them that had been with him, as they mourned and wept.

they had heard that he was alive, and had been seen of her, believed not.

field sen devented

he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the refidue: neither believed they them.

14¶Afterward he appeared unto the eleven, as they fat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had feen him after he was risen.

and preach the gofpel to every creature.

Mary * knew him not. But when by * Joh. xx. his Discourse he had made himself 14. known to her; and confirmed, by an Ocular Demonstration, what the Angel had before told her; she went and assured his Disciples, who were disconsolate and lamenting at his Death, that he was certainly risen again, and alive.

double Testimony, both of the Angels and of his own Appearing; yet doubt-

ed, and could hardly believe it.

in the Form and Habit of a Stranger, to Two of his Disciples as they were walking into the Country. And when he had talked with them a good while, he at last made himself plainly known to them.

13. And these told the rest of the Disciples, how Jesus had appeared to Them also; and yet neither by this surther Evidence, would they be perfectly convinced.

14. Again, after this, Jesus shewed himself to all the Eleven Apostles together, as they were sitting at Meat. And he reproved them for their Dulness, in not remembring the Promise which he had in his Life-time so often made to them of Rising again; and for their Unbelief, in not crediting those who had already seen him after his Refurrection.

15. ¶ And thus, during all the Time between his Refurrection and Afcension, he continued appearing to his Disciples, confirming their Faith, and instructing them in the Nature of the Gospel, and the Means of Propagating it. And he said: Go ye into all Parts

Parts of the World, and Preach the Gospel to all Mankind.

and by Baptism enters into an Obligation to obey it, and lives accordingly; shall be faved. But he that rejects the Gospel, either by obstinate Unbelief, or by impenitent Disobedience; shall be damned.

and effectual Propagation of the Gospel against all Opposition; ye shall be indued with such great and extraordinary Gifts of the Holy Ghost, as shall enable you to work all Kinds of Miracles for the Conviction of Unbelievers, and for the Establishment of the Truth.

given these and many other the like Instructions and Promises to his Disciples for Forty Days together, he led them out into the Mount of Olives, and ascended visibly into Heaven in their Sight, and sat down at the Right Hand of God the Father, having all Power in Heaven and Earth committed unto him for the good of his Church.

20. After which, the Disciples, being filled with the Holy Ghost, travelled from Jerusalem into all Parts of the World, preaching the Gospel every where with wonderful Success, and confirming their Doctrine with undeniable Proofs.

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i6 He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

i7And these signs shall follow them that believe; In my Name shall they cast out devils, they shall speak with new tongues.

18 They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had fpoken unto themhe was received up into heaven, and fat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with figns following. As men.

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PARAPHRASE

ONTHE

Gospel of St Luke.

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Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most furely believed among us.

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word: Written Historical Accounts of the Life and Doctrine of Christ, and of those great and celebrated Transactions, upon which the Proof of our Religion depends, and of the Truth whereof we are most fully persuaded; they being delivered to us by Persons of unquestionable Sincerity, and such as were themselves Eye-witnesses of all the Matters of Fact, and constantly accompanied Jesus in all his Travels during his whole Ministration.

A 4

3 8 4.

3 & 4. It feemed good to me also, having had full and perfect information of all these things, to write to you, most excellent Theophilus, a short, yet particular and exact Account of the principal Actions and Discourses of our Lord, from his Birth till his Ascension; that you might see in one view, the Doctrine of that Religion wherein you have been instructed, and the Evidence of it.

5. ¶ AND because there happened feveral things before the Birth of Christ, relating to his History, useful and necessary to be known; I will therefore begin with a brief account of his Fore-runner John the Baptift. The manner of whose Coception and Birth, was this. There was in the Time of Herod the Great, a Priest whose Name was Zacharias, of the Family of Abia, and confequently one of them whose Lot was to serve in the eighth of the 24 Courses of the Priests, which were appointed to minister in the Temple by Turns; I Chron. xxiv. 10 & 19. And his Wife's Name was Elifabeth, a Woman of the Family of Aaron.

6. Now Zacharias and his Wife, were both of them eminent for their fingular Piety and Integrity; Persons fincere and upright in the Sight of God, and of unspotted Reputation in the Judgment of Men; living in the strict practice of all inward Holiness, and in an exact observance of all out-

ward and positive Laws.

7. And happy they were in all things, excepting only that they wanted the Bleffing of Children, Elifabeth having been always barren;

3 It feemed good to me alfo, having had perfect underflanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mighteft know the certainty of those things wherein thou hast been instructed.

There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And

8 And it came to pass, that while he executed the priests office before God in the order of his course.

9 According to the custom of the priests office, his lot was to burn incense when he went into the temple of the Lord.

no And the whole multitude of the people were praying without, at the time of incense.

peared unto him an angel of the Lord flanding on the right fide of the altar of incense.

12 And when Zacharias faw bim, he was troubled, and fear fell upon him.

13 But the angel faid unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elifabeth shall bear thee And moreover they were now both of them old, and in the course of Nature past having Children. But at length, the Wisdom of Providence designing by the miraculous Birth of John the Baptist to prepare Men for the belief of that more wonderful Miracle, the Birth of Christ; God gave Elisabeth a Son, not without wonderful Presages even before his Conception, that he should be a great and extraordinary Man.

8, 9, 10 & 11. For at the time when the Priests of the Family of Abia, were ministring in the Order of their Course; and when, according to the usual Custom of appointing to every one by Lot in what part of the Service he should officiate, it happened to be Zacharias's Lot to offer Incense: As he was performing this Office alone within the Sanctuary at the accustomed Hour, and all the Congregation of the People stood praying without; there appeared to him an Angel of God, in a glorious Form, standing on the right fide of the Incenfe-Altar.

12. And affoon as Zacharias faw the Angel, he began to be afraid and greatly concerned, not knowing what the Vision should mean.

ably to him, and encouraged him, faying: Be not afraid, Zacharias; For I am fent to bring you glad Tidings of great Joy. The Prayers which you offer for the People, are heard; and God will speedily fend them their Saviour and Deliverer, the Messias. The Prayers also which you have often put up in your own Behalf, are heard; and your Wife Elisabeth shall bear

you

713.

you a Son, and you shall call his Name

Fohn.

Joy and Gladness to your self and your Family; and not to you only, but to all others also who wait for the coming of the Messias, and are willing to prepare themselves to receive him.

15. For this Child shall be the immediate Fore-runner of Christ, and shall from his very Infancy give evident Tokens of his being designed for such an extraordinary Office. He shall all his Life, * as a Person peculiarly set apart for the Service of God, abstain from Wine and all other strong Drinks; and by inward Piety and real Holiness of Life, shall fully answer the true intent and signification of such Abstinence.

16. He shall preach Repentance and Holiness of Life, to the People of the Jews: And many of them shall he prevail upon, by the Efficacy of his Exhortations and by the Example of his Life, to return sincerely to the Obedience of God's Commands, and to prepare, without Prejudice, for the

belief of his Gospel.

things ready for the appearance of the Messiah; preaching with the same Zeal and Courage, with the same Spirit and Authority, as Elijah in old time did; exhorting People to amend their Lives, and to follow after true and real Holiness; and earnestly persuading them, that, forsaking the vain and contentious Doctrines of their several Sects about external and indifferent things, they would all with one Mind give themselves up to attend the ne-

a fon, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be silled with the holy Ghost, even from his mothers womb.

16 And many of the children of Ifrael shall he turn to the Lord their God.

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17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 And

18 And Zacharias faid unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried fo long in the temple.

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media a of

city of Gal

med Magareth

22 And when he came out, he could not speak unto them;

ceffary Doctrine and Instruction of Christ.

18. Then answered Zacharias and faid to the Angel: What Sign or Proof will you give me, that this thing shall really come to pass; For both I and my Wife are of a great Age, and in the course of Nature it is not possible we should have a Child.

19. The Angel replied: I am Gabriel, the Angel that stands continually in the Presence of God, to be sent forth to minister unto his Servants; the same that was sent to Daniel, and to other Prophets; and I now come to you by God's immediate command, on purpose to acquaint you with these glad Tidings; the Truth of which you ought not therefore to have called in question.

Sign, you shall have a Sign to assure you, that what I have said shall certainly come to pass in due time. And because in thus requiring a Sign, you show some distrust of the Power of God; it shall therefore be such a Sign, as shall not only give you full satisfaction, but shall also at the same time be a just Punishment for your Disfidence. From this Instant you shall become dumb, and not recover your Speech again, till the Day that the Child be born.

vaited without at the Door of the Sanctuary, wondering that Zacharias tarried fo long before he came out to give them the Bleffing and dismiss them.

22. And when he came out, they perceived that fomething extraordinary had happen'd to him. For he made

made Signs to them, that he had feen a Vision; and continued dumb, and not

able to fpeak at all.

*See v. 5. Ministration, according to the * order of his course, was finished; Zacharias departed from Ferusalem, and returned into the Country to his own House.

> 24 & 25. Soon after which, his Wife Elisabeth conceived. And finding herfelf to be with Child, she retired and dwelt privately, to avoid the Difcourfes of the People, and to rejoice within herself, and to praise God for his extraordinary Mercy, intaking away from her the Reproach of Barrenness, and in giving her a Child unexpectedly in her old Age, with a Promise that it should be a very eminent Person, even the Fore-runner of the Messias. And thus she continued for five Months, till the Virgin Mary her Kinfwoman came to visit her, and declared the Conception of Christ: Which was after this manner.

> 26 & 27. In the fixth Month after Elisabeth's Conceiving, the Angel Gabriel, who had before appeared to Zacharias, was fent by God to Nazareth a City of Galilee, unto Marry the Cousin of Elisabeth, a Virgin contracted to a Man whose Name was Joseph; and both she and Joseph were descended from the Family of David.

28. And the Angel appeared to her in a glorious Form, and faid: Bleffed are you, O Virgin, and highly favoured of God; Great and diffinguished are the Bleffings, wherewith God will vouchfafe to honour you; and you shall

and they perceived that he had feen a vision in the temple: for he beckned unto them, and remained speechless.

23 And it came to pass, that assoon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid her self sive

months, faying,
25 Thus hath the
Lord dealt with me
in the days wherein
he looked on me, to
take away my reproach among men.

26 And in the fixth month, the angel Gabriel was fent from God, unto a city of Galilee, named Nazareth;

thail be performed,

ed per shaped

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgins name was Mary.

28 And the angel came in unto her, and faid, Hail, thou that art highly favoured, the Lord

15

fed art thou among women.

29 And when she faw him, she was troubled at his faying, and cast in her mind what manner of falutation this should be.

30 And the angel faid unto her, Fear not, Mary, for thou haft found favour with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a fon, and shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then faid Mary unto the angel, How shall this be, teeing I know not a man?

is with thee: blef- be accounted by all, the happiest Woman upon Earth.

> 29. At this Salutation Mary was greatly furprized, wondring what the meaning of this strange Appearance, and what that great Bleffing which the

Angel spoke of, should be.

30. But while she meditated upon it, the Angel spake again, and said: Be not afraid, Mary; your Modesty and Humility are favourably accepted of God, and you shall be honoured with a very fingular and extraordinary Bleffing.

31. For * immediately from this * That time you shall conceive, and in due the Virgin feason shall bring forth a Son; and thus unhis Name shall be called Fesus, that is, derstood it, appears the Saviour.

32. He shall be a great and glorious from her Person, even the expected Messiah, the Answer, Son of the most High God: and God v. 34shall give him an Eternal and Spiritual Kingdom, of which that short and temporal one of David was but a Type and Representation.

33. For he shall reign as Lord and Saviour, over the peculiar People of God, for ever; even over them, who by Faith and Obedience approve themselves the true Posterity and Imitators of those Holy Men of old, the Patriarchs your Ancestors. And this his Kingdom shall not, like the temporal Kingdom of the Jews, be subject to change, but shall continue immoveable and without alteration through all Ages.

34. Then faid Mary to the Angel; + How shall I, who am a Virgin, con- + See ver. ceive and bring forth a Son?

35. The

35. The Angel replied: This thing shall be effected through the immediate and miraculous Power of God, and by the secret Operation of his Holy Spirit. Wherefore the Child which you are to bring forth, shall be called, as upon other accounts, so in this respect also, the Son of God.

36 And doubt not but what I have now told you by the Command of God, shall certainly be accomplished in it's time. For as a Token to assure you hereof, God has already caused your Cousin Elisabeth to conceive a Son in her Old Age; so that she, who has all her Life been barren, is now six Months with Child. And the same Power that caused her, who was both barren and past the Age of Child-bearing, to conceive a Son; will cause you also, continuing yet a Virgin, to bring forth a Son likewise.

37. For to God all things are equal-

ly possible and easy.

38. Then Mary with great Faith and Humility answered: Since it is the good Pleasure of God to make choice of me his unworthy Servant to be the Instrument of so wonderful a Mystery, I thankfully accept this singular Instance of his Divine Mercy and Favour, and humbly expect that what you have foretold, shall accordingly come to pass. And then the Angel disappeared.

39. ¶ Soon after this, Mary took a Journey into the Hill-country of Judea, with great hafte and diligence, to the

City where Zacharias dwelt.

40. And being come to his House, she congratulated Elisabeth upon her conceiving a Son in her old age; and

35 And the angel answered, and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.

36 And behold, thy coufinElifabeth, she hath also conceived a son in her old age: and this is the fixth month with her, who was called

barren.

37 For with God nothing shall be impossible.

38 And Mary faid, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days,
and went into the
hill-country with
haste, into a city of
Juda,

40 And entred into the house of Zacharias, and saluted Elisabeth.

41 And

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the holy Ghost.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

as the voice of thy falutation founded in mine ears, the babe leaped in my womb for joy.

45 And bleffed is fhe that believeth: for there shall be a performance of those things which were told her from the Lord.

46 And Mary faid, My foul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour, acquainted her at the fame time with the Salutation which she her self had received from the mouth of the

Angel.

heard; the Babe in her Womb, by the wonderful Direction of Providence, as if it had understood and rejoiced at the News of Christ's Conception, and had foretasted the great Honour which itself should have in being his Forerunner; moved itself and leaped. And Elisabeth herself was transported with the greatest degree of Joy, and with the powerful Insuence of the Spirit of God.

42. And she sung aloud, directing her Speech to Mary, and said: Happiest are you of all the Women upon Earth, that God should vouchsafe to honour you with such a singular Favour, as to choose you to be the Mother of the Messiah the Blessed.

43. And herein am I also greatly honoured, that I should be visited by the

Mother of our Lord.

Womb, as if it were fensible of this Honour, and rejoiced at the News of Christ's Conception, moved it self and leaped within me, assoon as you repeated the Words of the Angel's Salutation.

45. Bleffed therefore and happy are you, for believing the Meffage fent you from God, and not distrusting his Power. For according to your Faith, all these things which God has promised, shall assuredly come to pass.

46 & 47. ¶ Hereupon Mary, moved likewise by the Holy Ghost, broke forth into a Hymn of Praise and Thanksgiving

Thanksgiving to God; And she said: All Honour, Glory, Thankfgiving and Praise, be unto God who is the Author of all Bleffings, and who has now filled my Heart with exceeding great Joy.

48. For though I was one of a low and mean Condition, and had no reason to expect that ever any extraordinary Person should arise in my Family; yet has God, out of his own good Pleasure and infinite Bounty, vouchfafed to exalt me to the highest Dignity, and to make me the Instrument of bringing the Meffiah into the World; upon whose account not only the Men of this present Generation, but Posterity also in all Ages to the end of the World, shall call me Bleffed.

49. This is a wonderful Act of God's Almighty Power, and a fingular Mark of his great Mercy and Favour to me his unworthy Servant: For which, his holy Name be for ever

praised.

50. And this indeed is the constant Method of Divine Providence in all Times; not to regard Mens temporal Riches or Greatness; but to show the most extraordinary Instances of his Mercy, upon those who serve him with Humility and Reverence, of how mean

Condition foever they be.

51. Thus in old time God has frequently given remarkable Instances of his Power and Wisdom, in confounding and bringing to nought the Devices of Proud and Defigning Men, and turning things beyond all expectation to the Advantage of the Modest and Humble.

52. Those who were Lofty and Powerful, trusting in the Mightiness of

48 For, he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me bleffed.

49 For he that is mighty hath done to me great things, and holy is his name.

50 And his mercy is on them that fear him, from generation to genera-

g 1 He hath shewed strength with his. arm, he hath fcattered the proud in the imagination of their hearts.

52 He hath put down the mighty from from their feats, and exalted them of low degree.

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ment mercy spein

53 He hath filled the hungry with good things, and the rich he hath fent empty away.

called him Zacht.

ther answered, and

find, Not fe, but he

thall be called John.

unto her, There is

or And they faid

of his lather.

54He hath holpen his fervant Ifrael, in remembrance of bis mercy,

55 As he spake to our fathers, to Abraham and to his seed for ever.

naivel more bus

And they man clied

56 And Mary abode with her about three months, and returned to her own house.

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their own Strength, and the greatness of their temporal Interest, he hath often by strange Providences overthrown and destroyed. And those who were mean and low, having no hopes of temporal Power or Advancement in the World, but relying only upon the Divine Protection; he hath by singular Mercies, exalted to the highest and greatest Honours.

53. Those who have had the greatest Plenty of all Worldly Enjoyments, and have thought themselves most Secure and Happy in the Interest of their Friends, in the Number of their Children, and in the Abundance of their Wealth; he has by sudden Judgments, deprived of all those things at once. And, on the contrary, those who have seemed to be wholly destitute, and almost without hope of any of these Blessings, he has in great Mercy caused to be unexpectedly filled with them all.

People the fews, he has all along preferved and bleffed in an especial manner; in old time, by leading them through the greatest Dangers, and delivering them from their powerfullest Enemies; and now, by sending to them the Messiah their Saviour; according to the gracious Promise which he made to our Fore-father Abraham and the rest of the Patriarchs, that he would show extraordinary Mercy to Them and their Posterity through all Generations.

56. Thus Mary with great Joy and Devotion returned Thanks to God for his wonderful Mercy to her. And when she had continued at Elisabeth's House three Months, rejoicing after B

this manner, and praifing God with her; she went back to her own House.

57. ¶ Now when Elisabeth's full time came, she was, according to the Promise of God made by the Angel to her Husband Zacharias, delivered of a Son.

58. Which when her Neighbours and Relations heard, they came to congratulate her, and rejoiced with her, turning their Sorrow for her former Barrenness into Songs of Thanksgiving

to God for his present Mercy.

59. And on the eighth Day, when they were circumcifing the Child according to Custom, all the Company that were present at the Solemnity, resolved to call the Child by his Father's Name, Zacharias.

60. But his Mother Elisabeth faid,

No: his Name shall be John.

61. At which all her Friends in great furprize, faid; Wherefore would you have him thus called, when there is no one of this Name among all your Kindred or Acquaintance?

62. And they * defired his Father Zacharias, to determine positively what

Name they should give him.

63. Then Zacharias, making Signs to have a Writing-Book brought him, wrote therein peremptorily, that the Child's Name was John. At which all that were present, not knowing the Dispensation of Providence, wondered greatly.

57 Now Elifabeths full time came, that the should be delivered; and she brought forth a son.

58And her neighbours and her coufins heard how the Lord had shewed great mercy upon her, and they rejoiced with her.

59 And it came to pass that on the eighth day they came to circumcife the child; and they called him Zacharias, after the name of his father.

60 And his mother answered, and faid, Not so, but he shall be called John.

61 And they faid unto her, There is none of thy kindred that is called by this name.

62And they made figns to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And

^{*} Though it is possible that Zacharias might be deaf as well as dumb, as most Interpreters suppose; yet it is not at all certain from the word ένενένον. For ἐννεύω may with as much propriety signify to ask, as ἀιτέω in the next Verse signifies to make Signs.

64And his mouth was opened immediately, and his tongue loofed, and he spake, and praised God.

65 And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea.

66 And all they that had heard them, laid them up in their hearts, faying, What manner of child shall this be? And the hand of the Lord was with him.

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67 And his father Zacharias was filled with the holy Ghoft, and prophefied, faying,

68 Bleffed be the Lord God of Ifrael, for he hath vifited and redeemed his people.

69 And hath raised up an horn of salvation for us, in the house of his servant David; 64. And immediately hereupon Zacharias had the use of his Speech restored to him: And he spake plainly, as before the time of the Angel's Appearance; and rejoiced, and gave thanks to God.

65. ¶ Now the Report of all these things presently spread in the neighbouring Places, and filled all the Hill-country of Judea. And it raised in the People great Fear and Admiration of the Power of God, and great Expectation what the Event of these extraordinary Manifestations of Providence would be.

66. For all Men observed, and thought that some very great Event was near to be brought about; And every one said, Surely this Child must be designed of God for some very remarkable Purposes, whose Conception and Birth was accompanied with so many Miracles! And the Child grew, and appeared to be blessed and prospered in a peculiar manner by the continual Care of Divine Providence.

67. In the mean time Zacharias (as I faid) continued rejoicing and praifing God; And by the Motion and Affistance of the Holy Ghost, he composed and sung the following

Hymn.

fed be the God of Ifrael, for his infinite Goodness and never-failing Mercy, in that he has now again vouchfafed in an extraordinary manner to vifit his People, and actually begun to work for them a great Deliverance, by sending them a Prince and Saviour, of the Family of David, even the Messiah the Lord:

all in B 2 and out soul 70,

To Erve hear

70, 71, & 72. According to the many gracious Promises, which he made and declared by the antient Prophets; that he would send Salvation to his People, and deliver them from the Power of their greatest Enemies; that he would certainly perform the Covenant made with the Patriarchs our Fore-fathers, and extend his Mercy to their Posterity in all Ages.

† Gen. xxii. 17. 73, 74, & 75. And according to the Oath, which he sware to our Forefather Abraham; that his † Posterity being delivered from all the Enemies of their Religion and Happiness, should worship God chearfully and safely; and under the Instruction of the Messias, should live in sincere Righteousness and Holiness of Heart and Life, through all Generations.

76. These Promises, God has now begun to sulfil, by the conception of the Messiah. And thou, Child, with whom God has miraculously blessed me in my Old-age, shalt be in a peculiar and extraordinary manner his Prophet and Fore-runner; For thou shalt go before him, to prepare Men for the entertainment of him and his Doctrine.

77, 78, & 79. And this thou shalt do, by preaching to the People Repentance, as the Condition which the infinite Mercy of God is graciously pleased to offer them, of Reconciliation and Salvation; and as a Preparative to the receiving that glorious Revelation, which God is about to make to them from Heaven, by the Messiah his Son; whose Doctrine, like the appearance of the

70 As he fpake by the mouth of his holyprophets, which have been fince the world began;

71 That we should be faved from our enemies, and from the hand of all that

hate us.

72 To perform the mercy promifed to our fathers, and to remember his holy covenant:

73 The oath which he fware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might ferve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76And thou child shalt be called the prophet of the highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To give knowledge of falvation unto his people, by the remission of their fins.

78 Through the tender mercy of our God; whereby the day-fpring from on high hath vifited us,

79 To give light

to

St L U K E.

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to them that fit in darkness, and the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel Morning-light, shall dispel the Darkness of Ignorance, Error, and Wickedness; and guide Men in the plain and direct way to Life and Happiness.

80. ¶ Thus Zacharias expressed his Joy in Hymns and Thanksgivings. And the Child continued to grow, and to give every Day more and more evident Signs of his being highly favoured of God, and designed to be an extraordinary Prophet. And he dwelt privately in the Wilderness, till the time that the Divine Wisdom had appointed to send him forth to preach.



CHAP. II.

Augustus's Taxing the Empire, the Occasion of Jesus's being born at Bethlehem, according to the Prophecy, ver. 1. The Birth of Jesus, ver. 7. Made known to the Shepherds, ver. 8. Jesus circumcised, ver. 21. and presented in the Temple, ver. 22. Old Simeon prophesies of Christ, ver. 25. and Anna, ver. 36. Jesus disputes with the Doctors, ver. 43.

A N D it came to pass in thosedays, that there went out a decree from Cesar Augustus, that all the world should be taxed.

(2 And this taxing was first made when Cyrenius was governour of Syria.) and strange Events, which accompany'd the Birth of John the Baptist, the Fore-runner of Christ. The Birth of Christ himself, as it was in it self a more wonderful Miracle than the Birth of John, so it was also attended with more extraordinary, and miraculous Circumstances. And the manner of it was this. In the same Year wherein John the Baptist was born, and Christ conceived, B 3

(* at which time Quirinius was Prefect of Syria;) the Emperor Augustus, to know the Number, Families, and Wealth of all his Subjects through the Roman Empire, caused an Edict to be published, commanding a Note to be taken of every Person; and an Enrollment to be made of them according to their Families.

3. Upon account of which Edich, every Man that happened to be sojourning in a strange place, returned home immediately to the City of his Fathers; that his Name might be enrolled in his own Family, and his Pedigree continued with that of his Ancestors.

4 & 5. Many therefore were obliged to take fudden Journies: and among the reit, Fofeph the Hulband of Mary; Who being by Birth of the Family of David, but dwelling at that time in Nazareth, a City of Galilee, went up into Judea with Mary his espoused Wife, who was then great with Child, to be enrolled at Bethlehem the City of David, amongst those of the fame Family.

6. Now by this means, the Wifdom of God wonderfully brought about the Accomplishment of that + Micab Prophecy, + that Christ should be born at Bethlehem. For while Jo-

3 And all we ritto be taxed, every one into his own city.

COOR BOOKS WAS

4 And Joseph alfo went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and linage of David)

5 To be taxed with Mary his efpoused wife, being great with child.

6 And fo it was, that while they were there, the days were accomplished that the thould be delivered.

7 And

* The Words of this Second Verse being very ambiguous, and Prophane History not affording sufficient Light in the matter, there is great difficulty in interpreting this Passage. For the Words may fignify, either that Quirinius was then appointed to make the Enrollment in Syria; or that the Enrollment was first begun under Quirinius, and then renewed and continued afterward; or that the Enrollment was made before Quirinius was Governor of Syria, the Phrase πρώτη ηγεμονέυον & κυρενίου, being the same as πρώτός μου John i. 15 & 30. Censum populi ter egit Augustus. Sueton. cap. 27.

V 5.

7 And she brought forth her first-born fon, and wrapped him in fwadling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were in the fame country shepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were fore afraid.

10 And the angel faid unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a fign unto you; Ye shall find the

feph and Mary continued there upon this accidental occasion of the Enrollment, the time came for Mary to be delivered.

7. And the brought forth her Only Son, and wrapped him in fuch Clothes as the could there procure, And because the Town was at that time full of People, fo that there was no room to be had in the Inn, fhe with great Humility, and contented Refignation to the Will of Providence, laid him in a Manger.

8. ¶ At the same time, there were Shepherds in the neighbouring Fields, watching their Sheep all Night in their turns, according to the Cultom of the

Country.

9. And fuddenly in the Night, there appeared to these Men a great and unufual Light; and therewith an Angel of God in a visible Form, bright and glorious; at which wonderful Sight, the Shepherds were greatly affrighted.

10. But the Angel with a chearful Countenance spake comfortably to them, and faid, Be not afraid; I come not to terrify you; but to bring you great and happy News, matter of great Joy to you; and not to you only, but alfo to all the Nations of the Yews, and to the whole World.

11. For He of whom all the ancient Prophets prophefied, and whom all the People of Ifrael, according to the Promife of God, have long and impatiently expected; even the Messiah your Saviour, is this Night born in Bethlehem, the City of David.

12. And by these Signs ye shall know him; When you go into the

Town, B 4

Town, ye shall find him in such a House, wrapped in Swaddling-clothes,

lying in a Manger.

13. Scarcely had the Angel done fpeaking, when immediately there appeared a vast number together of those glorious Spirits, rejoicing and finging

praises to God.

14. And they faid; Great Glory and Honour be unto God in Heaven, and great Peace and Happiness to Men upon Earth; feeing it is the good pleafure of God, that a Saviour is now fent unto them, by whom they may be instructed both to preserve Peace among themselves, and to obtain Reconciliation with God.

15. Thus it pleased God by an apparition of Angels, to give the first notice of the Birth of his Son, to Shepherds, plain, unprejudiced, and undefigning Men, who accordingly were afterwards unexceptionable Witnesses of all these things. For as soon as the Angels disappeared, the Shepherds refolved to go to Bethlehem, that they might see and be Eye-witnesses of what God had declared to them by his Angel.

16. And they went immediately according to the Angel's direction, and found Joseph and Mary, and the Babe, as the Angel had described it, lying in

a Manger.

17. And when they had feen him, and were fully fatisfied, they related the whole Story publickly, both how the Angels had appeared to them, and how they had gone, and were themselves Eye-witnesses of what the Angel had before declared to them.

18. And all that heard thefe things, were greatly furprized at the babe wrapped in fwadling cloathes, lying in a manger.

13 And fuddenly there was with the angel a multitude of the heavenly hoft praising God, and faying,

14 Glory to God in the highest, and on earth peace, good will towards men.

15 And it came to pass as the angels were gone away from them into heaven, the shepherds faid one to another, Let us now go even untoBethlehem, and fee this thing which is come to pass, which the Lord hath made known unto us.

16And they came with hafte, and found Mary and Joseph and the babe lying in a manger.

17 Andwhen they had feen it, they made known abroad the faying which was told them concerning this child.

18 And all they that heard it, wondred

dred at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying God, for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcifing of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,

23 (As it is written in the law of the Lord, Every male that openeth strangeness and wonderfulness of the account the Shepherds gave. For they understood not yet fully what these things meant; only they supposed, that some great Event, or Revolution, was approaching.

19. But Mary herself observed every thing diligently, and kept it carefully in mind, and meditated upon it; comparing things together, and studying to understand the Will and Design of Providence in this whole miraculous Transaction.

20. And the Shepherds returned to their Employment, rejoicing and praifing God for the gracious Revelation He had vouchfafed to grant them, and for the fatisfaction of Mind which they had in finding all things agree exactly to what the Angel had told them concerning the Birth of Christ.

after the Birth of the Child, his Parents caused him to be circumcised according to the Law, and they called his Name Jesus, that is, the Saviour; as the Angel had expressly directed, both at his * appearance to Mary be- * Chap. fore the Conception, and in a † Vi- i. 31. since the Joseph before the Birth of the † Matt. Child.

he † *Mat* i. 21. ch on

22. And as foon as the time which the Law appointed for the Purification of Women after Child-Birth was fulfilled; they carried the Child Jesus to Jerusalem, to present him in the Temple before the Lord.

23. According as the Law directs, Exod. xiii. 2; That every First-born Male-child should be consecrated to God, in remembrance of his delivering the Children of Israel, when

He

He smote all the First-born of the

Egyptians.

24. And Mary offered for her Purification a couple of young Pigeons, as was usual for such as were poor, and

not able to bring a Lamb.

25. ¶ At that time there dwelt at ferufalem, one Simeon, a righteous and good Man, of strict Piety, and great Devotion; one who heartily believed the Promises of God, and earnestly expected the apperance of the Messiah; and, which in those Days was very rare, he was endued with the special Gift of Prophecy.

26. To this holy Man, it was particularly revealed by the Spirit of God, That the Messiah should appear in his Days, and that he himself should see

him before he died.

27. And accordingly, when Jesus was brought to be presented in the Temple, after the usual Custom; Simeon at that very instant, by the direction of the Holy Ghost, came also into the Temple.

28. And when he faw Jesus; it being revealed to him by the Spirit, that this was the Messiah; he took him up in his Arms, and with great Joy returned Thanks to God in the follow-

ing Hymn.

29. O Lord, thou hast graciously fulfilled thy Promise to thy Servant; and there is nothing now that I have to desire in this World, but that thou wilt please to grant me, whenever thy All-wise Providence shall think sit, a quiet and a happy Death.

30. Forafmuch as I have lived to fee with these mortal Eyes, the greatest Blessing that was ever bestowed

the womb shall be called holy to the Lord)

24 And to offer a facrifice according to that which is faid in the law of the Lord, A pair of turtle doves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the confolation of Israel; and the holy Ghost was upon him.

26 And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords

Christ.

27 And he came by the fpirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and bleffed God, and

faid,

29 Lord, now lettest thou thy servant depart in peace, according to thyword.

30 For mine eyes have feen thy falva-

tion: 0 is in since

31 Which

31 Which thou hast prepared before the face of all people:

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon bleffed them, and faid unto Mary his mother, Behold, this child is fet for the fall and rifing again of many in Ifrael; and for a fign which shall be spoken against:

35 (Yea, a fword fhall pierce through thy own foul also) that the thoughts of many hearts may be

com towns year

revealed.

P. G. Lilee,

upon the Sons of Men, and which our holy Fore-Fathers rejoyced to difcern and hope for at a distance, the appearance of the Messiah in the Flesh.

31 & 32. Whom thou hast sent into the World, to be the great Deliverer and Saviour of Mankind, both of Jews and Gentiles; of the Jews, whom He will more immediately honour with his Presence and Conversation; and of the Gentiles, whom He will convert by the efficacious spreading of his Doctrine, from the Darkness of Ignorance, Error and Superstition, to the Knowledge and Worship of the True God.

33. Thus Simeon expressed his Joy at the Sight of Jesus. And Joseph and Mary, comparing what they heard Simeon prophesy, with what they had before heard from the Angel, and otherwise; were much surprized at the Greatness and Gloriousness of the Things, which they understood were to be ac-

complished in Fesus.

34 & 35. Moreover, Simeon bleffed Foleph and Mary, and he faid to Mary; This Child, which you here prefent, is appointed of God to be the great Author and Standard of True Religion. and the great Trier of the Sincerity of Men's Hearts. For, fuch shall be the Excellency of his Works and Doctrine, that all true and fincere Israelites shall believe in him, and obey him, and be faved by him: But fuch also shall be the Meanness of his Circumstances, and the Greatness of his Sufferings; that all Hypocrites and false Pretenders to Religion, all covetous, ambitious, and worldly Men; shall be offended at him, and speak against him, shall hate and perfecute perfecute him, shall discover the Falseness and Malice of their Hearts, and
perish for their Unbelief: Nay, and
even sincere and well-disposed Minds,
such as his own Disciples, and even you
your self, shall sometimes be silled with
great Fears and Doubts, as well as
great Sorrows and Afflictions upon his
account; for the trial of your Sincerity, the improvement of your Patience, and at last the perfection of your
Faith.

36. ¶ At the fame time, there was likewise one Anna, the Daughter of Phanuel, of the Tribe of Aser, a Widow of a great Age, of extraordinary Holiness and Piety, and endued with the Gift of Prophecy.

37. Who, though she was above fourscore Years old, yet she continually attended the Service of the Temple with great Devotion, fasting constantly at the accustomed Seasons, and never failing to be present at the time of

Prayer, early or late.

38. This Woman also, as Simeon had done, coming in just at the time when they were presenting Jesus, knew and declared him to be the Messias, giving Thanks to God for his Birth, and speaking of him to many then in Jerusalem, who were pious and devout Persons, prepared for the acknowledgement of the Truth, and Expecters of the Kingdom of the Messiah.

39. ¶ After these things, Mary the Mother of Jesus, having done all that the Law required after Childbirth, returned with Joseph his reputed Father, to Nazareth, the place

36 And there was one Anna a prophetes, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity:

37 And she was a widow of about fourscore and four years: which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in at that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee,

Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, silled with wisdom; and the grace of God was upon him.

rents went to Jerufalem every year at the feast of the pasfover.

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42 And when he was twelve years old, they went up to Jerusalem; after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

unio them, front is

44 But they supposing him to have been in the company, went a days journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they

where they dwelt before the Conception of Fesus.

40. And Jesus grew in Stature of Body, and increased in all excellent Improvements of Mind; appearing every Day more and more to be endued with an extraordinary and divine Wisdom, far beyond either the natural Capacity of his Age, or the Advantages of his Education.

41. Now every Year, at the Feast of the Passover, Joseph and Mary went up to Jerusalem according to the Custom, to be present at the Solemnity of that great Festival.

42. And when Jesus was twelve Years old, his Parents going up as usual to Jerusalem at the Passover, Jesus also

went with them.

43. And when the Feast was over, and they were returning home, Jesus anticipating (as it were) the Time of his Ministry, and desiring to begin the Business for which he came into the World, tarried behind at Jerusalem to debate about the great Questions of Religion, amongst the Wise Men and Expounders of the Law; And this he did, without the Knowledge of Joseph or his Mother.

44. They therefore, supposing him to have been somewhere in the Company amongst their Kindred or Acquaintance, and not in the least suspecting that he would be left behind at ferusalem, went away without him. But when they had gone a Day's Journey, and he was still missing, they began to be afraid, and made strict search for him among all the Company.

45. Whereupon, finding that he really was not in the Company, as they

and or Office.

had

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had hitherto erroneously supposed; they returned with haste, and in a great Fright, to Ferusalem, to enquire for him among all their Acquaintance there.

46 & 47. And there also they could hear nothing of him; till at last, after Three Days, they accidentally sound him in the Court of the Temple, sitting among the Scribes and learned Expounders of the Law, debating with them, and asking and answering Questions. All which he did with so much Wisdom and Modesty, with so great Discretion and Understanding, that all that heard him, were amazed and associated as tit.

48. When therefore Joseph and his Mother saw him, great was their Surprize to find him in that Place, in such Company, and in such an Employment. And his Mother said to him, Son, wherefore didst thou leave us thus, without our Leave or Knowledge? It is now three Days that we have been searching for you, in great Fear and distress of Mind.

49. Fefus replied, Ye had no Reason to be so disturbed and sollicitous about me; Where should I rather be, than in my Father's Temple, and about the Business for which I was sent by him into the World?

50. This was a clear Declaration and Discovery of himself. But such was their Weakness, and so far did the Mixture and Prevalency of Human Passions divert their Attention, that they understood not at all what he meant: though otherwise they had both seen and heard, and knew abundantly such things of him before, that they could not possibly be ignorant either of his Nature or Office.

turned back again to Jerufalem, feeking him.

46 And it came to pass, that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were amazed at his understanding and answers.

48 And when they faw him, they were amazed: and his mother faid unto him, Son, why halt thou thus dealt with us? behold, thy father and I have fought thee forrowing.

49 And he faid unto them, How is it? that ye fought me? wift ye not that I must be about my Fathers business?

50 And they underflood not the faying which he fpake unto them.

51 And

own with them, and came to Nazareth, and was fubject unto them; but his mother kept all these sayings in her heart.

52 And Jefus increafed in wisdom and stature, and in favour with God and man. them to Nazareth, and dwelt with them, and was obedient to them. And Mary kept all these things in Remembrance, and pondered them in her own Mind.

52. And Fesus continued to increase, as in Stature of Body, so in Wisdom of Mind; the Divine Power discovering it self in him by Degrees. And he became remarkably endued with such excellent Qualifications, as made him most acceptable to God, and beloved of Men.

CHAP. III.

John the Baptist's Office and Ministry, ver. 1. His Instructions to the Common People, the Collectors of the Tax, and the Soldiers, ver. 10. His Account of Christ, ver. 16. His Death, ver. 19. Jesus's Baptism, ver. 21. and Genealogy, ver. 23.

oW in the fifteenth year of the reign of Tiberius Cefar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lifanias the tetrarch of Abilene,

of the Emperour Tiberius; Pontius Pilate being the Roman Governour of Judea: And, in the Division of the Kingdom of Syria, Herod the Son of Herod the Great, being King of Galilee; and his Brother Philip ruling in Iturea and Trachonitis, and Lifanias in Abylene; and Annas and Caiphas executing the Office of High-Priest among the Jews: In this Year, I say, John the Baptist, the Son of Zacharias and Elisabeth, having hitherto lived

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lived privately in the Wilderness, was commanded of God to enter upon his publick Ministry, and begin to preach

to the People.

3. Accordingly, leaving the Wilderness, he went and preached in all the Country about Fordan. And the Subject of his Preaching was, To exhort Men to prepare themselves by Baptism and Repentance, for the receiving of Christ, and for the Entertainment of his Divine Religion, wherein no outward Rites or Ceremonies, but only a hearty Faith in God, an actual forfaking their paft Sins, a real and universal Amendment of Life. and a fincere Endeavour to obey both in Heart and Mind the Commandments of God, would avail to procure Forgiveness of Sin, and Eternal Life.

4, 5, & 6. Thus John was that Fore-runner of Christ, of whom it was prophefied in old time by Esaias, That he should be as a Voice crying aloud in the Wilderness, to give Notice of the Coming of the Messiah, and to warn Men to provide and make ready against his appearing: And that, as great Princes used at their folemn or triumphal Entries to have the Ways cleared and levelled before them; fo this Fore-runner of Christ, by preaching the Acceptableness and the Necessity of Repentance, should remove all Hindrances. and dispose Mens Hearts to receive that great and glorious Salvation, which God was graciously about to reveal and offer to all Mankind by his Son. to god out

commit general Account her winds

2Annas and Caiphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made streight, and the rough ways shall be made smooth;

6 And all flesh shall see the falvation of God.

7 Then

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7Then faid he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

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8Bring forth therefore fruits worthy of
repentance, and begin not to fay within your felves, We
have Abraham to
our father: for I
fay unto you, that
God is able of these
sto raise up
children unto Abraham.

12Then came also

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13 And he feld

what faell we so!

7. The Sum therefore, of John Baptist's Doctrine, was to exhort Men to fincere Repentance and Reformation. And accordingly, when among those who came to be baptized, he faw many Disciples of the Pharisees and Sadducees, Men proud and haughty, boafting themselves of their Descent from the Patriarchs, and trusting in their strict Observation of feveral external Rites and Ceremonies of the Law; he warned them, faying; Do not think, that by being baptized of me, or by any other outward Ceremony whatever, ye can be secured from the Judgments which God will fend upon this Nation: For affuredly, nothing will be accepted of God, but real Reformation, and hearty Obedience.

8. Wherefore, if ye profess to repent, give Evidence of the Sincerity of it, by your Humility, and by the inward Holiness of your Minds, showing forth itself in a suitable Conversation; For these are the only genuine Fruits, and true Marks of fincere Repentance. And do not presume, that because ye are the Posterity of Abrabam, and the peculiar People of God, ye can therefore, though impenitent. escape the Vengeance due to your Sins. For verily, unless ye return to the Imitation of the Piety and Holiness of your Ancestors whom ye boast of, God will utterly cast you off; and adopt Men from among the Gentiles, or even work a Miracle to raise up to himself faithful Servants, rather than fave you in your Impenitency Pride.

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9. Nay; and if ye intend to repent, ye must resolve to do it speedily and without Delay. For God is now about to offer you the last Dispensation of his Mercy; And if ye reject these gracious Terms of Salvation, there will be no more Remedy, but a final Sentence of Destruction shall be passed upon you; even as barren Trees, after many vain Trials to make them bear, are at last irrevocably condemned to the Fire.

10 & II. This was the Sum of Fohn's Exhortations to Repentance in general. But more particularly he taught also people of all Sorts, their peculiar Duty respectively in every State of Life. For when some of the Common People, moved by his denouncing of God's Wrath, and general Exhortations to Repentance, asked him, What they fhould do to escape this Vengeance, and how they should repent worthily and acceptably to God? he faid, Do not rely wholly on the outward Rites and Ceremonies of the Law; but principally, and above all, be fure to maintain fuch a pious Disposition of Mind, and fuch an univerfal Love and Charity towards all Men, as to be ready upon all Occasions to do Acts of real Piety and Charity, to relieve out of your + Abundance the Necessities of those that want, and to affift in all cases, those that need your Help.

12 & 13. Again, when some of the Collectors or Tax-gatherers came to be baptized by him, and asked, What Their peculiar Duty was? He said, Perform what you are appointed, justly and mercifully, and be sure never to extort from any one, more than what your Office obliges you to demand.

9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people asked him, faying, What shall we do then?

II He answereth and faith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

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the publicans to be baptized, and faid unto him, Master, what shall we do?

13 And he faid unto them, Exact no more than that which is appointed you.

14 And

† Having two Coats, fignifies plenty. 14 And the fouldiers likewise demanded of him, saying, And what shall we do? And he said unto them Do violence to no man, neither accuse any falsly, and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the holy Ghost, and with fire.

17 Whose fan is in his hand, and he will throughlypurge his floor, and will

a croice carrie

diers coming to be baptized by him, defired him to instruct Them also in their Duty: He said, Let not your Employment make you insolent and cruel; neither pillage nor oppress any one upon vain and unjust Pretences, to maintain any vicious or extravagant Expence; but keep good Order and Discipline, and be content to live upon your lawful Pay and Subsistence.

and acted with fo much Piety and Modesty, with so much Gravity and Authority; that the People began to be perfuaded in their Hearts that he was himself the Messiah, and seemed continually to expect that he should make some further Manifestation of

himself to them.

16. But John plainly and openly declared to them, both the Meanness of his own Person, and the Nature of his Office, faying; I indeed, as the Fore-runner of Christ, to dispose you to repent, and to prepare for the Coming of the Messiah, do baptize you with Water: But the Messiah himself is an infinitely greater Person than I, so that I judge not my felf worthy to do the meanest Offices of Service for him; And when He appears, he shall baptize you with his Holy Spirit, whose Appearance shall be as Fire, (Asts ii. 3.) and whose influence over the Minds of Men, shall be as much more powerful than my outward Washing of the Body by Baptism, as Fire is of a more powerful and penetrating Nature than Water.

17. And he shall throughly try the Spirits of Men, as when Chaff is separated from the Corn by the force of

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the Fan. Those who are fincere and good, he will preserve and reward; but those who are hypocritical, wicked and incorrigible, he will condemn to utter Destruction, as useless Chaff is cast into the Fire.

18. By these, and many other like Discourses, did John continue for a long time to exhort the People to repent and reform their lives, and prepare themselves to receive the Doctrine

of the Gospel.

King Herod freely of his Faults, and particularly reproving him for unlawfully marrying his Brother's Wife, he fell under the Displeasure of that wicked Prince. And though Herod had a great Esteem and Reverence for him in other respects; yet not bearing to be reprehended for his beloved Vice, he put John in Prison, and at last (as one Wickedness usually draws on another) he added this to compleat all his other Cruelties, that he caused John to be beheaded.

21 & 22. ¶ But to return to the History of Fesus. Fesus being now about to enter upon his publick Miniftry, and refolving to do all things in the fame Order and Manner as other Men; and knowing also that this would be a proper Season for God to give fome publick Testimony concerning him; he came down to fordan, and was baptized by John, among the rest of the People. And as soon as he came up out of the Water, and prayed; immediately the Clouds opened, and the Holy Ghost descended upon him visibly like a Dove: And at the same time there was heard a Voice out of

gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in bis exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in

you with water; but one with water then I

a che larchet

prison.

21 Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened:

Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.

23 And

23 And Jefus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was

24 Which was the fon of Matthat, which was the son of Levi, which was the fon of Melchi, which was the fon of Janna, which was the fon of

the son of Heli,

Joseph,

25 Which was the sonof Mattathias, which was the fon of Amos, which was the fon of Naum, which was the fon of Esli, which was the son of Nagge,

26 Which the son of Maath, which was the fon of Mattathias, which was the son of Semei, which was the fon of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the fon of Rhefa, which was the son of Zorobabel, Heaven, faying, This is my Beloved Son, the Messiah, sent into the World to reveal the whole Will of God to Mankind; His Doctrine believe ye and obey.

23, &c. Now Jesus was about Thirty Years of Age, when he thus began to show himself publickly. And his Gene-

alogy upwards, is this.

Toseph, his reputed Father. Mary, his Virgin Mother, + Daughter of Heli, the Son of Matthat, Levi, Melchi, Fanna, Toleph,

Mattathias, Amos, Naum, Efli, Nagge,

Maath, Mattathias, Semei, Foseph, Tuda,

Toanna, Rhefa, Zorobabel.

C 3

Selathiel,

Real of

Assemble:

+ So she is expressly called in the Talmud; whence 'tis probable, this is Her Genealogy. Though otherwise it may also be supposed that Joseph was legally the Son of Heli, as he was naturally the Son of Jacob, Mat. 1, 16.

Salathiel, Neri,

Melchi,
Addi,
Kofam,
Elmodam,
Er,

Jose, Eliezer, Jorim, Matthat, Levi,

Simeon, Juda, Joseph, Jonan, Eliakim,

Melea, Menan, Mattatha, Nathan, David,

fesse, Obed, Booz, Salmon, Naasson,

Aminadab, Aram,

one of the day was

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which was the fon of Salathiel, which was the fon of Neri,

28 Which was the fon of Melchi, which was the fon of Cofam, which was the fon of Elmodam, which was the fon of Elmodam, of Er,

29 Which was the fon of Jose, which was the fon of Eliezer, which was the fon of Jorim, which was the fonof Matthat, which was the fon of Levi,

30 Which was the fon of Simeon, which was the fon of Juda, which was the fon of Joseph, which was the fon of Jonan, which was the fon of Eliakim,

31 Which was the fon of Melea, which was the fon of Menan, which was the fon of Mattatha, which was the fon of Nathan, which was the fon of David,

32 Which was the fon of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the fon of Aminadab, which was the fon of Aram, which was

the

Chap. III.

the fon of Esrom, which was the fon of Phares, which was the fon of Juda,

34 Which was the fon of Jacob, which was the fon of Haac, which was the fon of Abraham, which was the fon of Thara, which was the fon of Nachor,

35 Which was the fon of Saruch, which was the fon of Ragau, which was the fon of Phalec, which was the fon of Heber, which was the fon of Sala,

36 Which was the fon of Cainan, which was the fon of Sem, which was the fon of Noe, which was the fon of Noe, which was the fon of Lamech,

37 Which was the fon of Mathufala, which was the fon of Enoch, which was the fon of Maleleel, which was the fon of Cainan,

38Which was the fon of Enos, which was the fon of Seth, which was the fon of Adam, which was the fon of God.

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Esrom, Phares, Juda,

facob,
Isaac,
Abraham,
Tharah,
Nachor,

Saruch, Ragau, Phalec, Heber, Sala,

* Cainan, Arphaxad, Sem, Noe, Lamech,

Mathufala, Enoch, Jared, Maleleel, Cainan,

Enos, Seth, Adam, G O D.

A And

^{*} He is omitted by Moses, but inserted by the LXX. Of which see the Criticks.

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CHAP. IV.

Jesus's Fasting and Temptations, ver. 1. He begins to preach, ver. 14. Preaches at Nazareth, and is admired, ver. 16, & 22. But the greater Part despise him for the meanness of his Parentage, ver. 22. and have therefore the Means of Grace withdrawn from them, ver. 25. Jesus casteth out a Devil, ver. 34. Heals Peter's Mother-in-law, ver. 38, and many other sick, ver. 40. But suffers not the evil Spirits to tell who he was, ver. 41. He preaches in several Places, ver. 43.

tized by John in Jordan, he retired into the Wilderness, by the direction of the Spirit of God which dwelt in him fully and without measure; to prepare himself for his Ministry by Prayer and Fasting; to resist and vanquish the Temptations of the Devil; and thereby to teach his Followers by his own Example, both that they must expect great Temptations upon their entring into the Profession of his Religion, and how they may conquer those Temptations by the Assistance and Direction of the Word of God.

2. Continuing therefore in the Wilderness Forty Days together, which he spent wholly in Prayer and Fasting; he all that time resisted the Temptations of the Devil. But more particularly at the end of these Days, he overcame those three greatest and strongest Temptations, which the Holy Ghost has thought fit should be left upon Record.

3. For at the end of the Forty Days, when after his long Fast he began to be hungry and faint, the Devil hoping upon this Occasion to prevail upon him

AND Jefus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the wil, derness.

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2Being forty days tempted of the devil; and in those days he did eat nothing; and when they were ended, he afterward hungred.

3 And the devil faid unto him, If thou be the Son of God, command this flone that it be made bread.

4 And

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4 And Jesus anfwered him, faying, It is written, That man shall not live by bread alone, but by every word of God.

And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

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through the Infirmity of his Body, to do fomething that might argue fome Distrust in his Mind concerning the Providence of God, affaulted him with the first of these greatest and most memorable Temptations, faying, What need you fuffer thus for Hunger? If you are indeed the Son of God, command now these Stones to be turned into Bread; for affuredly God will not deny to work fo small a Miracle for your Relief, in this time of Diffress.

4. But Fesus, knowing his malicious Subtilty, answered; The Life of Man (as the Scripture faith, Deut. viii, 3.) is not so much sustained by the natural Nourishment of Bread, as by the Bleffing and Protection of God; Neither ought Men to be so much concerned to provide Food for the prefervation of this mortal Life, as they ought to be careful to keep up in their Minds a rational and religious Truft and Reliance upon the Goodness and Providence of God.

5. Finding therefore that Fesus could not be overcome by the Temptation of Hunger, to fatisfy the Appetites of his Body, in any way contrary to that pious Resolution of his Mind, whereby he firmly determined never to distrust God's Providence; the * Devil carried him from the Place where he first tempted him, to the top of an exceeding high Mountain; and representing to him from thence the great Glory and Splendour of the Kingdoms of the World, endeavoured

^{*} The Order of the Temptations, not being material in the History, is neglected either here, or Matt. iv.

to seduce him with this new Tempta-

tion, faying,

6 & 7. See you the Power, Wealth, and Glory, that the Princes of the Earth enjoy? All these things are at my Disposal; I bestow them on whomsoever I please; And if you will but pay me so small an Acknowledgment, as only to kneel down and worship me, all the things that the greatest Princes possess, shall be heaped together upon you.

8. But Jesus despising these false and vain Offers of the Father of Lies, replied with Indignation: Depart from me, thou wicked Spirit; for the Scripture saith. (Deut. vi. 13.) Thou shalt worship the Lord thy God, and him only

shalt thou serve.

o. Again, the Devil finding that Jesus could no more be overcome by the Temptation of Ambition, than he had been by that of Hunger; he carries him next into Jesusalem, and setting him upon the Edge of the Battlements of the Temple, assaults him with one Temptation more; saying, If you be the Son of God, give an evident Proof now of, your Power, and throw your self down from this high place.

God, you have a Promise in Scripture, that God will miraculously preserve you; Psal. xci. 11. He shall give his Angels charge over thee to keep thee, and in their Hands they shall bear thee up, lest at any time thou dash thy Foot against a

Stone.

Scripture faith, (Deut. vi. 16.) Thou, shalt not tempt the Lord thy God. In all Dangers, which either the Duties of Religion, or the Business or Ne-

6 And the devil faid unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomfoever I will, I give it.

7 If thou thereforewiltworship me, all shall be thine.

8 And Jefus anfwered and faid unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou ferve.

9And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God; cast thy self down from hence.

ten, He shall give his angels charge over thee, to keep thee.

hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus anfwering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

vi Azah to great trains bololon at 13 And

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13 And when the devil had ended all the temptation, he departed from him for a feafon,

14¶And Jesus returned in the power of the spirit into Galilee: and there went out a same of him through all the region round about.

15 And he taught in their fynagogues, being glorified of

16¶ And he came to Nazareth, where he had been brought up: and, as his cuftom was, he went into the fynagogue on the fabbath-day, and stood up for to read:

17 And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place

ceffities of life lead us into, we may depend upon the Providence of God for Prefervation; But if we tempt him by unnecessary and presumptuous Hazards, and where we have no Promise, we forfeit our Title to that Divine Protection.

13. Thus Jesus absolutely vanquished all the Temptations of the Devil, And the Devil despairing to obtain any Advantage against him, left him for this time; designing afterwards to raise up other Instruments, and to use other Means of opposing Him and his Doctrine.

14. Then Jesus, under the powerful Guidance of the Holy Ghost, returned into Galilee; and there he * be- * Mark i, gan to preach, and † to work Miracles; 14. so that his Fame quickly spread over all † John ii, the Country.

15. For such was the Excellency of the Doctrine he taught, and such the Greatness of the Works by which he confirmed it, that all Men were surprized with Admiration, and looked upon him as an extraordinary Prophet.

16. ¶ Now as he passed through Galilee, he came among other Places to Nazareth, the Place of his own Conception and Education; and there, as he had done in other Places, he went into their Synagogue on the Sabbath Day, and stood up to read and expound the Scripture.

appointed to have a Portion of it read and expounded, was the Prophecy of Isaiah. And when Jesus opened it to read, the Wisdom of Providence directed him to a most remarkable Passage, wherein Himself was clearly prophesied

prophesied of, and his Office emphatically described. The Place was, Isa. vi. 1. where Fesus read these Words.

18 & 19. The Spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, &c.

20. Which Passage as soon as Jesus had read, he shut up the Book, and gave it back to the Reader that brought it; and sat down. And all the People were very attentive, expecting to hear

his Exposition of the Passage.

21. Then Jesus said; The Passage that I have now read to you, is sulfilled in me at this very time; I am this Day sent of God with full Power and Authority, to preach the glad Tidings of Salvation to all that are willing and prepared to receive it; And this is the acceptable time, wherein ye ought to embrace with all Thankfulness God's gracious Offers of Reconciliation and Mercy.

22. And all the People in the Synagogue were aftonished at the Wisdom and Authority with which he spake; and at the Excellency of his Doctrine. Nevertheless, because they knew his Relations dwelling in the same City, they were offended at the Meanness of his Parentage and Education; and this Prejudice prevailed against the Conviction of their Reason, so that they be-

lieved him not.

23. Jesus therefore said unto them; I know you are prejudiced against me; and though ye are convinced in your

where it was written,

18 The spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of

the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down: and the eyes of all them that were in the synagogue were fastened on him.

21 And he began to fay unto them, This day is this fcripture fulfilled in

your ears.

22 And all bare him witness, and wondred at the gracious words which proceeded out of his mouth. And they faid, Is not this Jofephs fon?

23 And he faid unto them, Ye will furely fay unto me this this proverb, Phyfician, heal thy felf: whatfoever we have heard done in Capernaum, do alfo here in thy country.

24 And he faid, Verily I fay unto you, No prophet is accepted in his own country.

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25 But I tell you of a truth, many widows were in Ifrael in the days of Elias, when the heaven was flut up three years and fix months, when great faminewas throughout all the land:

26 But unto none

own Consciences of the Goodness and Excellency of my Doctrine, yet ye will pretend ye cannot believe me, unless I work more Miracles to satisfy your Curiosity. And ye will say to me; Surely, what you have done in Capernaum and other places, much more ought you to do here in your own Country, for the satisfaction of your Relations and Friends.

24. But affuredly, though I should work more Miracles amongst you, yet would you not believe me. For fo long as ye will judge of things by outward and temporal Confiderations, no Conviction can be strong enough to conquer your unreasonable Prejudices. No Prophet was ever effeemed fo much in his own Country, where either the Meanness of his Family, or some other fuch worldly Respect, prejudiced People against him; as among Strangers, who judged of him only by his Doctrine and Works. And therefore, though I have done many mighty Works in other Places, yet it does not feem agreeable to the Divine Wisdom that I should do fo many here.

25, 26, & 27. For most justly does God deny to some, those extraordinary Means of Grace, and Opportunities of Conviction, which he grants to Others who are more humble and modest, and more prepared to receive Instruction. Thus in the Days of Elijah*, when there was a great Famine in the Land for above three Years together; though there were many Widows in

Ferusalem

^{*} Hence it seems probable, that St Luke relates this History, before the true order of time; upon the occasion of Jesus's being now at Nazareth.

Ferusalem and in all Judea, yet to none of them was Elijah fent, but to a poor Widow of Sarepta, in the Country of Sidon. So likewise in the time of Elisha, though there were abundance of leprous Persons in the Kingdom of Ifrael, yet you do not read that any of them were healed by the Intercession of that Prophet, but only Naaman a Stranger out of Syria. And in the fame manner Now; though ye expect, that God should make all his Revelations and Discoveries of Himself to you; yet, because of your Unworthiness, He will remove these Bleffings from you, and bestow them upon others who will use them better.

28. These things, Jesus spake plainly and openly in the Synagogue; Where-upon the People were incensed against him, and fell into a great rage;

29. Infomuch, that they broke up the Congregation tumultuously; and thrust him not only out of the Synagogue, but out of the City also; and carried him to the Brow of the Hill on which the City stood, designing to throw him down the Precipice and destroy him: And all this, without any Crime being so much as laid to his Charge: Whereby, they sufficiently discovered their own Unworthiness.

30. But Jesus, because his time of Suffering was not yet come, miraculously passed through the midst of them undiscovered, and escaped; leaving them to the Convictions of their own Consciences.

31. ¶ And he went and dwelt at Capernaum, another Town of Galilee; and there also he taught in their Synagogue on the Sabbath-Days.

of them was Elias fent, fave unto Sarepta a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Ifrael in the time of Elifeus the prophet: and none of them was cleanfed, faving Naaman the Syrian.

in the fynagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he passing through the mids of them, went his way:

31And came down to Capernaum, a city of Galilee, and taught them on the fabbath-days.

32 And

32 And they were aftonished at his doctrine: for his word was with power.

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with a great finer

33 And in the fynagogue there was a man which had a spirit of an unclean devil, and cryed out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jefus of Nazareth? art thou come to deftroy us? I know thee who thou art, the holy one of God.

35 And Jesus rebuked him, faying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him, and hurt him not.

36And they were all amazed, and spake among them-felves, faying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

32. And the People were furprized with great Admiration of him, both because of the Excellency of his Doctrine, and of the Authority and Gravity with which he delivered it, and of the mighty Works wherewith he confirmed it.

Miracles amongst them. And particularly, one Sabbath Day as he was Teaching in the Synagogue, there was present a Man possessed and grievously afflicted with an evil Spirit; in whom the evil Spirit cried out aloud to Jesus, saying; Let us alone, thou Jesus of Nazareth; I know that thou art the Son of God; Wherefore art thou come to torment us, before the time appointed of God for our final Judgment?

35. But Jesus rebuked the evil Spirit, commanding it to hold it's peace, and to come out of the Man. Whereupon convulsing him, and throwing him in the midst of the Company as dead, it came out without doing any real mischief to his Body; so that the Man presently revived, and was per-

fectly well.

36. At which sudden and easy Cure, the People were strangely astonished, and said one to another; This is a wonderful thing, beyond all that ever was seen or heard of before, that One should command the evil Spirits peremptorily, with only a single Word, and they immediately submit to his Authority.

37. And the Fame of Jesus's Power spread over all the Country of Galilee,

and into all Judea.

38. ¶ Now

& See Pa-

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111, 21.

38. ¶ Now when Jesus came out of the Synagogue, * he went home to Peter's House; where he found Peter's Wise's Mother; lying dangerously ill of a Fever, and they that were about her, desired him to heal her.

39. Then Jesus, standing by her Bed-side, commanded the Fever to depart from her. And she recovered, not slowly and by degrees, as in the course of Nature or Medicine; but immediately and at once she received her full strength, so that she arose and attended upon them at Supper.

40. ¶ And at Evening, as foon as the Sun was fet, and the Sabbath at an end; all forts of diseased Persons, whose Friends had seen or heard of the Power of Jesus, were brought by their Friends and by the Multitude to Jesus; and he healed them all, by barely laying his Hands upon them, without using any means at all.

41. Many possessed Persons also were cured by a word of his Mouth, and the evil Spirits cast out; crying aloud, That he was the Messiah, the Son of the most High God: But he command-

declare who he was.

38 ¶ And he arofe out of the fynagogue, and entred
into Simons house:
and Simons wives
mother was taken
with a great fever;
and they besought
him for her.

39 And he flood over her, and rebuked the fever, and it left her. And immediately she arose and ministred unto them.

40 ¶ Now when the fun was fetting, all they that had any fick with divers difeases, brought them unto him! and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ.

42 And

† See Paraphrase on Mark i. 34. & iii. 21.

* St Matthew, ch. viii. ver. 14, relates this history, as if it happened immediately after the healing the Centurion's Servant, which yet St Luke does not relate till ch. vii. But the true order feems to be this: Christ at his going into Capernaum heals the Centurion's Servant, then preaches in the Synagogue, and afterwards heals Peter's Mother. Only St Luke, to put together Christ's preaching in the several Towns of Galilee, defers the History of the Centurion to ch. vii: And St Matthew, omitting his preaching in the Synagogue, goes directly from the healing the Centurion's Servant, to a like History of healing St Peter's Mother-in-law.

42 And when it was day, he departed and went into a defert place; and the people fought him, and came unto him, and flayed him, that he should not depart from them.

43 And he faid unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44And he preached in the fynagogues of Galilee. 42. ¶ And the next morning early, he retired into a defart place, to be private for a while from the Multitude. But they fought after him, and found him out, and pressed him earnestly that he would dwell with them, and not depart out of their City.

43. But he faid; Ye are intent upon the Cures which ye fee me work, and defire to detain me for the fake of thefe temporal Advantages; But the Business for which I am fent into the World, is, To preach the Gospel, and declare the Will of God to Men: And this I must do in other Cities, as well as yours.

44. And he travelled through all the Towns of Galilee, preaching in their Synagogues, and confirming his Doctrine by Miracles.



CHAP V.

Jesus calleth Peter, James, and John; and by a miraculous Draught of Fishes, presigures the Success of their suture Ministry, ver. 1. Heals a Leprosy, ver. 12. and a Palsy, ver. 17. whereby he proves his Power of forgiving Sins, ver. 21. He calleth Matthew, ver. 27. And gives the Reason of his conversing with Sinners, ver. 30. He vindicates his Disciples in not fasting at this time, ver. 33.

A N D it came to pass that as the people pressed upon him to hear the word of God,

I. NOW as Jesus travelled through Galilee, and the People presented after him to hear him preach, he * came to the Shore of the Lake of

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Gennesareth;

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^{*} This coming to the Lake of Tiberias to chase Disciples, must be supposed to have happened at Jesus's first entering into Galilee, according to St Matthew and St Mark's account, and the reason of the thing; before the Histories related in the foregoing Chapter from ver. 16. to the end.

Gennesareth, which is the Lake of Ti-berias.

2. And he faw upon the Lake two Fishing-boats; the Men that belonged to which, having been fishing a great while unsuccessfully, were then giving

over, and washing their Nets.

3. Jesus therefore, being thronged by the Multitude, went into one of the Boats, which was that belonging to Peter, and desired him to thrust off a little way from the Shore; and Jesus sat down in the Boat, and preached to the People standing along before him on the Shore.

4. And when he had finished his Sermon, he bad Peter row off further into the Lake, and cast his Net into a

deep Place for some Fish.

5. But Peter faid unto him; Sir, we have been fishing already all this Night past, without any success, and have taken great Pains for nothing: However, since you desire it, I will make one Trial more.

6. Then he and his Men cast out the Net; and immediately, contrary to their Expectation or Hope, they enclosed in the Net such a vast multitude of Fishes, that the Net began to rend: Jesus designing by this visible Similitude, to represent to Peter the great success of

his future Ministry.

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7. Calling therefore to their Partners which were in the other Boat, they defired them to come and help to draw up the Net: Which when they had done, they loaded Both the Boats with Fifh, infomuch that they began to be in danger of finking by reason of the too great weight.

He stood by the lake of Gennefareth.

2 And faw two fhips ftanding by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land, and he sat down and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a

draught.

5 And Simon anfwering, faid unto him, Mafter, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes; and their net brake.

7 And they beckned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships,

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fo that they began to fink.

8 And when Simon Peter faw it, he fell down at Jesus knees, faying, Depart from me, for I am a finful man, O Lord.

o For he was aftonished, and all that were with him, at the draught of the fishes which they had taken:

alfo James and John the fons of Zebedee, which were partners with Simon. And Jefus faid unto Simon, Fear not; from henceforth thou shalt catch men.

had brought their fhips to land, they forfook all, and followed him.

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to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus, fell on bis face, and besought him, saying,

8. Then Peter, feeing this great Miracle, and judging thereby that Jesus was some extraordinary Prophet, fell down on his Knees before him, and said, I beseech you, depart from me; for I am a finful Man, and my Unworthiness makes me uncapable of bearing your Presence.

9. These Words Peter uttered with great Fear and Astonishment: For both he and all that were in the Boat with him, were exceedingly amazed at the vast number of Fishes which they had

fo miraculoufly caught.

Sons of Zebedee, who were Partners with Peter in the other Boat, were surprized in like manner with great Admiration and Fear. But Jesus said to Peter, Be not assaid; Follow me, and I will teach you a much nobler Employment; From henceforward you shall catch Men; that is, you shall draw them out of the ways of Ignorance, Wickedness, and Misery; and instruct them in the way of Righteousness, Happiness, and Life.

Brother Andrew, that was with him in the Boat; and also fames and John, who were in the other Boat; forsaking their Employment and all that they had, followed Jesus, and became from that time forward his constant Disciples

and Attendants.

all over Galilee, preaching in their Synagogues, and healing the Sick. And one Day, as he was going to Capernaum, there met him near the City a leprous Man, who, as foon as he faw him, came and kneeled down before him, and in-

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fit, I know you have Power to deliver me from this noisom Disease.

13. Jesus said unto him, I will deliver you from it; Go, and be clean from this very instant. And laying his Hand upon him, the Leprosy imme-

diately disappeared.

14. And Jesus commanded him, not to go presently and report this thing publickly among the People: But go, saith he, and present your self regularly to the Priest, and let him judge of your being clean, and then offer what the Law requires for your Purisication; That the most obstinate among the Jews may be convinced of the certainty of the Cure; and yet not be able to find any Pretence for calumniating us.

at the greatness and suddenness of his Cure, that notwithstanding Jesus's Command to the contrary, he went immediately and published it every where. And the Fame of this Thing, brought together a vast Multitude of People after Jesus, to hear him, and to be healed by him of all manner of

Diseases:

Designi

16. Infomuch, that he was obliged to retire frequently out of the Town into the Wilderness and Places of Solitude, to refresh himself, and to find time for Prayer and his private Meditations.

was preaching in his house at Capernaum, where were present many of the principal Men among the fews, Pharisees and Expounders of the Law, some dwelling in Galilee, others that came from Judea, and some even as

Lord, if thou wilt, thou canft make me clean.

13 And he put forth his hand, and touched him, faying I will; be thou clean. And immediately the leprofy departed from him.

14 And he charged him to tell no man: but go, and shew thy self to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But fo much the more went there a fame abroad of him: and great multitudes came together to hear and to be healed by him of their infirmities.

16¶And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every

every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

18¶ And behold, men brought in a bed a man which was taken with a palfy: and they fought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house top; and let him down through the tiling with bis couch, into the midst before Jefus.

20 And when he faw their faith, he faid unto him, Man, thy fins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jefus perceived their thoughts, he answering faid unto them, What reason ye in your hearts?

far as from Ferusalem; Fesus confirmed his Doctrine, and proved his Divine Power before all these Witnesses, by many signal Miracles of Healing.

18. Particularly, among others that came to be healed by him, there was brought one ill of a Palfy, and so very weak, that he was forced to be carried upon Mens Shoulders in his Bed.

19. And because when they came at the House where Fesus was, they found it so crowded and full of People, that it was impossible to carry the sick Man upon his Bed in at the Door; they went up to the Top of the House, and uncovered the Roof, and let him down through the Cieling, and set him before Fesus.

20. Fesus therefore, being pleased with the great Faith both of the sick Man and of his Friends that brought him, said unto him; Son, your Sins, which are the Cause of all Diseases and

Calamities, are forgiven you.

21. Upon this, the Scribes and Pharifees began to be highly offended, and reasoned within themselves, saying, whom does this Man pretend to make himself? And what a horrid Blasphemy is this that he hath spoken! For, to forgive Sins, is evidently the incommunicable Property of God Almighty; and no mortal Man was ever thus absolutely impowered to do it.

22. But Jesus seeing their Whispering, and perceiving their Thoughts, said; Why are ye so offended at me without Cause? And why do you argue thus vainly and perversely in your Minds?

D 3

23. For,

23. For, what reason is there that you should call it more Blasphemy for me to assume to my self a Power of forgiving the Man's Sins; than to undertake to heal this difficult Disease in an instant, without any Means? Seeing it must be evidently the Effect of the same Power, to do the one, as the other.

24. But I chose rather to express my felf in this manner, because I would declare that the Messiah has Power here upon Earth to forgive Sins; And I will demonstrate to you the Validity of this my Sentence of Absolution, by the immediate and visible Effect of healing the Man's Disease. Whereupon turning himself to the sick Man, he said, Rise, take up your Bed, and go home.

25. At which Words, the Man's Strength and the Use of his Limbs returned to him in an instant. And he took up his Bed before all the People, and went home rejoicing and praising

God.

26. And all the People that were present, were seized with great Wonder, and gave Thanks to God for sending fesus amongst them. And particularly, they were filled with great Fear and Reverence, at the undeniable Proof which Jesus had given of his Power of

Forgiving Sins.

of Capernaum, and was walking toward the Lake, he faw a Publican or Collector of the Tax, whose Name was Matthew, sitting at the Tax-gatherers Stall, collecting the usual Tribute: And Jesus called him, saying, Follow me, and I will set you about a nobler Work.

23 Whether is eafier to fay, Thy fins be forgiven thee, or to fay, Rife up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive fins, (he faid unto the fick of the palfy) I fay unto thee, Arife, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26And they were all amazed, and they glorified God, and were filled with fear, faying, We have feen ftrange things to day.

27 ¶ And after these things he went forth, and saw a publican named Levi, sitting at the receit of custom: and he said unto him, Follow me.

28 And

Chap. V.

28 And he left all, rose up, and followed him.

29AndLevi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them.

30But their fcribes and Pharifees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus anfwering, said unto them, They that are whole need not a physician: but they that are sick.

32 I came not to call the righteous, but finners to repentance.

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28. And without delay, the Man rose up; and forsaking both the Gains and the Temptations of that profitable Employment, he became from that time a Follower and Disciple of Jesus.

29. And he invited Jesus to his House, where he made a great Entertainment for him; and many Publicans and others of ill Repute among the Jews, Matthew's former Companions and Acquaintance, were likewise invited to it.

30. Which when some of the Pharises and Jewish Doctors, Pretenders to great Piety and Strictness, observed; they reproached Jesus's Disciples, saying; If your Master be indeed, as he would be thought to be, a Person of extraordinary Holiness, why does he not separate himself from the Company of profane and prosligate Men? And why does he suffer you, not only to converse, but also to eat and drink familiarly with the most infamous fort of Persons, with Publicans and notorious Sinners?

31 & 32. But Jesus replied, We converse with this fort of Men, not to encourage them in their Sins, but in order to convert them from them. And for doing this you have no more reason to blame me, than you have to blame a Physician for conversing with fick People, in order to restore them to their Health. The principal Defign of my coming into the World, was to invite, not fo much righteous and good Men, as Sinners, to Repentance. And if ye were truly and fincerely righteous, ye would not envy but rejoice at the Conversion of such Persons: Whereas indeed on the contrary,

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28 And he lefent

trary, by your great and hypocritical pretences to Piety, ye your felves are far more incurable than even these

known and most open Sinners.

33. ¶ About this time fome of the Fews, who were Disciples of John Baptist, and had been accustomed to Fastings, and greater Aufterities than ordinary; being somewhat displeased at that freer way of living, which Jesus seemed to allow his Disciples; came to Fesus and faid: How is it, that though you commend the Holiness of our Master, John the Baptist, and profess to be your felf a Teacher of extraordinary Piety, yet you permit your Disciples to live with greater Liberty, and fuffer them to omit those Mortifications and Austerities, which both the Disciples of John, and also of the Pharisees, constantly practife; fasting often, and setting apart, at least, some Days in every Week for Prayer and Abstinence?

34. Jesus answered; I do not condemn you for your Constancy and Abstinence in Fastings; but every thing is good only in it's proper Season; and this is by no means a fit time to put my Disciples upon such Austerities. For as it would be very unfeafonable, to require the Friends of a Bridegroom to Fast, just at the time of the Wedding, and while they are with the Bridegroom at the Feast: So it is by no means proper to make my Disciples Fast, so long as I, their Master, am

with them.

35. But the time will come, and that shortly, when I shall be taken away from them; and then they will have Occasions enough, of Mourning

and Fasting.

27-14-13

33 ¶ And they faid unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharifees; but thine eat and drink?

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34 And he faid unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

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35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Chap. V.

36 And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall pe-

rifh.

38 But new wine must be put into new bottles; and both are preferved.

39 No man also having drunk old wine, straightway defireth new: for he faith, The old is better.

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36. Moreover Jefus illustrated to them the reasonableness of this his Proceeding, by a plain Similitude. As no prudent Man, said he, puts a piece of new Cloth into an old Garment, which it will by no means fuit or agree with; fo it would be very improper for my Disciples to mix Mourning and Rejoycing together, by entring into a Course of fevere and ftrict Abstinence at the time that I am personally present with them.

37. Again, as no wife Man puts new and ftrong Wine into old * and weak *SeeNote Bottles: So it would be very unfit, to on Matt. burden my Disciples with heavy and 1x. 17. unnecessary Injunctions of Fasting and Abstinence, while I am yet forming their Minds, and giving them the first

Instructions about their Ministry.

38. For all these barely positive and prudential Precepts, ought always to be accommodated with Wisdom and Discretion, to the Condition of the Persons, and to the Circumstances of the Time.

39. And most especially, at the setting up any new Institution, nothing burdensome and unnecessary ought by any means to be imposed, but with the greatest Gentleness and Moderation; that Men may by degrees be prevailed upon to change their Customs, and amend their Lives.

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CHAP. VI.

Jefus shows, that positive Institutions must give place to Necessity or moral Duty, ver. 1. Chuses his Apostles, ver. 13. Heals many Diseases, ver. 18. The Blessedness of the Righteous, and of those that suffer for Religion, ver. 20. The Misery of worldly Men, ver. 24. That Charity must be universal, and extend even to Enemies, ver. 27. That doing Good ought to on Mars. be the principal Business of Mens Lives, ver. 30. That Mini-. TI (28) flers ought to practife what they teach, ver. 39 and 41, &c. That Suffering for Religion must be expected, ver. 40. Obedience the only Proof of Sincerity, ver. 44.

> 1. ¶ NOW on the Sabbath after the fecond Day of the Paffover; as Fefus was walking with his Disciples through the Corn-fields; his Disciples being hungry, plucked the Ears of Corn, and rubbing out the Corn with their Hands, began to eat.

> 2. Which when some superstitious Pharifees, that were present, observed; they immediately reproached the Difciples, for breaking the Sabbath; and Fesus himself, for not rebuking them.

> 3 & 4. But Jesus, in vindication of his Disciples, replied; Ye who pretend to be the greatest Masters, and to have the most exact Skill in interpreting the Law; do ye not remember, the Scripture relates, how David and his Men, when they were hungry upon a Journey, eat Shew-bread out of the Tabernacle, which the Law allowed only the Priests to eat; and yet David is no where accused as guilty of a Crime in fo doing?

AND it came to pass on the fecond fabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharifees faid unto them, Why do ye that which is not lawful to do on the fabbath-days?

3 And Jesus anfwering them, faid, Have ye not read for much as this, what David did, when himself was an hungred, and they which were with him:

4How he went into the house of God, and

I Sam. xii. 6.

and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat but for the priests alone?

5 And he faid unto them, That the Son of man is Lord also of the fabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the Scribes and Pharifees watched him, whether he would heal on the fabbath day: that they might find an accufation against him.

8 But he knew their thoughts, and faid to the man which had the withered hand, Rife up, and stand forth in the mids. And he arose, and stood forth.

o Then faid Jefus unto them, I will ask you one thing, Is it lawful on the fabbath-days to do good, or to do evil? to fave life, or to destroy it?

never design'd by any merely positive and ceremonial Institution, such as the Consecration of Bread; the strict Jewish Observation of the Sabbath, and the like; to put such Difficulties upon Men, as to hinder them from performing either any greater Duty, or complying with any urgent and necessary Occasion of Life. So that in these Cases of Necessity or Duty, a positive Institution may be dispensed with by any Man; and how much more by me?

6. ¶ On another Sabbath-Day, Jesus went into the Synagogue to preach; and there was present in the Congregation, a Man whose Right-hand was withered, the Flesh being wasted away, and the Sinews shrunk up, so that it

was become utterly useless.

7. Upon which Occasion, the Scribes and Pharisees again watched Jesus, to see if he would cure the Man upon the Sabbath-Day; that they might find out some Pretence to accuse him.

8. But Jesus, knowing their Thoughts, and resolving to reprove their Hypocrify openly in the presence of all the People; bad the Man with the withered Hand, rise up, and stand forth in midst of the Congregation. Which he, in sull hopes of a present Cure, joyfully did.

on the People, and directing himself to the Pharisees, said, I appeal to your selves; Judge ye, and declare in the presence of this Congregation: Which do you think is the best Service, and most acceptable to God? to take the first opportunity of doing a Work

Work of Mercy and Charity; or to neglect it on pretence of keeping the

Sabbath more strictly?

10. To which Question, when the Pharifees were ashamed to give any Answer; Jesus in great Indignation at their obstinate Malice and Hypocrify, bad the Man stretch forth his Hand; which as foon as he had done, it returned to it's perfect strength and foundness in an instant.

11. Whereupon the Pharifees falling into the utmost Rage, and resolving to destroy Jesus by any means whatsoever, went out and confulted among themfelves, how they might most certainly

procure his Death.

12. ¶ But to return to the History of Jefus's chusing and instructing his Disciples. After many had believed on him, and become his constant Followers, he retired one Evening to the Top of a Hill: where he spent the whole Night in Meditation and Prayer.

13. And the next Morning, calling all his Disciples together about him, he chose out of them Twelve Men, whom he called Apostles; appointing them to preach the Gospel in his Life-time, through all the Cities of Judea; and defigning to fend them after his Refurrection, with an extraordinary Commission to establish the Christian Religion in the other Parts of the World.

14, 15, & 16. Now the Names of the twelve, were these:

- I. Simon Peter.
- 2. Andrew.
- 3. James,
- 4. John. 5. Philip.

10 And looking round about upon them all, he faid unto the man, Stretch forth thy hand. And he did fo: and his hand was restored whole as the other.

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11 And they were filled with madness, and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his difciples: and of them he chose twelve, whom also he named apostles:

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

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Thomas, James the fon of Alpheus, and Simon called Zelotes.

16 And Judas the brother of James, and Judas Ifcariot, which also was the traitor.

17¶And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude fought to touch him: for there went virtue out of him, and healed them all.

20¶And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

6. Bartholomew.

7. Matthew.

8. Thomas. [phæus.

9. Another James, the Son of Al-

10. Simon Zelotes, or the Canaanite.

11. Jude, Brother of James.

12. Judas Iscariot, the Betrayer.

Apostles, Jesus came down from the Hill; and stood with them, and with the rest of his Disciples, in the Plain. And there slocked together about them a vast Multitude of People, out of Jerusalem and all Judea, and from the Sea-coast of Tyre and Sidon; some to hear Jesus preach, and more to have their Diseases cured.

18. Particularly, many that were possessed and tormented by Evil Spirits, were brought to him from all Parts;

and he healed them instantly.

19. And all the People crowded about him, and strove to touch him. For so extraordinary was the Efficacy of his Divine Power, that whosoever touched but so much as the Skirt of his Coat, was presently freed from what-soever Disease he had.

20. Jesus therefore being pressed with the great Multitude of People, retired from them again * to the Top of the Hill. And his Disciples, and as many others, as desired to hear his Doctrine, followed him; and he sat

* Grotius supposes that the $\tau \acute{o}\pi \circledcirc \pi \acute{o} \wr v \acute{o} v \acute{e}r$. 17, was not a Valley, but a Plain upon the Hill. But there is no necessity to suppose That $\tau \acute{o}\pi \circledcirc \pi \acute{e} \wr v \acute{o} \acute{e}$, to be the place where $f \acute{e} f \acute{u} \acute{e}$ delivered the following Sermon. The Conjecture Here used, seems more agreeable to Matt. v. 1.

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down, and directing himself to his Disciples, said; Blessed are ye that are Poor, Meek, Modest, and Humble; who set not your Hearts upon the Riches and Pleasures of this present World, but preser Righteousness before Wealth and Honour, and can chearfully part with all temporal Enjoyments for the sake of true Religion, and the Service of God.

* Matt. v. 6.

21. Bleffed are ye, who contentedly fuffer Hardships in this present Life, * and are follicitous for nothing fo much, as to be truly virtuous and religious your felves, and to persuade others to become fo too: Whose Portion upon Earth, is not vain Mirth and Voluptuousness; but to lament seriously the Sins and Follies; and to endure patiently, upon the Account of Religion, the Afflictions and Troubles of this mortal State. Bleffed, I fay, are ye: For the time will come, when the present Scene of Things shall be changed; when your pious Defires shall be fully fatisfied, and all your Sorrows shall be turned into Joy.

and perfecute you for your constant and unshaken Profession of the Truth: Yea, doubly blessed shall ye be, when Men shall curse you, and cast you out of all their Societies; when they shall revile and reproach you; when they shall defame and slander you, and do all manner of Injuries to you unjustly, for your professing of my true Religion, and living answerably to the Precepts thereof.

23. Rejoice therefore, when these things come upon you; Yea, triumph, and be exceeding glad; because very great shall be your Reward in Hea-

21 Bleffed are ye that hunger now: for ye shall be filled. Bleffed are ye that weep now: for ye shall laugh.

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when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of mans sake.

23 Rejoice ye in that day, and leap for joy: for behold your reward is great in heaven: for in the like manner did their fathers unto the prophets:

24 But wo unto you that are rich: for ye have received your confolation.

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that are full: for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep.

when all men shall speak well of you: for so did their fathers to the salse prophets.

27¶ But I fay unto you which hear, Love your enemies, do good to them which hate you:

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ven; For thus likewise did wicked Men in sormer Ages persecute the Prophets and Holy Men of God: After whose Example, if ye suffer unjustly and patiently here upon Earth, ye shall also partake of their extraordinary Reward in Heaven.

24. But Wo unto those, who * have * See received their Portion of good Things Chap.xvi. in this Life; Who live in Delicacy ver. 19, and Voluptuousness; and placing their &c. Happiness in the Enjoyments of the present World, rest contented without making preparation for that which is to come.

25. Wo unto those who live in Pleafure and Jollity here, and never think of what is to come hereafter: For their present Plenty and Mirth, wherein they now esteem themselves so very happy, will miserably deceive them, when, by the momentary Pleasure of Sin, they shall find themselves betrayed into eternal Misery.

26. Wo unto those, who by propagating such Doctrines as encourage or indulge Men in Sin, gain to themselves the Applause and Flattery of the Generality of Men: For thus in old Time, salfe Prophets and Deceivers, who accommodated their Doctrines to the Lusts and Passions of Men, were more courted, and better received, than the true Prophets of God.

27. ¶ And now, ye that defire to receive my Doctrine, and to obey my Instructions in Sincerity and Truth, attend to what I say, and remember it. If ye will be my Disciples indeed, and live as become the true Children of God; raise your Virtue above the common Practice of Men, and extend

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of the Divine Goodness. Love, not only your Friends, but even your Enemies also; and return Good to those

who persecute and revile you.

Mankind, by praying for, and wishing well even to them that curse and speak ill of you; and pray even for such as most unjustly and maliciously injure you, that God would grant them Repentance and Pardon.

Evil for Evil, that on the contrary, if a Man abuses you by Violence, or wrongs you by Extortion, and you cannot be relieved by just and Christian Authority, according to the Rules, and in the Bounds of Peace and Charity; Chuse to let him injure you still, and rather yield even more to him, than endeavour to right your self in the Heat of private Revenge, or enter into the Spirit of Contention with him.

your Life, to do good to all Men, at all times, and by all the just Ways you can. To him that begs any thing of you, give freely; and to him, whose Wants oblige him to borrow, be always ready to lend, and never rigorous to exact it of him again.

31. In all things be fure to observe the same Rules of Equity and Charity, and to do all the same good Offices to others, that you in the like Cases could in Reason expect they should do for you.

*Ver. 27. strange, that I have * commanded you to love and to do good, not only to your Friends, but even to yor Enemies also. For if ye love

28Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that fmiteth thee on the one cheek, offer also the other: and him that taketh away thy cloak, forbid not to take thy coat also.

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30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for finners also love those that love them.

33 And

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33 And if ye do good to them which do good to you, what thank have ye? for finners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for finners also lend to finners to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

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only those who love you; what extraordinary matter is that? And if ye do Good only to those, who do Good to you; what great Reward does this deferve? This is no more than what is generally done, even by Heathens, and Sinners, and the very meanest of Men.

34. Again: if ye lend, not to the Poor and Needy, but to those only from whom ye expect a Return of equal Value; what extraordinary Excellency is this? This is no more than what is commonly practised by the most covetous and worldly Men, for tempo-

ral Advantages.

35. Ye therefore on the contrary, if ye will be my true Disciples, must do all Offices of Kindness; not to those only, from whom ye expect a temporal Recompense; but to those also, who never will return you any Kindnefs, as being Enemies and Persecutors; and to those most especially who never can make you any recompense, as being Poor and Needy. And by this means, the less hope of Reward you have from Men, the greater and more certain will be your Title to the Favour of God, whose Example you will imitate by fuch an extensive Charity.

36. For God bestows the Benefit of his Sun and Rain upon all Men promiscuously, both Good and Bad: And ye, in imitation of this Divine Goodness, ought to extend your Charity universally to all Mankind; that, being by such an excellent Disposition of Mind made Partakers of the Divine Nature here, ye may be entitled to a greater Proportion of his eternal Hap-

piness hereafter.

37. Fur-

Chap. VI.

37. Furthermore: The more exact your own Lives, and the more exalted your own Virtue is; so much the more charitable, so much the less fevere and censorious let you Judgment of others Be not forward to accuse or condemn your Brethren; but interpret candidly, and forgive eafily; and God will be the less severe in passing Judgment upon you.

38. Be kind to all Men, and ready to affift them in all their Needs, with Chearfulness, Liberality, and Bounty; and God will return the Bleffing upon you abundantly and with great Increase: For in what Measure soever ye deal with others, in the fame Proportion will the Divine Justice deal with you.

39. Lastly, be fure to remember carefully, and to practife diligently, all these my Instructions; so shall ye your felves become worthy, and prepared, to instruct and direct others. For if ye practife constantly and fincerely these things your selves, you will have both Skill and Authority to teach others likewife: But if ye neglect them, or practife them not your felves, you will be like the superstitious and hypocritical Pharisees, blind and erroneous Directors of others; and then, both he that teaches, and he that is taught, must needs perish together.

40. And do not think, that thefe Precepts I have given you, are fevere and difficult; or that it is too hard a thing to bear the Hatred and Persecution, which the fincere Observation of them will bring upon you from wicked Mat.x.24. and perverse Men. The Disciple is not 16. & xv. above his Master; nor he that is sent, greater than he that fent him.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the fame measure that ye mete withal, it shall be measured to you again,

39And he spake a parable unto them. Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his mafter: but every one that is perfect shall be as his master.

41 And

Compare

John xiii.

20.

And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

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42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see

have given you an Example in practifing these things my self; most reasonable it is, that ye should endeavour to do the fame, in imitation of me. If I, upon this account, fuffer great Indignities and Persecutions from Men; most reasonable it is, that ye should be willing to undergo the like Treatment upon the like Account. The great Perfection of a Disciple, is the being like and conformable to his Mafter. And if ye follow my Example in Holiness, Piety, and Charity; ye must also follow me in Persecutions and Sufferings; and then ye shall both partake of my Reward your selves, and also become able and worthy Instructors to teach and direct others in the Way to the fame Perfections.

41. Only remember always in teaching others, to be strictly careful that your own Lives be innocent and unblameable, first. For, What can be more unreasonable, than, like the hypocritical *Pharisees*, to condemn with great Censoriousness the Offences of others; if at the same time, ye be guilty of the like, or worse Crimes,

your selves?

42. With what Confidence can ye attempt to reprove others for their smaller Faults, if ye be conscious of committing greater Crimes your selves? Or, with what Skill can ye direct others to correct and amend their Faults, if ye have not Wisdom or Integrity enough to be sensible of your own? Above all things therefore, be sure to avoid this base Hypocrify. In the first place, effectually amend and reform your own Lives, and then you may with Judgment direct, and with E 2

Authority exhort and urge others to Reformation.

43. And do not imagine, that Teaching others their Duty, and instructing or exhorting them to correct their Faults, is fufficient to make you approved either in the Sight of God or Men; unless your own Lives and Practice be fuitable to your Doctrine. For 'tis the Fruit of a good Life only, that denominates a Man truly Good. And without this, no Pretence whatfoever can any more really make any Person a good Man, than a Tree which has fair Leaves, and yet bears no Fruit, can be justly esteemed a good Tree.

44. As every Tree is known by it's Fruit, so every Man is known by his Works. And a Man whose Life and Actions are bad, can no more juftly, upon any other account, be esteemed a good Man; than a Thorn can truly be called a Vine, or a Bramble a Fig-

tree.

45. Every Man, whose Heart is fincere and good, will as certainly evidence that Sincerity by a good Life, as a fweet Fountain will fend forth fweet Streams, or a found Tree bring forth good Fruit. And a bad Life, is as certain an Indication of an unfincere Heart, as bad Waters are of a bad Fountain, or evil Fruit of a corrupt

46. So that unless you actually obey my Commandments in your Lives and Conversations, 'tis to no purpose at all to make Profession of my Religion your selves, or to preach it to others.

47. Wherefore, to conclude; I will show you, by a plain Similitude, the Chap. VI.

clearly to pull out the mote that is in thy brothers eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth fpeaketh.

46 ¶ And why call ye me Lord, Lord, and do not the things which I fay?

47 Whofoever cometh to me, and heareth

heareth my fayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the shood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruine of that housewas great.

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difference between one that receives my Doctrine, and fincerely obeys it; and one who receives it likewise, yet

obeys it not.

48. He that hears my Doctrine, and obeys it in his Life; is like a Man that builds his House with a firm Foundation upon the solid Rock. For as such a House stands firm and unshaken, against all the Assaults of Wind and Weather: So the Man that receives my Instructions, and sincely obeys them; will strongly resist all the Temptations of the Devil, and all the Storms of Persecution; and persevering in his Integrity to the End, shall be able to appear with Comfort before God in Judgment, and receive the Reward of Eternal Life.

49. But he that hears my Doctrine, and obeys it not; is like a Man that builds his House without any Foundation, upon the loose Sand. For as such a House is presently overturned by the first Storm and Flood that assaults it: So the Man that receives my Instructions, and obeys them not; can never abide the Tryals of Temptation and Persecution; but discovering his Hypocrify, will fall away with Shame in this present World, and perish for ever in that which is to come.

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CHAP. VII.

Jesus heals the Centurion's Servant, ver. 2. Raises the Widow's Son at Naim, ver. 11. Bids John's Meffengers judge of him by his Works and Dostrine, ver. 19. Gives an Account of John the Baptist, ver. 24. Shews the Perverseness of the Jews in rejecting John, who came in a severe Way; and Jesus who came in a freer Way, ver. 31. Shews by the Similitude of a forgiven Debtor, that repenting Sinners often exceed other Men in Zeal and Piety, ver. 41.

I. VATHEN Jesus had finished this Discourse in the hearing of his Disciples, and of much other People; he went down towards Capernaum.

See 2 & 3. And * as he was entring in-Note on to the City, there met him several of ch. iv. 38. the Elders of the Jews, and principal Men of the Town, to defire him to heal an eminent Centurion's Servant, then very dangeroufly ill. For the Centurion had heard the Fame of Fefus's Miracles; and the Servant who was fick, was one that he greatly valued; Wherefore he fent Men of the best Re-

pute to entreat Jesus for him.

4 & 5. When therefore these Men met Jesus, they earnestly pressed him, faying, That the Centurion who defired this Favour, was a very worthy Person; and though he was indeed a Roman and a Soldier, yet that he was a very pious and devout Man, a lover Tos in this W. C. and Religion of the Jews, a Worshipper of the One True God; 5th verse and that he had † at his own Charge

is very built them a Synagogue, emphati-

cal.

Now when he had endhe had ended all his fayings in the audience of the people, he entred into Capernaum.

2 And a certain centurions fervant. who was dear unto him, was fick and ready to die.

3 And when he heard of Jesus, he fent unto him the elders of the Jews, befeeching him that he would come and heal his fervant.

4 And when they came to Jesus, they befought him instantly, faying, That he is worthy for whom he should do

5 For he loveth our nation, and he hath built us a fynagogue.

6. Then

+ The

6 Then Jefus went And with them. when he was now not far from the house, the centurion fent friends to him, faying unto him, Lord, trouble not thy felf; for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither thought I my felf worthy to come unto thee: but fay in a word, and my fervant shall be healed.

out the only forte

8 For I also am a man set under authority, having under me foldiers, and I say unto one, Go, and he goeth: to another, Come, and he cometh: and to my fervant, Do this, and he doeth it.

Jefus 9 When heard these things, he marvelled at him, and turned him about, and faid unto the people that followed him, I fay unto you, I have not found fo great faith, no not in If-

6. Jesus, pleased with the Man's Faith; answered, That he would go along with them to the House, and heal the Servant. But as he was in the Way, the Centurion fent other Friends to him, faying; Lord, do not trouble your felf to come down to my House: I am originally a Gentile, and have been a great Sinner, and am not worthy that you should honour my House with your Presence.

7. Had I not thought my felf unworthy, I would have come my felf to have attended You; How much less am I worthy that You should come down to me? Speak but the Word, without giving your felf the Trouble to come; and, I know, my Servant will

be healed.

8. For if I, who am but an inferiour Officer in an Army, can give the Word of Command, and be immediately obeyed by my Servants, without being present my self to see my Orders executed: How much more may You, to whom God has committed fuch extraordinary Power and Authority as we every Day fee evidenced in your miraculous Works; fay but a Word, and what you fay, shall be effected?

9. When Jefus heard this, he feemed greatly furprized at the extraordinary Faith and Humility of the Centurion. And directing himself to his Disciples and to the People that followed him, he faid; Affuredly, I tell you, I have not any where met with fo great a degree of Faith, even among the Jews themselves, who have lived always under a Revelation of the Will of God, and have had the con, stant Use of the Scriptures and the E 4

6 Then lefts went

vious ava off, 15/11

Prophets, which frequently speak of me, and direct them to me; as this

Stranger has now discovered.

Then turning himself to the Centurion's Friends, he said, Go back, and ye shall find the Servant in good Health. And accordingly, when they came home, they found him cured, from the very instant that Fesus spake.

Town called *Naim*, with feveral of his Disciples, and a great many other Peo-

ple following him.

12. And when he came to the Entrance of the Town, there was a dead Man, just then carrying out to be buried, who was his Mother's only Son, and she a Widow; and many People of the Town came out with her to the Burial, lamenting her forrowful and desolate Condition.

13. Jesus therefore, moved with Compassion at this mournful Spectacle, went up to the Woman; and speaking comfortably to her, bad her leave off

weeping.

14. Whereupon, while all the People stopped, wondring what Jesus meant to do; he turned to the Biere, on which the Corps was carried; and laying his Hand upon it, he said, with a Voice of Power and Authority; Young Man, rise up.

15. Which Words, as foon as fefus had uttered, immediately the dead Man, like one awaking out of Sleep, began to move himfelf, and fat upon the Biere, and spake; and fefus

no And they that were fent, returning to the house, found the servant whole that had been sick.

to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only fon of his mother, and she was a widow; and much people of the city was with her.

13 And when the Lord faw her, he had compassion on her, and faid unto her, Weep not.

and touched the biere, (and they that bare him flood still) and he faid, Young man, I fay unto thee, Arife.

15 And he that was dead, fat up, and began to speak; and he delivered him to his mother.

^{* &#}x27;Ev Tỹ iệng, needs not fignify the next day; but may be put for in Tổ iệng, as also some Copies read it in this very place.

16 And

many of whole infer-

16 And there came a fear on all; and they glorified God, faying, That a great prophet is rifen up among us; and, That God hath vifited his people.

17 And this rumour of him went forth throughout all Judea, and throughout the region round

about.

18 And the disciples of John shewed him of all these things.

not be offunded in

19 ¶ And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another?

were come unto him, they faid, John Baptist hath sent us unto thee, faying, Art thou he that should come, or look we for another?

21 And in that fame hour he cured

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delivered him to his Mother, alive and well.

16. And all that were present, were filled with great Fear and Admiration of the power of God; and praised the Divine Goodness, for vouchsafing to send among them such an extraordinary Prophet, as they judged Fesus to be.

Works spread over all Judea, and the neighbouring Countries; and all People talked of Jesus, as of the Messiah, expecting that he would shortly manifest and declare himself to be so.

18. ¶ Now some of the Disciples of John the Baptist, hearing all these See Note things, and sollicitous (as it seems) for on Matt. their Master's Honour, as if they seared xi. 3. least Jesus's Fame should obscure John's; went to John then in Prison, and acquainted him with all that they had heard concerning Jesus.

19: ¶ John therefore, to give them full Satisfaction, bad two of them go themselves, in his Name, to Jesus, and ask him directly, Whether he were indeed the expected Messiah, or whether they should yet wait for some

other.

20. Accordingly these two Men came to Jesus, and desired him, as they were directed, in the Name of their Master John the Baptist, to tell them plainly, Whether he was indeed the expected Messiah, as Report seemed to make him; or whether they ought yet to wait for the appearance of another.

21. At the same time Jesus worked many Miracles in their Presence, healing

ing

ing feveral forts of Diseases, casting evil Spirits out of possessed Persons, restoring Sight to the Blind, and the like.

22. And then turning to the Meffengers, he faid; What Testimony do you expect I should give concerning my self? Judge of me by my Works: Go and tell John what things ye have not only heard, but also seen with your own Eyes; Tell him that the Blind have their Sight restored to them, that the Lame walk, that the Lepers are cleansed, that the Deaf hear, and that poor and humble Men have the glad Tidings of Salvation preached to them.

23. And bleffed is he, who foever shall not, either through Envy or Malice, refuse to own me; or be ashamed, in a wicked Generation, to profess my Doctrine; or be discouraged by Perfecution, or any temporal Evil, from

obeying it.

24. ¶ With this Answer the Disciples of John returned. And when they were gone, Jesus took this Opportunity of discoursing to the People concerning the Person and Office of John the Baptist. And he said, With what Expectation was it, that ye went out into the Wilderness after John? I presume, it was not for nothing; but upon some reasonable Ground, that ye went out in such Multitudes.

out after him for? Was it in hopes to please your Curiosity, with the Sight of a great Man richly apparelled, nobly attended, surrounded with the Pomp and Glory of this present World? No; the Wilderness was not by any means a

many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight.

wering, faid unto them, Go your way, and tell John what things ye have feen and heard, how that the blind fee, the lame walk, the lepers are cleanfed, the deaf hear, the dead are raifed, to the poor the gospel is preached.

23 And bleffed is he whofoever shall not be offended in

me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

tiff hath fent us many

26 But

26 But what went ye out for to see? A prophet? Yea I say unto you, and much more than a prophet.

27 This is he of whom it is written, Behold, I fend my messenger before thy face, which shall prepare thy way before thee.

Builder and faving

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard him, and the publicans justified God, being baptized with the baptism of John.

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proper Place to expect fuch a Sight as That in.

26. What was it then, that ye really expected to fee? Was it in hopes to fee a Prophet, such a one as ye read that God sometimes sent to your Forefathers in old-time? Yea, verily; and a Prophet it was, that ye did see: Nay, and one much greater, than any of the Prophets that went before him.

27. For those in old time, prophefied of the gracious Discoveries that God would make of himself to Mankind by his Son, obscurely only, and at a distance. But This Man, is he of whom it is written, That he should be the immediate Fore-runner of the Messiah, to declare him plainly and expressly to be just at hand, and to prepare Men for the reception of Him and his Doctrine.

28. Verily, I tell you, of all the Prophets and Holy Men that ever yet appeared upon the Face of the Earth, there never was any one so great, or had so honourable an Employment, as John the Baptist. Nevertheless, the meanest Preacher of the Gospel in the Kingdom of the Messiah, has a greater and more excellent Ossice and Ministry than he.

29. John, I say, was the greatest Prophet, that ever yet appeared. And many indeed of the Common People; Publicans and Sinners, Men humble and sensible of the greatness of their Sins, were convinced by his Preaching, and brought to Repentance; thankfully accepting that Condition of Pardon and Mercy which God graciously offered them, and being gladly Baptized by John.

30 But the Pharifees and lawyers rejected the council of God against themfelves, being not

Chap. VII.

30. But the Pharifees and Expounders of the Law, Men proud and conceited of their own Works, despised John's Baptism; neglecting those gracious Offers of Mercy, which God made to them by him; and rejecting bis Preaching, as they also do mine.

baptized of him. 31 ¶ And the Lord faid, Whereunto. then shall I liken the men of this genera-

tion? and to what

are they like?

31. * Whereunto therefore shall I liken the Men of this Generation? And with what Similitude shall I compare them? How shall I describe their Ob-Stinacy? And by what Comparison shall I represent their Perverseness, in not being worked upon either by one

> 32 They are like unto children fitting in the market-place, and calling one to another, and faying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

way of Teaching or another?

32. They are like Children playing together in the Street, in a froward and peevish Humour. For as Children at fuch a time, do every thing just contrary to what their Companions defire and expect: So the Men of this Generation, interpret crossly and perversely whatever we fay or do; Neither can any Argument perfuade them to hearken to Instruction, nor any manner of Behaviour remove their malicious Prejudices against us.

> 33 For John the Baptist came neither eating bread, nor drinking wine, and ye fay, He hath a devil.

fent to preach Repentance to them, appeared after a retired manner in the Wilderness, with Fasting and Abstinence, with great Strictness and Severity of Life: And they faid, He is a

33. John the Baptist, when he was

34 The Son of man is come eating

34. On the contrary, Christ comes to them without any fuch Austerity;

mad Man, and poffeffed.

* See Grotius's Note on this Verse; and concerning the two foregoing Verses, being the Words of Christ, and not of the Evangelist.

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and drinking: and ye fay, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and finners.

35 But wisdom is justified of all her children.

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36 ¶ And one of the Pharifees defired him that he would eat with him. And he went into the Pharifee's house, and sat down to meat.

37 And behold a woman in the city, which was a finner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and a-

converfing with Men freely, and eating all Meats indifferently: And they fay, He is a loofe profane Person, a Despiser of the Law, and a Companion of Publicans and Sinners.

35. But when the Perverseness of Men has expressed it's utmost Malice, and aspersed the Preachers of true Religion all that it can; Wisdom and Virtue will still vindicate themselves, and appear to be what they are, in whomsoever they be found, and in what manner foever they be exercised: these things being always the same, whether in a Man that Fasts, or in one that Fasts not. And all the Methods of Divine Providence, in it's feveral Difpenfations of Mercy to Mankind; will finally appear to be Wife and Good, in the Destruction of the Proud and Ob-Hinate, and the Salvation of the Humble and Teachable.

36. ¶ At another time, Fesus being invited to Dinner at a certain Pharisee's House, whose Name was Simon; went home with him at his desire, and fat down to Meat.

the Table, a Woman of the Town where they were, who had been a great Sinner, hearing that Jefus dined there that Day, came in with an Alabaster-box of fine Ointment in her Hand; and standing by Jefus, she fell a weeping, and dropt her Tears at his Feet, and wiped them with the Hair of her Head, and kisfed his Feet, and anointed him with the Ointment; testifying by these extraordinary Instances of Humility and Love, both her great Sorrow for her past Sins, and her earnest Desire

Chap. VII.

of being comforted and instructed by Fesus for the suture.

39. But the *Pharisee*, at whose House *Jesus* was, seeing what the Woman did, and judging of her according to the Notions of his Sect; not by her present Humility and Repentance, but by her past Character; he thought within himself; Surely, if this Man was indeed a Prophet, as he pretends, and is reputed to be, he could not but know, that this is a Woman of ill Fame, and would not suffer himself to be defiled by her Touch.

openly to affront Jesus, who was then his Guest, reasoned with himself tacitly in his own Mind. But Jesus knowing his Thoughts, prevented his further Doubt; saying, Simon, I have somewhat to say to you: And when the Pharisee desired him to say on, Jesus proposed to him the following Similitude.

41 & 42. A certain Man, faid he, had two Debtors, the one of which owed him ten times as much as the other; yet because they were both of them poor, and unable to pay, he with the same Frankness and Generosity forgave them Both their Debts. Now, continued Jesus, Which of these two do you think, will love his Benefactor most, and endeavour to express the Greatest Gratitude to him?

43. The Pharisee, not yet perceiving whither the Parable tended, replied; I suppose, he who had the greatest Debt remitted to him, will love his Benefactor most. Then said Jesus, You have judged well: Apply this Similitude now to our present Case,

nointed them with

39 Now when the Pharifee which had bidden him, faw it, he spakewithin himfelf, faying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him; for she is a finner.

40 And Jesus anfwering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditour, which had two debters: the one ought five hundred pence, and the other fifty.

42And whenthey had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and faid, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

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44 And he turned to the woman, and faid unto Simon, Seeft thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oil thou didft not anoint: but this woman hath anointed my feet with ointment.

and you will see what an Error you were in. For so far is it from being true, that a Sinner for having committed many and great Sins, ought, notwithstanding his sincere and hearty Repentance, to be wholly excluded from my Conversation and Presence; that on the contrary, such a Person commonly shows himself more worthy, and expresses greater Love to me, and gives more Thanks and greater Glory to God, than those who presume themselves to be the most righteous Men.

44. Observe it in the Case of this Woman, whom you see here at my Feet. You, who are a Pharise, and look upon your self as one of the better and holier fort of Men, have not, since I came into your House, brought me so much as a little Water to wash my Feet; which is a common and usual Mark of Respect: But this Woman, who has been a great Sinner, and is deeply sensible of the heinousness of her Sins, hath in a very extraordinary manner, washed my Feet with her Tears, and wiped them with her own Hair.

45. You, when I came in, did not fo much as give me a Kifs; which is the ordinary Salutation and Expression of Kindness: But this Woman, all the time I have been at the Table, hath not ceased with the greatest Humility to kifs my Feet.

46. You have not so much as anointed my Head with Oil; which is the common Testimony of Friendship: But this Woman hath, in wonderful Zeal, anointed my Feet with precious Ointment.

47. Affuredly,

* See Grotius's admiraupon this verfe.

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47. Affuredly therefore, I tell you, * So far is this Woman from being unworthy to come near me by reason of her Sins, which are indeed, as you fupble Notes pose, great and many; that, on the contrary, God having forgiven her those many and great Sins upon her fincere Repentance, the Sense of that Mercy hath filled her Heart with fuch ardent Love and Gratitude, as expresses itself in far more extraordinary Instances of humble and devout Thankfulness, than you, who think you have but little forgiven you, do or can express; or than she, if she had less forgiven her, would have testified. And this makes her more worthy of my Company, than those who think themselves so holy as to need no Forgiveness.

48. Then turning to the Woman; he faid unto her; Your Sins are indeed forgiven: Continue to live a pious and Holy Life, and to increase always in your Love and Thankfulness to God.

49. Upon this, feveral of them that fat at Meat with him, began to be offended, and to fay + one to another, Whom doth this Man pretend to make himself, by undertaking to forgive Sins, which is the incommunicable Prerogative of God?

50. But Jesus said to the Woman, Be not afraid; your great Faith hath procured you proportionably great Mercy and Pardon. Go, and enjoy that Peace and Satisfaction of Mind. which the Sense of the Love and Favour of God will continually afford you.

Chap. VII.

47 Wherefore I fay unto thee, Her fins, which are many, are forgiven; for the loved much: but to whom little is forgiven, fame loveth little.

48 And he faid unto her, Thy fins are forgiven!

49 And they that fat at meat with him began to fay within themselves, Who is this that forgiveth fins also;

50 And he faid to the woman, Thy faith hath faved thee; go in peace.

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CHAP. VIII.

Jesus preaches in several Places, ver. 1. The Parable of the Sower, ver. 4. Why Jesus spake in Parables, ver. 10. The Duty of Ministers, ver. 16. Obedience the only Qualification esteemed by God, ver. 20. Jesus stilleth a Storm, ver. 22. and casteth Devils out of a Man, and suffers them to go into the Swine, ver. 27. Healeth a Bloody-flux, ver. 43. and raises a young Woman from the Dead, ver. 49.

A N D it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him.

2 And a certain woman which had been healed of evil fpirits and infirmities, Mary, called Magdalene, out of whom went feven devils.

3 And Joanna the wife of Chuza Herods fleward, and Sufanna, and many others, which ministred unto him of their fubstance.

4 ¶ And when much people were gathered together, and were come to him out of every Vol. II.

I. A F T E R this, Jesus passed through many Cities and Villages, preaching the Doctrine of Christianity; the Necessity of Reformation, and the Acceptableness of the Repentance even of the greatest Sinners in the Sight of God. And his Twelve Apostles and other Disciples went with him, promoting this great Work.

2 & 3. Several Women also of good-Substance, who had been healed by him of divers Diseases and Infirmities, followed and attended him constantly, to supply him with Necessaries in his Travels; particularly Mary Magdalene, whom he had miraculously delivered from many evil Spirits, that had possessed her; Joanna also, the Wife of Chuza, Herod's Steward; and Susannab and several others.

4. ¶ And in all Places where he came, he taught People according to their different Capacities and Dispositions: sometimes with great Freedom and Plainness of Speech; at other F times

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times more refervedly and obscurely, in Figures and Parables; as they were able, or worthy to hear his Doctrine. More especially once, as he was preaching by the Lake of Tiberias, and a vast number of People was gathered together about him out of the neighbouring Cities, he described to them the State of the Gospel-Dispensation, and the Nature and different Effects of the Doctrine of Christianity, by several Comparisons, or Similitudes; and among others, by this which follows.

5. A Husbandman, said he, went out to fow Corn in his Field; and as he was sowing, some grains fell upon the hard beaten road, where they never entered, but were partly trodden under feet, and destroyed by those that passed by, and partly picked up by the Birds: Thus while Christ, or any Preacher of the Gospel under him, publishes the Doctrine of true Religion to all forts of People; some of those that hear, have Hearts fo hardened with Impiety and worldly Lusts, that the Doctrines and Precepts of the Gospel, never make any Impression upon them at all; but they immediately forget what they hear, and return to their Wickedness.

6. Again, other grains fell upon stones covered with thin earth, where the Corn sprang up indeed, and grew at first; but in a little while, for want of moisture and depth of root, it withered away: Thus some others hear the Doctrine of Christianity, who at first indeed are moved by it with some warmth of Devotion, and embrace it chearfully; But when Persecution, or any other great Temptation comes upon them; for want of

5 A fower went out to fow his feed, and as he fowed, fome fell by the way fide, and it was trodden down, and the fowls of the air devoured it.

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7 And some fell among thorns, and the thorns fprang up with it, and choked

hot undergand.

8 And other fell on good ground, and fprang up, and bare fruit an hundred fold. And when he had faid thefe things, he cried, He that hath ears to hear, let him hear.

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9 And his difciples asked him faying, What might this parable be?

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wife and fettled Refolutions, and a true Love of God, they fall away.

7. Again, some other of the seed fell among weeds and thorns; Which also forung up indeed; but the weeds coming up with it, and growing faster and thicker than the Corn, they overspread it and choaked it, so that it never came to any perfection: Thus others, who hear the Word of God, and are moreover convinced by it, and even make some kind of Resolutions to obey it; yet having their Minds and Attention wholly taken up with the Cares, Covetousness, and Pleasures of the World; they neglect the Means of Improvement, and bring forth no fruit of Righteoufness, Holinefs, and Charity.

8. Lastly, some other of the seed fell into good and fruitful ground, where it grew up and prospered and came to maturity, and proved a very great Crop of Corn: Thus others, to whom the Gofpel is preached, believe the Word of God heartily, embrace it wifely, adhere to it stedfastly, and obey it fincerely, and show forth the Effects of it in the constant practice and perfevering course of a good Life. Whosoever is capable and defirous of Inftruction, let him hear and confider what I fay.

9. This and other Parables Fefus spake to the People, representing things in the bare Similitude only, without adding the Explication. But when he was alone, his Disciples desired him to expound to them plainly, the full Sense and Meaning of the Parable. Carn agas spreamens and chanked tests

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To. Jesus replied: Ye indeed, who are disposed and prepared for this Knowledge, may have all the Truths that concern the Kingdom of the Messiah and the State of the Gospel, clearly and fully explained to you; but the mixt Multitude are not capable nor worthy of this Privilege. For such is their Ignorance and Prejudices, that in them is exactly sulfilled that Prophecy of Isaiah; That, seeing, even the plain-

Ifai. vi. 9. of Ifaiah; That, feeing, even the plaineft things, yet they fee not; and hearing the most reasonable Doctrines, yet they understand not. To them therefore I speak only obscurely and in Parables, instilling things by degrees, as they are able to bear them, but to you I reveal all the Mysteries of God, plainly and fully.

Seed fown, was to be understood the Doctrine of the Gospel, preached by Christ, or any of his Ministers

Christ, or any of his Ministers.

*SeeMar. 12. That by * the hard beaten Road, iv. 20. into which the Seed never entered, was meant fuch Perfons as have their Hearts fo hardened with Impiety and worldly Lusts, that the Doctrines of Religion make no Impression at all upon them, but are neglected and forgotten as soon as

beard.

13. That by the stony ground, where the Corn sprang up indeed, but, for want of Root, soon withered; were to be understood such Persons, as receive indeed the Word of God with a seeming Chearfulness; but for want of Resolution and a true Love of God, fall away in time of Persecution.

14. That by that Ground, where the Gorn was over-run and choaked with

no And he faid, unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The feed is the word of God.

12 Those by the way-fide, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be faved.

13 They on the rock, are they which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14And that which fell among thorns,

are

are they, which when they have heard, go forth, and are choked with care and riches, and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but fetteth it on a candlestick, that they which enter in may fee the light.

17 For nothing is fecret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.

Weeds, were meant such, as embrace likewise the Dostrine of Christianity, but are so wholly taken up with the Business, Covetousness, and Pleasures of this prefent Life, that they make no real and effeetual improvement in the practice of

true Religion and Virtue.

15. Lastly, That by * the good ground *SeeNote which brought forth fruit in abundance, on Mark were meant such Persons, as receive the iv. 20. Doctrine of the Gospel with Simplicity and Sincerity, and by pious Meditation cause it to make a deep and lasting impression upon their Minds, and obey all the Precepts of it in their whole Life and Conversation with Constancy and Perseverance.

16. And now, continued fefus, feeing I have explained to you all these things fully; it remains that ye be careful to instruct others hereafter, both by your Doctrine and Example, in proportion to your Knowledge and the Advantages ye have received. For as a Candle useth not to be hid under a Veffel, but to be fet in a Candleftick, that it may give Light to the whole Room wherein it is: So ought ye to make fuch use of the Instruction I have given you, as by your Doctrine and Example to direct and encourage Others, in the knowledge of the Truth, and in the practice of Virtue.

17. For there is nothing which I now teach you fecretly, but must in due time be published openly to all the World; and nothing which I now speak obscurely and in Parables, but must in time be declared plainly and with all

freedem to all Men.

18. Take

Chap. VIII.

18. Take heed therefore to remember and make good use of what you hear. For whosoever improves and imploys well those Advantages which God has already given him, shall have more Instruction and greater Assistances continually afforded him: But he that makes no good use of what he already hath, is unworthy of more Instruction or greater Advantages; nay, and shall moreover, by the natural decay of unimproved Graces, and by the just Judgment of God, be even deprived of what he before had.

18 Take heed therefore how ye hear: for whofoever hath, to him shall be given; and whofoever hath not, from him shall be taken even that which he seemeth to have.

* Mark

19. ¶ At * another time, as Jesus was teaching in the House, and a vast Throng of People stood about him; his Mother and some other of his Relations, coming to speak with him, could not get near by reason of the great Crowd.

19 Then came to him his mother and his brethren, and could not come at him for the press.

and being ported han

20. Then the People which flood by, told him that his Mother and other Relations waited without, defiring to freak with him

20 And it was told him by certain which faid, Thy mother and thy brethren stand without, desiring to see thee.

speak with him.

21 And he anfwered and faid unto them, My mother and my brethren are these which hear the word of God, and do it.

21. But Jesus, intent upon the Business of instructing and reforming Men, answered: Do ye think that I esteem of Persons by any earthly Relation or Asfection? or that any temporal Concern shall hinder or interrupt this Work, for which I was sent into the World? No; I value no Relation, and own no Friendship so near to me, as that of these my Disciples, who hearken to my Instruction and obey it.

22¶ Now it came to pass on a certain day, that he went into a ship with his disciples, and he said unto them, Let us go over unto the other

22. ¶ Again Jefus having been preaching upon another Occasion to a great multitude of People that came about him and thronged him; he retired afterwards with his Disciples to the Lake of Gennesareth, and going

other fide of the lake. And they launched forth.

23 But as they failed, he fell afleep: and there came down a fform of wind on the lake, and they were filled with water, and were in jeopardy.

24And they came to him, and awoke him, faying, Master, Master, we perish. Then he arose and rebuked the wind, and the raging of the water: and they ceafed, and there was a calm.

25 And he faid unto them, Where is your faith? And they being afraid, wondred, faying one to another, What manner of man is this: for he commandeth the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

into a Boat, bid them put off and row over to the other Side of the Lake.

Jesus laid himself down upon a Pillow and sell asleep. And when he was asleep, there arose a vehement strong Wind, which made the Water so rough, that the Boat was almost filled, and seemed to be in great danger of being

cast away.

24. Then the Disciples in great fear waked Jesus, saying; Lord, help us, we are just finking. And he rose up, and commanded the Wind to fall, and the Water to become smooth. And immediately Both the Elements obeyed his Voice, and there was suddenly a very great Calm.

25. However, though he thought fit to work this Miracle for their Deliverance, yet he rebuked them for their Fearfulnessand Distrust, saying: Where is your Faith and Trust in my Power, that after all the Miracles ye have feen me work, ye dare not yet rely on the Protection of Providence, even when I am with you? And all the Men of the Boat, filled with great Fear and Reverence at the fight of this Miracle, faid one to another; What an extraordinary Person is this? and how Divine a Power does he exercise? that even the Wind and Water obey his Commands.

26. Now when they were come to the other Side of the Lake, they landed in the Country of the Gadarenes, which is over against Galilee.

F 4

27. And

of the Boat, there met him * a Man † of that country, who had been a long time possessed by Devils, and was so raging mad, that he went quite naked, and dwelt not in any House, but wandred in the wild Places among the Tombs of the Dead, frightning and terrifying Passengers that went that Way.

28. This Man, I fay, feeing Jesus at his landing; and the evil Spirit which possessed him, being compelled by the Divine Power to carry him towards Jesus; he ran and fell down at Jesus's Feet. And the evil Spirit within the Man, cried out aloud to Jesus, saying; Wherefore, O thou Son of the most High God, art thou come to disturb me in my Possession, before the time of God's final Judgment? I beseech thee, torment me not.

29. For Jesus had commanded him to come out of the Man, and quit the Possession he had so long enjoyed. And indeed a very terrible Possession it was; the Devil having (as I said) driven the possession wholly from the Society of Men, and forced him to live wild among the Tombs of the Dead. || For into such raging Fits of Madness was the Man used to fall, that though his Friends had often attempted to bind him with Fetters, yet they could never hold him, but he would break from all Bonds, and be hurry'd by the Devil into the Wilderness.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no cloathes, neither abode in any house, but in the tombs.

28 When he faw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept boundwith chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And

^{*} One of the two mentioned, Matt. viii. 28.

[†] ἐκ τῆς σόλεως not out of the city, as we render it, but one who had formerly dwelt there, before he was possessed.

[|] woλλοῖς γὰς, &c. is plainly a reassuming and giving a reason of what was said at the end of verse 27,

30 And Jefus afkedhim, faying, What isthy name? And he faid, Legion: because many devils were entred into him.

31 And they befought him that he would not command them to go out into the deep.

and the legislation

32 And there was there an herd of many fwine feeding on the mountain: and they befought him that he would fuffer them to enter into them. And he fuffered them.

33 Then went the devils out of the man, and entred into the fwine: and the herd ran violently down a fteep place into the lake, and were choked.

34When theythat fed them faw what was done, they fled, and went and told it in the city and in the country.

35 Then theywent out to fee what was done; and came to Jefus, and found the man out of whom the devils were departed, fitting at the feet of Jefus, cloath-

30. Such therefore was the Case wherein Jesus found the Man. And when he commanded the evil Spirit to come out of him, he at the same time, to manifest the greatness of his Miracle, asked the evil Spirit, What was his Name? The Spirit answered, Legion; signifying, that the Man was possessed, not by one, but by many Devils at once.

31. Then the Devils, seeing they could not prevail with Jesus, but that they must be cast out; entreated him, that if he would needs cast them out of the Man, yet at least that he would not compel them to return to their Infernal Prison, to be kept in Chains under darkness to the Judgment of the Great Day; but suffer them to continue somewhere here upon Earth.

32. Now there happened to be at the fame time, a great Herd of Swine, feeding at a distance upon the neighbouring Hills. The Devils therefore earnestly begged of Fesus, that since they must be forced to leave the Man, he would at least permit them to enter into the Swine. And Fesus * gave them leave. * SeeNote

33. Accordingly going out of the on Mat. Man, the Devils entered into the viii. 32. Swine: And immediately the whole Herd ran headlong down a Precipice

Herd ran headlong down a Precipice into the Lake, and were all drowned.

34. Which when they who kept the Swine, faw; they were greatly terrify'd, and ran presently, and reported this thing abroad, both in City and Country, to all the People they met.

35. But the People hardly believed their Report. Coming out therefore themselves from all the neighbouring Towns, to see the Truth of so incredible a Fact; they found Jesus, according as it

had

had been told them; and also saw the Man, who had been poffeffed, fitting at Fefus's Feet, cloathed, fober, and in his right Mind. And they were seized with great Admiration and Fear. and of

36. Moreover, some that had been present from the beginning, and faw every thing that was done, related to them all the Particulars, both how the Man was delivered, and how the Swine

were destroyed.

37. Being fatisfied therefore of the truth of the whole matter; but more affrighted at the Greatness of Jesus's Power shown in the destruction of the Swine, than moved with his Goodness. manifested in the preservation of the Man; they defired him with one accord, to depart out of their Territories. And accordingly, Fefus went back to the Boat, and returned over the Lake. 38 & 39. And when the Man, out

of whom the Devils were cast, saw 7efus about to depart; he begged that he would take him along with him. But Fefus fuffered him not to go with him; but bid him go home to his own House, * Jesus and * relate what great things God had done for him, and fo give Glory to God. Whereupon the Man went here less Home, and published in all the City of frequent- the Gadarenes, what a wonderful and , ly, com- miraculous Deliverance Jesus had

manded, worked for him. contrary

converse

to his practice in 40. Now when Fefus was gone back other plaagain to the other fide of the Lake into ces, that the Mira-Galilee; the People, whom he had left cle should behind at his coming over, having waited all this time for him, received him be pubagain with great Joy and Gladness. lished.

ed, and in his right mind, and they were afraid.

36 They allo which faw it, told them by what means he that was possessed of the devils, was healed.

37 Then the whole multitude of the country of the Gadarenes round about, befought him to depart from them; for they were taken with great fear : and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, befought him that he might be with him: but Jesus sent him away, faying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things lefus had done unto him.

40 And it came to pais, that when Jefus was returned, the people gladly received him: for they were all waiting for him.

41 T And

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hold, there came a man named Jairus, and he was a ruler of the fynagogue: and he fell down at Jefus feet, and befought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.

43 ¶ And a woman having an iffue of blood twelve years, which had fpent all her living upon phyficians, neither could be healed of any.

44 Came behind him, and touched the border of his garment; and immediately her issue of blood stanched.

45 And Jesus faid, Who touched me? When all denied, Peter, and they that were with him, faid, Master, the multitude throng thee, and press thee, and fayest thou, Who touched me?

41 & 42. And he tarried some time amongst them, preaching to them, and healing their Sick. Particularly one Day, while he continued there, there came to him one fairus, a Person of confiderable Note, a Ruler of the Synagogue; and kneeling down before him, defired him to go home with him, and fee his only Daughter, a young Woman of about twelve years old, who was at that time fo dangerously ill, that her Friends supposed her to be just dying. Fefus feeing the Man's Faith, went along with him; the Disciples also, and a great multitude of People, following and pressing after him.

43 & 44. And as they were in the way, a Woman who had been twelve Years troubled with a Bloody-flux, and had all that time used the Assistance of Physicians with great Expence, and without any Success; seeing Fesus going along in the midst of a great Crowd, and hoping modestly, that by privately touching his Cloaths she might be cured of her Disease, without being obliged to discover her case; she slipped into the Crowd, and came behind Fesus, and touched his Coat foftly, without being (as she thought) taken notice of. And immediately she felt fensibly within her felf, that her Disease was cured.

45. But Jesus, knowing what was done, and not willing that so extraordinary an Instance of Faith and Modesty should pass unobserved, turned himself about and said; Who touched me? To which Question, when no body knew what to answer; Peter, and some other of the Disciples, said; Master, Do you not see the whole Multitude crowd and press upon you? What mean you then, to ask, who touched you?

46. But

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46. But Jesus persisted, saying; I know that some body more than ordinary, has touched me; And I am sensible that some cure has been worked

by this means.

47. Then the Woman, feeing that fhe could not conceal herfelf any longer, came trembling and kneeling down before him, and confessed openly in the presence of all the People, both for what reason, and in what manner she had touched him, and how she had presently thereupon found her self healed.

48. Expecting therefore to be rebuked for her Prefumption, she by this publick Confession submitted her self wholly to his Pleasure. But Jesus spake comfortably to her, saying; Daughter, be not asraid; your great Faith hath obtained the Cure of your Disease; Go in peace.

49. While Jesus was yet speaking to the Woman; one of Jairus's Servants came from the House to meet and acquaint his Master, that his Daughter was now dead, and that therefore it was in vain for him to trouble

Jesus any farther about her.

50. But Jesus hearing the Servant deliver his Message, said to Jairus; Be not asraid; only believe and trust in the Power of God, and your Daughter shall yet be restored to her Health.

51. Then being by this time come near to the House, Jesus commanded all the Multitude to retire; and suffered no Man to go in with him, but only Peter, James and John; * which three Disciples, and the young Woman's Pa-

46 And Jesus said, Some body hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman faw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he faid unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in

peace.)

49 ¶ While he yet spake, there cometh one from the ruler of thy synagogues house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jefus heard it, he anfwered him, faying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John.

* This is plainly the Meaning of the Evangelist, compared with St Mark; though in the Text it be exprest very contractly.

and the father and the mother of the maiden.

52 And all wept and bewailed her: but he faid, Weep not; she is not dead, but sleepeth.

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53 And they laughed him to fcorn, knowing that the was dead.

54 And he put them all out, and took her by the hand, and called, faying, Maid, arife.

55 And her spirit came again, and the arose straightway: and he commanded to give her meat.

56 And her parents were aftonished: but he charged them that they should tell no man what was done.

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rents, he defigned to take with him into the Room where the young Woman lay, to be Witnesses of the Miracle he was about to work.

52. Now as foon as he was entered into the House, he found a great Tumult and Noise of People mourning and lamenting for the Death of the young Woman. But Jesus, knowing that this her Death was only for the Manifestation of the Glory of God in his raifing her again; faid to them, Weep not, for the young Woman is not dead, but fleepeth.

53. Upon this, they knowing that The was really dead, derided and mocked at him as an ignorant Person.

54. But Jesus, putting them all out, except the three beforementioned Difciples, and the young Woman's Parents; took her by the Hand, and faid

to her; Maid, Arise.

abdication by aroun

55. At which Words she immediately came to Life, as one awaking out of fleep. And the rose up in perfect Health and Strength; and Fefus ordered that fomething should be given her to eat.

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56. And her Parents were aftonished at this great Miracle. But Fefus * * See Pabid them, not to report it publickly a- raphrase on Matt. broad.

CHAP.

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CHAP. IX.

Jesus sendeth out the Twelve to preach, ver. 1. Herod sufpects Jesus to be John the Baptist risen from the Dead, and desires to see him, ver. 7. Jesus feedeth Five Thousand with five Loaves and two Fishes, ver. 12. Enquireth what Opinion the World had of him, ver. 18. Foretells his own Passion, ver. 22. And warns his Followers to expect Sufferings likewise, ver. 23. The Transsiguration, ver. 28. Jesus healeth a Lunatick, whom his Disciples could not, ver. 37. Foretells his Passion again, ver. 43. and warns his Disciples against Ambition, ver. 46. and forbids them hindring those that in any manner promoted the Gospel, ver. 49. Reproves a passionate and revengeful Spirit, ver. 51. Why Elias destroyed his Enemies with Fire from Heaven, ver. 56. Obedience must be constant and without Delay, ver. 59, 61.

1 & 2. A Fter these things, Jesus tak-I ing afidehis twelve Apostles, gave them Commission, and sent them forth to preach the Gospel in the Cities of Judea, and to declare that God was now about to establish the Kingdom of the Messiah, wherein He would be wor-Thipped in Spirit and in Truth, and, inflead of all external Rites and Ceremonies, would accept nothing but Repentance and fincere Obedience. And that they might do this with the more Courage and Affurance, and with the greater Efficacy and Authority; he gave them Power to prove and confirm their Doctrine, by fuch Miracles as he himfelf worked, of casting out Devils, healing all Manner of Diseases, and the like.

3. Moreover, that they might go with the greater Expedition and the fewer Impediments, he gave them the following Charge. Be not, faid he, follicitous led his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he fent them to preach the kingdom of God, and to heal the fick.

3 And he faid unto them, Take nothing for your journey, neither staves, flaves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatfoever house ye enter into, there abide, and thence depart.

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-5 And who foever will not receive you, when ye go out of that city, fhake off the very dust from your feet for a testimony against them.

And the A

6 And they departed and went through the towns preaching the gofpel, and healing every where.

7 T Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was faid of some, that

ment the property and

to make any Provision before-hand for your Journey; but go just as ye are, each Man with the fame Cloaths, Shoes and Staff, that he now has; without providing any Change of Apparel, or furnishing your selves with any Money or Victuals for the Way.

4. Neither take any care for Lodging or Entertainment: But when ye enter into any Town or City, go to the House of the first pious and well-disposed Perfon you meet with, and there continue without changing your Lodging till you depart out of that Town or City.

5. And if ye find any Place so obstinately prejudiced against you, that they will not give you any Entertainment, nor hearken at all to your Doctrine; when you depart out of that place, shake off even the Dust from your Feet for a Testimony against them; signifying and declaring to them; That fince God has by you offered them the gracious Means of Salvation, and they have wilfully rejected it, and judged themfelves unworthy of it, ye can have nothing more to do with them, but must leave them to the Judgment of God.

6. These, and many more, wise and necessary Instructions, did Fesus at that time give his Apostles. And they went out and travelled thro' all the Cities and Towns of Judea, preaching the Doctrine of the Gospel, and proving the Divine Authority of their Commission, by healing the Sick, and many other Mi-

racles.

7 & 8. ¶ By this Means the Fame of Fesus's Doctrine and Power, spread exceedingly through all that Country. So that coming at last to the Ears of King Herod, it filled his Mind with many Fears, Doubts, and Suspicions; partly partly least fesus encouraged by the Expectation of the People, should deprive him of his Kingdom, and set up himself King of the fews; and partly least fohn the Baptiss, whom he had beheaded, should be risen from the dead, and appear with this great Power to revenge upon him his cruel and unjust Death. For various were the Reports raised concerning fesus; some fancying that he was Elias; others, that he was one of the old Prophets risen again; and others that he was John the Baptist raised from the Dead.

o. Upon the whole therefore, Herod vehemently suspected, that it must be John the Baptist risen again from the Dead, that preached and acted such things as he heard of Christ. However, to satisfy his Curiosity, and ease his Mind, he earnestly desired to have a

Sight of Fesus.

When the twelve Apostles, having sinished the Work upon which they were fent out, were come back again to Jesus, and had given him an Account of the good Success of their Ministry; Jesus carried them aside into a desert Place *Mar. vi. * over against the City of Bethsaida.

*Mar. vi.

them, and to avoid the great Crowds of People; yet they, finding where he was, followed him from all Parts into the Defart. And he discouraged them not, but preached to them the Doctrine of the Gospel, and healed as man of them as had any Infirmity of Body.

12. Now when Night drew on, his Disciples, not yet sufficiently relying on his Wisdom and Power, began to put him in Mind it was Time to dismiss the People, that they might disperse

John was rifen from the dead:

8 And of fome, that Elias had appeared: and of others, that one of the old prophets was rifen again.

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9 And Herod faid, John have I beheaded: but who is this of whom I hear fuch things? and he defired to fee him.

10 ¶ And the Apostles when they
were returned told
him all that they
had done. And he
took them, and went
aside privately into a
desert place, belonging to the city called
Bethsaida.

when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

the day began to wear away, then came the twelve

and

and faid unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a defert place.

13 But he faid unto them, Give ye them to eat. And they faid, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did fo, and made them all fit down.

took the five loaves and the two fishes, and looking up to heaven, he bleffed them, and brake,

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Villages, and get some Refreshment; the place, where they then were, being desert, and affording neither Food nor Lodging.

13. But Jesus said, Nay; but do Ye give them somewhat to eat; lest, if we dismiss them fasting, some of them should faint by the way. The Disciples replied; We have no more Provisions here, than only five Loaves of Bread, and a couple of little Fishes; so that 'tis absolutely impossible for us to feed this great Multitude of People, though they should every one desire never so little; unless you would have us go and buy a great Quantity of Vic-

tuals on purpole.

14. This they faid, feeing the vast Number of People then present, who were at least Five Thousand; and not confidering, as I faid, the Power of Fesus, discovered in his former Miracles. But Fesus, knowing his own Divine Power, and refolving to work a Miracle at this time for the Benefit of the People, and for the greater Manifestation of his own Glory; bid his Disciples cause them all to sit down in feveral Companies upon the Ground, by Fifty in a Company: That the Meat might be the more conveniently distributed among them, and that their Number might the better appear.

15. Accordingly the Disciples separated them into Companies, and made

them all fit down in order.

16. Then fesus taking the Bread and Fish in his Hands, and having given Thanks to God, and blessed them; he brake the Bread, and divided the Fish, and gave it out to his Disciples, bidding them

them distribute it among the Multitude, and give to every one a piece of each:

And they did fo.

17. Thus that vast Number of People was fed with fo fmall a Quantity of Food, as Five Loaves of Bread, and two fmall Fishes. And so far were they from falling short, that on the contrary, after they were fatisfied, and 'had all eaten to the full, the Disciples gathered up no less than twelve Baskets full of Scraps.

18. ¶ After this, Jesus, having dismissed the Multitude, retired alone into a private Place to pray. And when he had done, he came to his Disciples; and as he was walking with them in the way, he asked them, saying; What do the People talk concerning me? And whom do they judge me to be?

19. The Disciples answered: Some fancy, that you are John the Baptist risen from the Dead; Others take you to be Elias; And others think, that you are fome one of the old prophets appear-

ing again.

20. Jesus said; Well, but whom do ye your selves think me to be? Peter, always zealous, and forwarder than the rest, replied; We know you to be the Messiah, the Son of the Most High God, fent into the World to redeem his People Israel, and to reveal his Will to Mankind.

21. Hereupon Jesus, approving indeed and commending their good Con-* See Pa-fession, but * not judging it sit that they should before his Resurrection oraphrase on Matt. penly and expressly declare to the World Who he was; strictly charged them, not XVI. 20. to tell any Man what they knew.

22. Neither, said be, ought ye your selves upon this Occasion to entertain and gave to the difciples to fet before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets.

18 ¶ And it came to pass as he was alone praying, his disciples were with him: and he asked them, faying, Whom fay the people that I am?

19 They answering, faid, John the Baptist: but some Say, Elias; and others fay, That one of the old prophets is rifen again.

20 He said unto them, But whom fay ye that I am? Peter answering, faid, The Christ of God.

21 And he straitly charged them and commanded them to tell no man that thing.

22 Saying, The Son of man must fuffer

fuffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

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23 ¶ And he faid to them all, If any man will come after me, let him deny himfelf, and take up his crofs daily, and follow me.

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24 For whofoever will fave his life, shall lose it: but whofoever will lose his life for my sake, the same shall save it.

great Thoughts, as if I were presently to be invested with great Majesty and Glory. No; I must first suffer many things: I must undergo great Indignities and Reproaches; I must bear the Despite and Malice of the Chief Priests and Rulers, and Scribes of the Jews, I must be rejected, and treated with the utmost Scorn and Contempt; and at last be put to Death by them. For this is necessary, to accomplish the great Design for which I came into the World. Nevertheless, on the third Day I will rise again.

23. Atthis fad Prediction, Peter filled with Sorrow, and not understanding what Fesus meant by those last Words of rifing again on the third Day, began to advise and press him, that he would not by any Means fuffer himself to fall under fuch ill Treatment in the World. But Fefus, rebuking him for discovering fuch Ignorance and Fear after the generous Confession he had before made, showed him the absolute necessity of all these things coming to pass, in order to the bringing about the great and wife Defigns of Providence. And then turning himself to the rest of his Disciples, he faid to them all in general, and to * all the other People that then drew nigh to viii. 34. hear him: I my felf must pass through great Afflictions and Sufferings, to my Exaltation and Glory; And who foever defires to partake with me hereafter in my Happiness, must be willing to imitate me here, in bearing daily Sufferings, Afflictions, and even Death itself.

24. And let not any Man think it a hard or unreasonable Trial, if he be obliged even to suffer Death for the sake of my Religion. For dying, in such a Cause, is not so truly losing, as saving

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a Man's own Life. Losing the Life of this mortal Body in the present time for the sake of true Religion and Virtue, so as to preserve the immortal Soul unto the Enjoyment of Eternal Life and Happiness; is most properly and effectually Saving a Man's own Life. But basely and fearfully preserving the short and uncertain Life of this mortal Body, by such Practices as to incur the eternal Death of the Soul; is most truly and miserably Losing a Man's own Life.

25. For, what Comparison is there between preserving this present mortal Life, even though a Man could at the same time come to the Possession of all the Riches, Honours, and Pleasures of the World; and the saving or losing his immortal Soul? Or what Advantage can it be to a Man, to gain all other things; if at the same time he eternally loses and destroys himself?

one who for any temporal Advantage, or for the faving of his Life, disowns his Religion, or forfeits his Virtue. For such a Person, as he is now ashamed or asraid to own me before Men; so he himself shall at the Day of Judgment be disowned and rejected by me before God and Angels, as an unworthy Disciple, and shall perish for ever.

27. The time indeed of this last and general Judgment, God has not thought fit to reveal. But assuredly I tell you, some of you which hear me this Day, shall live to see the Kingdom of Christ begun in his glorious Resurrection and Ascension, and in his coming to execute a particular Judgment upon the unbelieving fews, in the total Destruction of their City and Nation.

25 For what is a man advantaged, if he gain the whole world, and lofe himfelf, or be cast away?

26 For whofoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Fathers, and of the holy angels.

of a truth, there be fome standing here which shall not taste of death, till they see the kingdom of God.

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that find need to

28 ¶ And

28 ¶ And it came to pais about an eight days afterthese fayings, he took Peter, and John, and lames, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and gliftering.

30 And behold, there talked with him two men, which were Moses and E-

31 Who appeared in glory, and fpake of his decease which he should accomplish at Jerusalem.

· 32 But Peter, and they that were with him, were heavy with fleep: and when they were awake, they faw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us makethree tabernacles, one for

28. ¶ About a Week after this, 7efus designing to give his Disciples some fmall glimpse or representation of his future Glory, went up, according to his Custom, to pray, upon a Hill; and took with him only Peter, James, and John.

29. And as he was praying in the presence of these three Disciples, suddenly they faw his Countenance change into a very bright and glorious appearance; and his Cloaths became white and shining, so that he seemed to be arrayed as with a Garment of Light.

30 & 31. Also at the same time there appeared two other Perfons in a very glorious Form; namely Moses and Elias, (representing the Law and the Prophets, as being defigned to affift and be Subservient to Christ;) And they talked with Fesus, concerning the Sufferings and Death which he was to undergo at Terusalem; and concerning the strange and glorious Effects, which the Wifdom of God defigned to bring about by that great and wonderful Dispensation.

32. At the first beginning of the Vition, Peter and the other two Disciples being very drowfy and fleepy, and also furprized and aftonished at the strangeness of the Appearance, scarcely knew what it was they faw. But coming a little to themselves, they saw and obferved distinctly the Glory of Jesus; and also the other two Men, Moses and

Elias that were with him.

33. Recovering therefore somewhat from their Fear, though not enough to confider well what to fay; and beginning to be pleafed with the glory of the Vision; Peter, who was usually forwarder and more zealous than the reft, faid to Jesus, when Moses and Elias G 3

were about to depart: Lord, What a glorious Place is this! How happy should we be, if we might continue always here! Let us build three Apartments, one for Thee, one for Moses, and one for Elias; and we will dwell here. This he said in surprize, not understanding what he defired; And the event quickly convinced him of his Weakness, and the unsuitableness of his Request.

34. For scarcely had he said these Words, when suddenly there came betwixt them a thick Cloud, which intercepted Moses and Elias from the Disciples sight, so that they saw them no longer. And the Disciples were assaid, when they perceived them to vanish in

the Cloud.

35. And at the Instant of Moses and Elias's disappearing, the Disciples being now left alone with Jesus, heard a Voice from God out of the Cloud, saying; This is my beloved Son, whom I have sent to reveal my Will to Men, and to redeem them from their Sins. Hitherto ye have followed the guidance of Moses and the Prophets; from henceforth hear ye and obey Him.

36. Thus Jesus was left alone with his three Disciples; and they beheld him again in his usual Form, as before the Vision. And they came down the Hill together, to the rest of the Disciples. And the Disciples, by Jesus's command, kept the thing secret at that time; and told no Man of it till after his Resurrection, when it would be more seasonable and credible to relate.

37. ¶ Now, when Jesus was come down the Hill with his Disciples to the People below, by which time it was the Morning of the next Day; he found a great Multitude of People assembled.

thee, and one for Moses, and one for Elias: not knowing what he said.

Feter, and John and

James, and went up

nto a mountain to

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20 And as he

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, faying, This is my beloved Son, hear him.

es Rut Peter and

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36 And when the voice was past, Jesus was found alone: and they kept it close, and told no man in those days any of those things which they had seen.

37 ¶And it came to pass, that on the next day, when they were come down from the hill, much people met him.

to valor as the es

38 And

Chap. IX.

38 And behold, a man of the company cried out, faying, Master, I beseech thee look upon my fon, for he is mine only child.

39 And lo, a spirit taketh him, and he fuddenly crieth out, and it teareth him that he foameth again, and bruifing him, hardly departeth from him.

40And I befought thy disciples to cast him out, and they could not.

41 And Jesus anfwering, faid, O faithless and perverse generation, how long shall I be with you, and fuffer you; bring thy fon hither.

42 And as he was yet a coming, the

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38. And as foon as they faw him, they came running towards him. And one of the Crowd kneeled down before him, and entreated him, faying; Lord, I have a Son, an only Son, in a most miserable and almost desperate Condition: I befeech you, have pity on him,

and do fomething for us.

39. His Case is this. He is tormented by an evil Spirit to fuch a degree, that he frequently roars out and rages; and where-ever he is, he falls down, and is terribly convuls'd, and foams; And when he comes to himself after the Fit, 'tis with great difficulty, pain, and agony; And he is very much bruifed and hurt.

40. Now I defired your Disciples in your absence, to cast out the evil Spirit, and deliver my Son from this miferable Calamity: But they were not able

to do it.

41. Upon this; Fesus knowing 'twas only for want of fufficient Faith that his Disciples were not able to work the Cure; broke out into this pathetick Exclamation, faying; O fearful and distrustful Men! Have you thus long had my Presence in vain amongst you! Have you feen me work fo many and so great Miracles! Have I freely, and only on the Condition of true Faith, communicated to you the fame Power and Authority that I had my felf! And after all this, will ye yet be fo faithless and full of distrust, that ye cannot execute the Commission I have given you! Then, having thus severely reprehended his Disciples; he said to the Man, Bring your Son hither to me. And they brought him.

42. Now as the young Man was coming towards Jefus, the evil Spirit at that

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very time seized him and threw him down, and put him into Convulsions. But fesus commanded the evil Spirit to come out; and the young Man recovered; and fesus delivered him to his Father, unhart and in perfect health.

43 & 44. And all the People were aftonished at this wonderful Evidence of Fesus's Divine Power, and spread abroad his Fame through all the Country. But while the generality of People thus extolled Jesus, and admired and magnified his Power, and expressed an universal expectation and great and glorious Things to be done by him; Fesus himself continued to charge his Disciples, not to suffer themselves to be puffed up with expectations of Power and Glory, but frequently to call to mind and meditate upon what he had before warned them; namely, That he must needs be delivered into the hands of his Enemies, and be flain by them. That, fixing this thing in their Minds, and often thinking on it before-hand, they might be prepared for so great a Trial, and not be surprized and terrified at the time of his Suffering.

45. But the Disciples understood nothing of all this, neither could they imagine what he meant by Suffering and Dying, or how it was possible for him to attain that way to any Power and Glory. Yet because he had so often told them of it, they were ashamed to

ask him any more about it.

46. ¶ With these Discourses Jesus and his Disciples continued their Journey on towards Gapernaum. And while they were yet in the way, the Disciples fell into a Debate among themselves about Preheminence, and who should have the highest and most

devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God: but while they wondered every one at all things which Jefus did, he faid unto his difciples,

44 Let these sayings fink down into your ears: for the Son of man shall be delivered into the hands of men.

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45 But they understood not this faying, and it was hid from them, that they perceived it not: and they feared to ask him of that faying.

46 ¶ Then arose a reasoning among them, which of them should be greatest.

47 And

47 And Jefus perceiving the thought of their heart, took a child, and fet him

by him,

48 And faid unto them, Whosoever shall receive this child in my name, receiveth me: and whofoever shall receive me, receiveth him that fent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50And Jesus said unto him, Forbid him not, for he that

honourable place under Fesus, when he came into his Kingdom.

47 & 48. But Jesus, discovering their vain Debate, and knowing their Thoughts, called them all to him. And fetting a little Child before them, he faid; See you this little Child, free from Pride, Ambition, and all aspiring Thoughts? 'Tis fuch a Temper as this, that ye must strive to attain, if ye defire to be great in the Kingdom of the Messiah. Ye are in a great mistake, if ye fancy that my Kingdom is like the Kingdoms of this present World, where Places of Honour and Preferment are obtained by Ambition, and striving one against another. No: He that comes nearest the Disposition of this Innocent Child, in unaffected Humility, and freedom from Malice and all ambitious Defigns; shall be esteemed the best Member of my Church on Earth, and have the greatest share of Glory in my Kingdom in Heaven. And whofoever entertains any Person so qualified, preaching in my Name; and receives his Doctrine; shall be esteemed as if he had entertained me in my own Person. who foever receives me and my Dostrine, shall be looked upon to have received and obeyed the Words of God himfelf.

49. Then said John to Jesus; Master, we faw a Man one Day casting out Devils in your Name; And because he was not one of the Twelve, nor of the rest of our Company that have constantly followed you, we thought he had no Commission nor Authority to make use of your Name; and we forbad him.

50. But Fesus reply'd; You ought not to forbid any fuch Person. For though he has not indeed followed me

with

with you; and perhaps has not so much knowledge of me, or respect for me, as you have; yet if he works a Miracle in my Name, he cannot easily think ill of me, or oppose my Doctrine. And whosoever has any kind of Respect for me, or does in any the least way promote the Gospel, though it should be no more than even barely by not opposing it; is more of our side, than if he directly withstood us; and ought therefore not to be discouraged.

draw near, that Jesus having sulfilled his Prophetical Office in Teaching the Will of God, was to finish his Ministry, and to leave this World; he bent his Course towards Jerusalem; and positively resolved, notwithstanding the known Malice of his Enemies, and the repeated Perswasions of his Friends to the contrary, that he would go up thither; this being absolutely necessary, in order to sulfil the other parts of his Office for which he came into the World.

52. Directing his way therefore towards Ferusalem, he fent two of his Disciples before, to a Town belonging to the Samaritans, through which he was to pass; to provide Accommoda-

tions for him in his Journey.

that he was going to ferusalem, refused to give him any reception. For the Samaritans, contrary to the Religion of the fews, contended that ferusalem was not the place whither Men ought to go up to Worship. And in an obstinate adherence to this Opinion, they refused to furnish fesus with any Necesfaries in his Journey towards ferusalem.

54. Then the Disciples, James and John, provoked at the Rudeness and In-

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5 t ¶ And it came to pass when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And fent meffengers before his face: and they went, and entered into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples, James and John John faw this, they faid, Lord, wilt thou that we command fire to come down from heaven, and confume them, even as Elias did?

55 But he turned and rebuked them, and faid, Ye know not what manner of fpirit ye are of.

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56 For the Son of man is not come to destroy mens lives, but to fave them. And they went to another village.

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civility of the Samaritans, faid to Fefus; Lord, shall we call for Fire from Heaven to consume these Men; as Elias did in old time, to deftroy those that op-

posed him?

55. But Fesus rebuked their indifcreet and unfeafonable Zeal; faying, Ye are not aware whence this hafty Difposition and defire of Revenge in you proceeds; mixing too much of Human Passion, and Desire of Temporal Power, with your Zeal for the Honour of God; and not confidering the difference of Times and Perfons, nor diffinguishing the different Methods of God's various

Dispensations with Mankind.

56. For under the Law indeed, and in the Court of a wicked and idolatrous Prince, and at a time when God was not declaring the gracious Covenant of the Gospel, but vindicating the Honour and just Severity of his Law; it became Elijah, a Prophet of the Law, and one appointed of God to be a fe- 2 Kings vere Reprover of the idolatrous King of i. 10. Ifrael; it became Him, I fay, to vindicate the Honour of God at fuch a time, and to prove his own Commission by a fevere Instance of destroying the Messengers sent to apprehend him. But now at the first establishment of the gracious and merciful Covenant of the Gospel, and in the Days of the Messiah; whose Character is, that He should come, not with fevere Judgments to compel, but with Meekness and Gentleness to persuade and intreat Men to Repent; and that he should be the Saviour, I should the clien not the Destroyer of Men: 'tis fit to proceed only by merciful and gentle Methods, and to endeavour to win Men by Patience and Forbearance. And having.

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ving thus said, he turned aside with his

Disciples to another Village.

was walking with his Disciples in the Road, there came a Man to him, expecting (as it seems) that Jesus would shortly come to great Honour and Power; and he said, Lord, I will be from henceforth your constant Attendant and Follower.

58. But Jesus answered; Friend, if you expect to find any temporal Interest or Advantage by following me, you are much mistaken; For so far am I from being able to do any thing of that kind for you, that I have not so much as a House of my own wherein to lodge my self. Wherefore if you will indeed be my Disciple, you must not only expect no temporal Gains, but even be willing to part with what you now have.

59. ¶ Again; Another, who upon Jesus's Call had offered to become his Disciple, and had begun to follow him, desired leave to go home and * see his Father buried, and his Family and Estate settled, and then he would come

again and follow him.

60. But Jesus answered him; Nay; Do you, who have once forsaken the World by undertaking to be my Disciple, continue without interruption to follow me and preach the Gospel; which is a thing of far greater Concern: And let those who are yet in the World, take care of their own worldly Affairs.

61. ¶ Again, another said to Fesus; Lord, I will follow you, and become 57¶ And it came to pass, that as they went in the way, a certain man said unto him, Lord I will follow thee whither-soever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air bave nests, but the Son of man hath not where to lay his head.

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59 And he faid unto another, Follow me: but he faid, Lord, fuffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury the dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I

^{* &#}x27;Tis not to be supposed that his Father was then dead; but that he desired to stay till his Father's death.

will follow thee: but let me first go bid them farewell which are at home

at my house.

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62 And Jesus said anto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God. your Disciple; only suffer me first to take leave of my Friends, and agree with them about settling my Family, and put my worldly Affairs in order.

62. But Jesus answered him; No Preacher of the Gospel, who looks back with Affection to temporal and worldly Affairs, is worthy of this facred Ministry: Neither can any Man be a worthy and perfect Christian, who presses not forward continually to greater and greater Degrees of Virtue, but draws back after the Pleasures and Vanities of the World.



CHAP. X.

Jesus sends out the Seventy to preach, ver. 1. Obedience the Condition of eternal Life, ver. 28. Charity must extend universally to all Mankind, ver. 30. Attention to the Doctrine of Religion, much better than an uneasy Diligence in external Services, ver. 39.

A FTER these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore faid he unto them, The harvest truly is great, but the labourers are few: pray ye therefore BUT to return to the History.

After Jesus had sent forth his

Twelve Apostles, he chose out also Seventy other Disciples; and sent Them
likewise by Two and Two, to preach in all the Cities and Towns of the Jews, whither he himself designed to go afterward; that they might prepare the Minds of the People before-hand, to entertain Him and his Doctrine.

2. And he gave Them their Instructions, after the same Manner as he had before done to the Twelve Apostles, saying; The Doctrine of the Gospel is begun to be made known to the World; there is an Expectation of it raised in

the Minds of Men; and many are in a Disposition to entertain and believe it: But there are few who are able and well-fitted with Courage and Patience to preach it, and to instruct Men in the Ways of Righteousness and Truth. Pray ye therefore that God would be pleased to provide plenty of faithful, couragious, and skilful Ministers, to be fent forth to preach the Gospel to the World.

3. In the mean time, ye which are ready, go and begin this great Work; and promote, as much as ye are able, the Conversion of all Men. I know, ye will meet with great Opposition from the Cunning and Malice of obstinate and incorrigible Men: But join Prudence and Courage with Meekness and Innocence, and by Patience overcome all the Attempts of your Persecutors.

4. Be intent upon the Business ye go upon; and trust the Providence of God to provide all things necessary for your Preservation and Support, and to dispose the Hearts of good Men to affist and maintain you. Burden not your selves with any Provision of Money, Cloaths, or Victuals; neither let any Man, whom you meet, delay or hinder you in your Journey, by unnecessary Ceremonies, or entering into Discourse about any worldly Business.

5. When ye go first into any House, give your Blessing to the Family, and pray for the Prosperity of all that dwell therein.

6. If those that are there be pious and well-disposed Persons, unprejudiced and prepared to receive whatever Truths God shall please to discover to them; God, in answer to your Prayers, will accordingly bless and prosper them.

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3 Go your ways: Behold, I fend you forth as lambs among wolves.

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4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatfoever house ye enter, first say, Peace be to this house.

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6 And if the fon of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And

7 And in the fame house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

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8 And into whatfoever city ye enter, and they receive you, eat fuch things as are fet before you:

o And heal the fick that are therein, and fay unto them, The kingdom of God is come nigh unto you.

foever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

dust of your city

But if they be of a contrary Disposition, your Prayers shall return into your own Bosom; and the Blessings which they render themselves unworthy of, shall be redoubled from God upon your selves.

7. Continue also in the same House that ye first go into, establishing therein a lasting Friendship; and remove not from one place to another, all the time that ye tarry in any Town. And partake freely of whatever they have, without thinking your selves a Burthen to them. For as a Workman has a just Right to his Wages; so, while ye are labouring for the Benesit and Eternal Welfare of Men, ye may well expect to be sustained by them for the present. And sincere Men will be glad of this opportunity to express the Sense of the Benesits they receive from you.

8. Moreover, whatever they set before you in any place where ye are entertain'd, be not follicitous about the nature or kind of the Meat; but eat with contentment, and without scruple.

9. And when you enter upon your Office, and begin to preach to them; prove your Divine Commission, by miraculously healing their Sick, and curing all Sorts of Instrmities amongst them; And then assure them, That the Kingdom of the Messiah, the Religion of Christ, is just ready to be established among them; And exhort them to prepare for it, by Repentance and Reformation.

10 & 11. But if ye find any place fo obstinate and incorrigible, that ye can meet with no body therein, who will at all entertain you, or hearken to your Doctrine; when ye depart thence, declare openly in their Streets, That since

ye

ye were fent thither not for your own Gain, but for their Instruction; and fince they have wilfully rejected the gracious Means of Salvation, which God has offered them by you; ye will be fo far from taking any thing that belongs to them, that on the contrary ye will even shake off the very Dust of their Streets that sticks to your Feet; testifying, and denouncing, that ye will have nothing more to do with them, but leave them to the Righteous Judgment Only bid them take Notice, of God. that the Kingdom of God has been very near them; and the last Covenant, or Gracious Revelation of his Will by the Meffiah, freely offered them; And fince they have wilfully refus'd to accept it's Salvation, they must expect to feel it's Vengeance for their Contempt.

on of Sodom and Gomorrah, shall appear to have been very tolerable, in comparison of the Calamities that shall fall upon such a City in the Day of Vengeance. And at the final Judgment, better shall it fare with the Inhabitants of Sodom and Gomorrah, than with the

Inhabitants of fuch a City.

13. Wo unto you therefore, ye Cities of Judea. Wo unto you, Chorazin; Wo unto you, Bethfaida. For if God had vouchfafed to the Cities of the Heathen, even to Tyre and Sidon, the fame Offers of Mercy, and the fame Means of Conviction, which ye maliciously despite and obstinately reject; they would probably have long since repented in Sack-cloth and Ashes.

God will inflict upon you, when He comes to execute his Wrath; shall be

which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

you, that it shall be more tolerable in that day for Sodom, than for that city.

Chorazin, wo unto thee, Bethfaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, fitting in fackcloth and ashes.

14 But it shall be more tolerable for Tyre Tyre and Sidon, at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, fhalt be thrust down to hell.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the feventy returned again with joy, faying, Lord, even the devils are fubject unto us through thy name.

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18 And he faid unto them, I beheld Satan as lightning, fall from heaven.

19 Behold, I give unto you power to tread on ferpents and Vol. II. more fevere and intolerable, than the Destruction of Tyre and Sidon was; And in the Day of Judgment, the Inhabitants of Tyre and Sidon shall have a more favourable Sentence passed upon them, than you.

15. And thou, Capernaum, which art now so flourishing and proud a City, shall shortly be laid level with the Ground, by a strange and unparallelled Desolution.

Disciples; the I know that most of the Cities of the Jews will despise and reject you, yet go ye according to my Instructions, and offer to preach the Gospel to them: That they who will hear you, may be convinced; and that They who will not, may be rendered inexcusable, and their Condemnation may appear to be just. He that receives you, receives me: But he that rejects you, rejects me; and he that rejects me, rejecteth God that sent me.

went out to preach. And when they had travelled and taught in many Cities, they returned to Jesus with great Joy, saying; Lord, we have, in Confirmation of our Doctrine, not only healed Diseases, but have also with great Success cast out Devils in your Name, and found all things subject to the Power wherewith you invested us.

18. Jesus reply'd; Do not wonder that the evil Spirits are subject to you; For God has already begun to destroy their Power: And I now see in my Mind the Kingdom of the Devil diminishing, and the Doctrine of Truth and Righteousness spreading in it's room over the World, with an incredible Swiftness.

19. In order to the accomplishing of which great Design; as I have already
H given

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given you Commission, so I now again confirm to you a full Power and Authority; both over evil Spirits, to disposses and cast them out; and over all sorts of poisonous and hurtful Creatures whatsoever, which the Malice of the Devil might make use of as Instruments of Mischief against you. So that nothing shall by any means be able to hurt you.

20. Nevertheless, let not this be the chief Matter of your rejoicing, that even the evil Spirits themselves are subject to you, and are cast out by you; for this is but a temporary Power, and such as may be sometimes communicated even to a wicked Man: But let this be your greatest Comfort, and constant Matter of Joy, that by knowing the Will of God, and obeying his Commands, ye are become Children of God,

and Heirs of Everlasting Life.

21. ¶ At that same time, Fesus confidering within himself the unspeakable Wisdom and Goodness of God's Dispensations towards Mankind, rejoiced in his Mind, and gave thanks to God, faying; I praise and magnify Thee, O Father, the Almighty Creator and Allwife Governour of the World; that in the infinite Wisdom of thy Divine Providence Thou haft fo ordered the Difpenfations of thy Mercy, that the My-Iteries of the Gospel, and the Methods Thou haft appointed for the Salvation of Men, are not fo much understood and embraced by the crafty and politick, the proud and conceited Men of this World, as by those who are of modest and humble, of meek and welldisposed Tempers. Most justly, O Father, haft thou so ordered Things: For thus it became Infinite Goodness and Infinite Wisdom to do.

and fcorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

a And thorn Con-

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zo Notwithstanding, in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.

21¶ In that hour, Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

I blods I

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal bim.

23¶And he turned him unto his disciples, and faid privately, Blessed are the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have defired to fee those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 ¶ And behold, a certain lawyer stood up, and tempted him, faying, Master, what shall I do to inherit eternal life? 22. Then turning himself to his Disciples, he said; The whole disposal of all Things relating to the Salvation of Men, is now committed to me by God the Father. And as no one understandeth the Nature of this Dispensation and Salvation by the Son, but God the Father, who has sent the Son into the World; so no Man can understand in what manner God the Father will be worshipped and obeyed, but the Son to whom he hath committed the Discovery of his Will, and They to whom the Son shall reveal that Discovery.

23. Again, Jesus talking with his Disciples privately at another time, said unto them; Great is the Happiness which God has vouchsafed to bestow upon you, in revealing to you plainly the Great Truths of the Gospel, and making known to you the Mysteries of

his Kingdom.

24. Affuredly, I tell you, all the anscient Prophets, and the greatest and holiest Men of old, were desirous to have seen, and would have counted it their greatest Happiness to have understood the things which are now fully declared to you; but they were not permitted; These things being discovered to them in Shadows only and at a Distance, which are now plainly and clearly revealed to you.

25. ¶ After this, as Jesus was disputing with the Pharisees and Sadducees about many Questions, there rose up a certain Scribe, one vers'd in determining Questions, and deciding Difficulties in the Law: And with a Design to make Trial of Jesus's Knowledge and Judgment, and to observe whether he would teach any thing contrary to the Law, he asked him, saying; Master, What do

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you fay is the main and principal thing, by which a Man must attain that Eternal Life, which you discourse about?

of Moses determine in the Case? What doth it propose as the Condition of Life

and Happiness?

27. The Scribe answered: That which the Law commands is this; that we should love God heartily, sincerely, constantly, and entirely; and that we should love our Neighbours as our selves, so as to do to them in all Cases as we desire they should do to us.

28. Jesus reply'd; You have answered well: Perform now these Conditions; Express your Love to God, by affectionate, sincere, constant. and universal Obedience to his Commands; and testify your Love to your Neighbour, by doing as you would be done by: And you shall inherit eternal Life.

Answer, but yet desiring to justify himfelf, and hoping to appear a very good Man for being kind to those that dwelt near him, of the same Nation, Religion, or Sect; he asked Jesus further, saying; When the Law commands us to love our Neighbour as our selves, Whom doth it mean by our Neighbour, and how far must we extend that Word?

30. Jesus answered; I will tell you by a plain Similitude. There was a Traveller going down from Jerusalem to Jericho, and in the way he met with Robbers, who stripped him and took away all that he had, and sorely wounded him, and left him upon the Road almost dead.

Priest passed by that way, who one

26 He faid unto him, What is written in the law? how readest thou?

27 And he anfwering, faid, Thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy firength, and with all thy mind; and thy neighbour as thy felf.

28 And he faid to him, Thou hast answered right: this do, and thou shalt

live.

29 But he willing to justifie himself, faid unto Jesus, And who is my neighbour?

Dire Tonas

30 And Jesus anfwering, said, A
certain man went
down from Jerusalem to Jericho, and
fell among thieves,
which stripped him
of his raiment, and
wounded him, and
departed, leaving
him half dead.

3 1 And by chance there came down a

cer-

certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on bim, and passed by on the other side.

33 But a certain Samaritane, as he journeyed, came where he was: and when he faw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oyl and wine, and fet him on his own beaft, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was would expect by his very Place and Office, professing great Holiness and Charity, should have assisted the poor wounded Traveller: But when he saw him, he passed by at a distance on the other side, and went on his way.

32. A little after, a Levite came likewife to the same place, in his passage upon the Road; of whom, if not for the sake of his Religion, yet at least upon account of his Tribe and Profession, it might have been expected that he should have had compassion on his Brother, and have relieved him in his extreme distress: But this Man also only looked on him, and passed by without doing any thing for him.

33 & 34. At last a certain Samaritan, passing by that way, saw him, and took pity on him; and, though a Stranger to the Nation, and an Enemy to the Religion of the Jews; yet in great Charity he stopped, and went to him, and washed and dressed his Wounds, and set him up upon his own Beast, and carried him to an Inn, and saw all necessary care taken of him.

35. And the next Day, being obliged to continue his fourney, he called the Mafer of the House, and paid him for the wounded Man's Lodging and other Expences, and gave him strict charge to take further particular care of him till he should recover; and promised at his return to pay all the Charges himself.

36. Now, faid Jesus to the Scribe, Which of these three Men do you think was properly the poor Traveller's Neighbour, and did the Office of a Neighbour to him? The Priest and Levite, that passed by and neglected? Or the Samaritan, who, tho' a Stranger both by

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Birth

Birth and Religion, yet with great Charity affifted and relieved him?

37. The Scribe replied; He that charitably affifted him, was no, doubt, his best Neighbour. Then said Jesus; If the Samaritan acted herein the part of a good Man, then do you go and imitate his Example. Look not upon those only to be your Neighbours who dwell near you, or are of the same Nation, Religion or Sect; but think every one such, who stands in any need of your relief or affistance, however otherwise he may be a Stranger to you. And so extend your Charity to all Mankind.

38. ¶ At another time, Jesus being in the Town of Bethany with his Disciples, an Entertainment was made for him by Lazarus's Sisters, Martha and Mary, at their Brother's House.

39 & 40. Now these two Sisters, were both of them pious Women, Admirers of Fesus, and desirous to testify their Respect to him: But according to their different Tempers they expressed the Honour they had for him, in different Manners. Martha kept the House, and was extremely bufy and follicitous to provide a handsome Entertainment for Jesus and his Disciples: Mary, on the contrary, little follicitous about the bodily Provision and Entertainment, fat down as a Disciple at Jesus's Feet, and with great Diligence attended to all his Discourses, for the improvement of her Mind. At this, Martha, who had all the toil and trouble of providing the Entertainment, was highly offended; and faid to Jesus; Lord, it is with great pleasure that I take all this Pains for your Sake, but the Work is too much for me to go through alone; And my

neighbour unto him that fell among the thieves?

37 And he faid, He that shewed mercy on him. Then faid Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entred into a certain village: and a certain woman named Martha, received him into her house.

39 And she had a fister called Mary, which also sat at Jefus feet, and heard his word.

40 But Martha was cumbred about much ferving, and came to him, and faid, Lord, doeft thou not care that my fifter hath left me to ferve alone? bid her therefore that she help me.

41 And

41 And Jesus anfwered, and said unto her, Martha, Martha, thou art careful, and troubled about many

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42 But one thing is needful. And Mary hath chosen that good part, which shall not be taken away fromher.

things:

Sifter here fits still, refusing to help me. I befeech you, command her to assist me in this present hurry of Business; and that she sit down to hear your Discourses at a more seasonable time.

Martha, Martha, you perplex your Mind, and are full of Care and Sollicitude, about preparing this Entertainment for me; which I accept indeed as a Mark of your Respect to me: But your Sister's Diligence and pious Attention to my Discourses, is a thing more acceptable to me, and more profitable to her; and I can never discourage her in choosing so good a Part, but must commend her for it.

CHAP. XI.

Jesus teaches his Disciples how to pray, ver. 1. Prayer must be constant and importunate, ver. 5. God readier to give good Things, than Men are, ver. 11. Jesus proves that his Miracles could not be worked by Magick, ver. 15. Obedience the only Qualification esteemed by God, ver. 27. Miracles will not convince the Obstinate, ver. 15, and 29. Jesus upbraids the Jews for their Obstinacy and Hypocrify, ver. 31. Shows, against the Pharisees, that moral Duties are more necessary than ceremonial Observances, ver. 39. And denounces Woe to them for their Hypocrify, ver. 42.

A ND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him,

1. A Tanother time, when Fesus had been Praying, according to his constant Custom; one of his Disciples, as soon as he had done, took that Occasion to desire him to give them some Instructions about the Matter of their H 4. Prayers,

Prayers, as John the Baptist had done to his Disciples; and that he would direct them, both what things they ought to pray to God for, and in what manner they might most acceptably express their Petitions.

2. Jesus answered: When ye pray, do not use a multitude of Words and vain Repetitions; but express your Defires in such a short Form as this. Almighty God, the Creator and Governour of the World, and the most bountiful Benefactor of those who Fear and Obey Thee; Grant that all Reasonable Creatures may fincerely and beartily magnify and adore Thee; and that all Mankind may come to the knowledge and belief of thy True Religion. Grant that all who profess this thy true Religion, may live in Obedience to the Laws thereof, and that Men, as far as the Infirmity of their Nature will permit, may Obey Thee with proportionable Sincerity and Constancy here on Earth, as Angels and Bleffed Spirits do in Heaven.

3. Bestow upon us every Day, so long as we shall continue in this mortal State, such a moderate supply of the Necessaries and Comforts of this present Life, as may enable us to serve thee acceptably, and perform our Duty with chearfulness and vigour.

4. Forgive us all our past Sins, which we have at any time committed against thy Divine Majesty; in the same manner as we readily and heartily forgive all those, who have by any means injured or offended us. And for the future, either remove from us the occasions of Temptation, or else give us strength to conquer and overcome them. And deliver us from all the Evils, which

Lord, teach us to pray, as John alfo taught his disciples.

2 And he faid unto them, When ye
pray, fay, Our Father which art in
Heaven, Hallowed
be thy name. Thy
kingdom come.
Thy will be done,
as in heaven, fo in
earth,

3 Give us day by day our daily bread.

4 And forgive us our fins; for we alfo forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And

5 And he faid unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to fet before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I fay unto you, Though he will not rife and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

9 And I fay unto you, Ask, and it shall be given you: feek, and ye shall find: knock, and it shall be opened unto you.

10 For every one that asketh, receiv-

either the Malice of the Devil, or the Wickedness or Misfortunes of the World,

might bring upon us.

5 & 6. In these and such like Petitions ought ye to offer up your Prayers and Devotions to God; and That, affectionately and constantly, with Frequency, Importunity, and Perseverance. For though I have warned you not to use a multiplicity of Words and vain Repetitions, which are commonly the effect of Hypocrify: yet ye ought by all means to be frequent and importunate in Prayer; which is the Evidence of a Pious and Devout Mind, and will much prevail with God. And this he illustrated to them by the following Similitude. Suppose, said he, a Man goes to his Friend at Midnight, and tells him, that a Stranger is just come to his House, and that he has nothing to entertain him with; and therefore earnestly desires, that though it be indeed an unfeafonable time, yet that he would be so kind in this case of Necessity, as to lend him fomething to entertain his Guest withal.

7. At first perhaps his Friend will endeavour to excuse himself, and tell him, that both himself and his Children and all his Servants are in Bed, and therefore he cannot lend him any

thing at this time.

8. But at length, if the Man continues to urge and press him earnestly, and to be very importunate; he will rise and lend him whatever he has occasion for.

9 & 10. Even so God, who is far more beneficent and ready to do Good to Men, than they are to one another: though He does not perhaps immediately answer your Prayers, yet if ye continue

continue to pray to him with Importunity and Perseverance, He will at last certainly grant you whatever is fit and expedient for you. Wherefore apply your selves to God in all your Necessities, by hearty and fervent Prayer, with Faith, Earnestness, and Constancy; and ye shall certainly obtain all your Petitions; at least so far, and in such manner and degree, as is best and most useful for you.

firmed to them by another Similitude to the same purpose, saying: Even among you frail and mortal Men, who are Covetous, Passionate and Froward; no one, when his Child asks of him any thing useful or necessary for Life, will either absolutely deny to give it him at all, or give him any thing useless or

hurtful in it's stead.

Peevish Men, who are governed by irregular Passions and wilful and unaccountable Humours, are yet so far prevailed upon by mere natural Affection, that they always maintain and give good things to their Children; How much more will God, who is infinitely Good and Merciful, the gracious Creator and Preserver of all Things, give the Assistance of his Holy Spirit, and whatever else He sees necessary or convenient, to those who apply themselves to Him in affectionate and constant Prayer?

14. ¶ Upon another occasion, Jesus being casting out a Devil, which had rendred the possessed Person Speechless, and had long deprived him of the use of most of his Senses; and when the Devil was cast out, the Man immediately recovering his Speech, and the

eth: and he that feeketh, findeth: and to him that knocketh, it shall be opened.

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alk bread of any of you that is a father, will he give him a flone? or if he alk a fish, will he for a fish give him a ferpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him?

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dient the French of

14 ¶ And he was casting out a devil, and it was dumb, And it came to pass when the devil was gone out, the dumb spake:

fpake: and the people wondred.

15 But fome of them faid, He casteth out devils through Beelzebub, the chief of the devils.

16 And others tempting him, fought of him a fign from heaven.

17 But he knowing their thoughts, faid unto them, Every kingdom divided against it self is brought to desolation; and a house divided against a house, falleth.

18 If Satan also be divided against

perfect use of his Senses: The Multitude that were Spectators, both admired the Divine Power, and also applauded the great Goodness and Compassion of Jesus in working the Miracle.

Malicious Pharisees said; 'Tis not by the Power of God, but by Confederacy with the Prince of the Devils, that this Man casts out Devils; and so he deludes the People, and entices them to neglect the Law, and sollow his new Doctrines.

16. Others of them, pretending to distrust and suspect the Miracles which he worked on Earth, as if they might possibly be the effect of Magick; bad him call for some miraculous Sign directly from Heaven, which might beyond Contradiction demonstrate him to be sent of God, and to act by his Power and Commission.

17. But Fefus, knowing their Thoughts, that they did not really defire any Conviction; but that all they faid, was merely out of Envy and Malice: He answered them thus; Nothing can be more perverse and unreasonable, than this Calumny which ye now raife against me, as if these Miracles of casting out Devils were worked by Magick. For what kind of Miracles are to impossible to be worked by Confederacy with evil Spirits, as these which I now work in direct Opposition to the Interest of the Devil's Kingdom, and in order to destroy utterly his Power over the Bodies and Minds of Men? And what can be more abfurd and impious, than to suppose the Devil affifting in fuch Miracles?

18. Wherefore, unless ye will suppose that the Devil acts directly against

himfelf,

himself, and works Wonders in Confirmation of a Doctrine which immediately destroys his own Kingdom and Power; 'tis evident, that the Miracles I work, are by the Power of God; and your accufation of me is most absurdly

unjust and malicious.

19. Befides, some of your own Relations and Disciples have sometimes undertaken to cast out Devils; and these ye never accused of holding correspondence with evil Spirits: What reason then have ye to accuse me of so vile and base an Imposture, who have never cast out Devils by any worse means, or to ferve any worse purpose? So that either these your own Relations and Disciples must condemn you of malicious Partiality and unjust Judgment, or else ye must needs acknowledge that 'tis by a truly Divine Power that I cast out Devils.

20. And now if the thing it felf be evident, and ye cannot without the utmost absurdity and the most inexcusable Malice deny it, that the Miracles which I work are by God's immediate Power; then here is a plain and undeniable Demonstration, that I am really sent of God, that I act by his Commission and Authority, and that the Doctrine which I preach, is for the establishment of his

Kingdom.

21 & 22. For as one's forcing his way into an Enemy's House, and binding the Owner, and feizing and carrying away all his Goods by force, is a manifest and apparent Proof, that he who fo takes Possession of the House, is stronger and more powerful than the former Pollellor: So my calting out Devils by a word of Command, and That in order to destroy their Kingdom himself, how shall his kingdom fland? because ye say, that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your fons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

. Little Stephen

22 But when a ftronger than he shall come upon and overcome him, he taketh from him all his armour wherein

he trufted, and divideth his spoils.

23 He that is not with me, is against me; and he that gathereth not with me, scattereth.

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24 When the unclean spirit is gone out of a man, he walketh throughdry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

he, and taketh to him feven other fpirits more wicked than himfelf, and they enter in, and dwell there; and the

and Dominion over Men, and to establish a Doctrine destructive of their Power in the World; is an evident Demonstration, that I act by a Power and Authority opposite and superiour to theirs.

23. When two great Powers are at fuch irreconcileable Enmity one against the other, that the Advancement of the Dominion of either of them, must needs be founded on the Ruins of the other; in such a Case, even he that only forbears joining with one side, is thereby justly reputed to be against it.

* How much more then is it evident, * See Note that I, who have been fo far from pro- on Matt. moting, that on the contrary, all my xii. 30.

Works and Doctrines have been actually directed to this one End, to destroy the Power and Kingdom of the Devil; How evident, I say, is it, that I have really acted in opposition to that Enemy of Mankind? And whosoever will not join with me in this great Work, shall be looked upon to be against me.

24, 25 & 26. But as for you, Hypocritical Fews and Pharifees; I know ye will not believe me, nor be convinced by any Proofs to acknowledge the Truth, nor be perfuaded by any merciful Invitations of Providence to Repent and Obey the Gospel. I will tell you therefore by an eafy Similitude, what the Event of this will be, and how God will deal with you. As an evil Spirit when he is cast out of a Man, wandreth through the World, and not finding Entertainment elsewhere, returns to the same Man again; and if he finds him disposed to receive him, enters into him again; and not only fo, but alfo brings many other evil Spirits with him; so that the State of that Man becomes

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ten times worse than it was at surst: Even thus shall it be with you. God by offering you the gracious Terms of the Gospel, has begun to break the Power of the Devil and to destroy his Kingdom among you: But if ye reject this Mercy, and still retain your Hypocrify, Superstition and Malice; the Power of the Devil will more prevail among you than before; and silling you with more incurable Wickedness and Impenitence than ever, will sit you for a most dreadful and exemplary Destruction.

27. While Jefus was uttering these, and many other like things in the Audience of the People; a Woman in the midst of the Crowd, astonished at his Discourses, and surprized with admiration at the Wisdom and Authority with which he spake, cried out aloud, saying; Happy is the Woman which brought into the World a Person of such excellent Wisdom and Knowledge; and thrice happy are all his Relations, who have the continual Enjoyment of such a blessed Conversation.

28. But Jesus replied; Yea, much rather blessed are they, who attentively hear, and readily believe, and sincerely obey the Gospel which I preach; For this is to be more truly and nearly akin to me, than by Consanguinity or any earthly Relation; and is really a greater Honour, Excellence, and Happiness, than to be my Mother, Brother, or Sister.

29. ¶ In the mean time, the Multitude increas'd and gather'd about Jefus more and more: And he continued his foregoing Discourse, upon the Subject the Pharisees Malice and Hypocrisy, saying; This present Generation of Men, are a very perverse and degenerate Race: I have done many mighty Works

last state of that man is worse than the first.

with me, is evan

Agention in

27 And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he faid, Yea, rather bleffed are they that hear the word of God and keep it.

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29 ¶ And when the people were gathered thick to² gether, he began to fay, This is an evil generation: they feek a fign, and there shall no fign fign be given it, but the fign of Jonas the prophet.

30 For as Jonas was a fign unto the Ninevites, fo shall also the fon of man be to this generation.

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he had lighted a

a greetly than Jonas

31 The queen of the fouth shall rife up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. to prove my Commission, and yet they believe me not; I have cast out Devils in their presence, and this they ascribe to a Confederacy with those Wicked Spirits; I have worked several other Miracles before their Eyes, and still they require more Signs of me to demonstrate my Divine Authority. Assuredly, I tell you, God will not gratify their unreasonable and perverse Demands, nor grant them any more Signs; but only one such Sign, as was that of the Prophet Fonah, to render them inexcusable.

Jo. For as Jonah, having been three Days bury'd in the Sea, in the Fish's Belly, and afterwards being cast up again alive, was a demonstration to the Ninevites, that God had sent a true Prophet among them, to declare to them the Necessity of a speedy Repentance: So Christ, after he shall be killed and buried in the Earth, shall rise again on the third Day; And this shall be a Sign to the Men of this Generation, and the last Sign that God will vouchsafe to give them, to move them to Repent, and avoid their final Destruction.

31. And because they will not by this last Sign be worked upon to Repent, therefore they shall, as I faid, appear more inexcufable than all that have ever been before them; and their Condemnation must be acknowledged to be most just. The Queen of Sheba. when she heard in a far Country the Fame of Solomon's Wisdom, took a very long Journey on purpose to satisfy her felf of the truth of what she had heard, and to fee and admire the Wifdom of that renowned Prince: But the Men of this Generation, having a Teacher of far greater Wisdom and Knowledge, offering fering himfelf to instruct them in their own Streets, yet despise and reject him.

32. The Men of Nineveh, when they heard the preaching of Jonah; though he was a mean person, and of no Authority; though he continued among them but three days, and worked no more Miracles after his first Deliverance in the Sea; were yet moved by his Denunciations, and brought to Repentance. But the Men of this Generation, though they have Christ himself sent to Preach to them; though they for a long time together, hear his Doctrine and fee his Miracles; though they wonder at the Authority and Plainness of his Difcourses, and are astonished at the Power by which he acts, yet they are not by all these things persuaded to Repent. Therefore, I say again, they shall be destroyed with an unparallelled Desolation, and this their Punishment shall appear to be most just and necessary.

33. They pretend indeed, to have a Spirit of Piety, and a Zeal for the Service of God: But if they really had any fuch Disposition of Mind, they could not, as they do, reject Divine Truths after all reasonable Conviction, and neglect the practice of Religion which they would feem to profess. For as no Man lights a Candle to hide it under a Vessel, but to set it in a Candleftick, that it may give light to the whole House; so there is no one who has really a Spirit of Piety and a Zeal for the Service of God, but will express and evidence that disposition of Mind, by an unprejudiced Willingness to receive all Divine Truths upon fufficient Conviction, and by a real and substantial

32 The men of Nineve shall rife up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

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33 No man when he hath lighted a candle, putteth it in a fecret place, neither under a bushel: but on a candlestick, that they which come in may fee the light.

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34 The

34 The light of the body is the eye: therefore when thine eye is fingle, thy whole body also is full of light, but when thine eye is evil, thy body also is full of darkness.

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35 Take heed therefore, that the light which is in thee be not darknefs.

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36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Vol. II.

Obedience to all the Commands of God, whom he pretends to Worship and Honour.

34. But the true Reason, why the Men of this Generation reject the Doctrines of God, and perfift in Impenitence and Disobedience; is, because their very Mind and Judgment of Things is corrupted by Infincerity, and by an obstinate Resolution not to entertain some certain Truths, which cross their Vicious Habits and Inclinations, notwithstanding whatever Evidence they may bring along with them. And this is indeed, a fufficient cause of Incorrigibleness. For as the Eye is to the guidance of the Body, fo is this Judgment of Things to the Direction of the Mind. If a Man's Judgment of Things be not byafs'd and vitiated, there is Hope of fuch a Man's Conviction and Reformation: But as, when a Man's Eyes are put out, his whole Body must of necessity move in Darkness; so if the Judgment of a Man's Mind, which ought to be the guide of his Actions, be it felf corrupted by Infincerity and obstinate vitious Prejudices, there is no Hope, but such a Man must continue in Error and Wickedness.

35 & 36. Let every Man therefore above all things consider and take care, that the Judgment and Disposition of his Mind be not corrupted by obstinate Prejudices, and vitious Affections. For in that Case, even his very Guide becomes his Seducer, and his Light it self is Darkness. But if a Man's Disposition be sincere, if his Judgment be free from Prejudice, and his Mind from evil Affections; his Actions will easily be governed by Truth, and the Course of his Life will probably be pious and good.

While

37. ¶ While Fesus was Preaching in this manner, a certain Pharisee came and invited him to Dinner. And Fefus, refusing no opportunity of instructing and doing good to all Men of any Sect whatfoever, went and fat down to Meat with him in his House.

38. And when they were fat down, the Pharisee wondred that Fesus began to eat, without first washing his Hands ; which Rite the Pharifees superstitiously observ'd, never to sit down to Meat without washing their Hands immediately before, least they should happen to be defiled.

39. But Jesus answered him, saying: Tis with great Hypocrify and Superstition, that ye Pharifees observe these outward Ceremonies. For as if a Man should be very nice in keeping clean the outfide of his Cup, and not at all regard how dirty it is within: Even fo ye are very strict in observing these external Rites and unnecessary Washings of the Body; while your Minds and Consciences are full of Covetousness, Injustice, and all Unholiness.

40. Whereas on the contrary, (fo foolishly perverse are your Injunctions,) God infinitely more regards the Purity of the Mind, than the Cleanness of the Body; and has very little efteem for Ceremonial Performances, in comparifon of Moral and Eternal Duties.

41. Wherefore, if ye will be really Holy and Religious, be careful in the first place to be exact and conscientious in the performance of those Duties, which are of Moral and Eternal Obligation; fuch as Justice and Righteousness, Equity and Mercy, Liberality and Charity: And ye need be the less follicitous about outward and Ritual Obser-

37 ¶ And as he fpake, a certainPharifee befought him to dine with him: and he went in and fat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord faid unto him, Now do you Pharifees make clean the outfide of the cup and the platter: but your inward part is full of ravening and wickedness.

49 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather give alms of fuch things as you have: and behold, all things are clean unto you.

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42 But wo unto you, Pharifees: for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other

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Pharifees: for ye love the uppermost feats in the fynagogues, and greetings in the markets.

46 And he faid.

We unto you after

44 Wo unto you, fcribes and Pharifees, hypocrites: for ye are as graves

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vations, which do not really make a Man clean or unclean, holy or unholy in the fight of God.

42. But Wo unto you, Hypocritical Pharisees. For ye, as I said, are superfittiously scrupulous and precise in matters of smaller Importance, in things of trifling Nicenessand Dispute, in Tithing a few inconfiderable Herbs: But the things of great and eternal Obligation, Justice and Equity, Mercy and Charity, Faithfulness and Truth towards God and Man, these things ye utterly and shamefully neglect: Whereas on the contrary, though those other smaller things ought not in their due place and proportion to be altogether flighted; yet these great and important Duties, which are the principal part of the Law of God, and of unchangeable Obligation, ought certainly to be the first and most especial Care of your Lives.

43. Wo unto you, Hypocritical Pha-For under pretence of being of a stricter and preciser Sect than other Men, ye nourish in your Minds those most hateful Vices of Pride and Ambition; expecting to have a great Deference and Respect paid you by the People. In the Places of God's publick Worship, ye ambitiously strive to fix your felves in the uppermost Seats; and in the open Streets ye applaud your felves in receiving the Praises and Compliments of Men; and covet to hear the People with great Reverence and Esteem call you Masters and Fathers, Heads of Sects and Authors of Doctrines.

44. Wo unto you, Hypocritical Scribes and Pharifees. Ye may, for your Hypocrify, be well compared to the Sepulchres of the Dead. For as

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Graves, either appear not at all, or perhaps are covered with Stone, * white, xxiii. 27. clean, and adorned on the outfide; but within they are full of all forts of Corruption: So ye, by your outward appearance, conceal your Hypocrify from Men; and not only fo, but perhaps are esteemed moreover to be extraordinary Holy and Religious Perfons: But really and in your Hearts, ye are full of all manner of Wickedness and Uncleanness.

> 45. At these Words, a certain Scribe or Expounder of the Law, offended at the groat freedom and liberty of Speech wherewith Jesus reproved the Hypocrify of the Pharisees, interrupted him, saying; Master, intalking at this rate, you reproach us also, and reflect on us, more than is fit to be allowed, confidering the Gravity and Dignity of our Profession.

46. But Jesus answered him: Yea. Wo unto you also, ye Scribes and Expounders of the Law: For ye expound the Law in the strictest and severest Sense, and impose upon other Men the utmost rigour of it's Commands; and not only fo, but ye add moreover numberless burdensome Precepts and vain Traditions of your own: But ye your felves at the fame time take no care to practife fo much as the most necessary and important Moral Duties, of Eternal and indispensable Obligation.

47. Wo unto you, ye Hypocrites. For while ye your felves are no less wicked and cruel, than those who perfecuted and murdered the Prophets of God in ancient Times; ye pretend to have a great Veneration for the Memory of those Prophets; and to testify your Respect for those Holy Men of

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45 ¶ Then anfwered one of the lawyers: and faid unto him, Master, thus faying, thou reproachest us also.

46 And he faid, Wo unto you also, ye lawyers: for ye lade men with burdens grievous to be borne, and ye your felves touch not the burdens with one of your fingers.

47 Wo unto you: for ye build the fepulchres of the prophets, and your fathers killed them.

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48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their lepulchres.

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40 Therefore alfo faid the wifdom of God, I will fend them prophets and apostles, and some of them they shall flay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I fay unto you, it shall be required of this generation.

Old, by repairing and adorning their Tombs. And ye fay; If you had lived in those Days, when your Ancestors murdered the Prophets; ye, who are their Children, would not have been

guilty of so impious a Fact.

48. Nay verily, But ye are indeed, as ye fay, the Children of those who murdered the Prophets; and ye approve your felves their genuine Off-spring, by being like them, and imitating their Wickedness. Nay, notwithstanding your Hypocrify in building the Tombs of the Prophets, and pretending to have a great Veneration for their Memory; ye will yet even exceed the Cruelty and Malice of your Ancestors in this very instance, of Persecuting and Destroying the Messengers of God.

49. For God, in the all-wise Dispenfations of his Providence, has determined to fend amongst you, other Prophets and Holy Men, to persuade you to repent, and to instruct you in the Doctrine of True Religion: But ye will perfecute and flay them, with un-

parallelled Cruelty and Impiety.

50 & 51. Wherefore, fince your Wickedness will exceed the Wickedness of all former Ages; I tell you, the Punishment that shall be inflicted by Divine Vengeance upon the Men of this present Generation, shall be as great and dreadful, as if not only the Forefathers of this People in their feveral Ages, but the Men who are now alive, had in their own Persons been the Murderers of all the Righteous and Good Men, who have been unjustly Martyr'd from the time of Adam to this very Day. Yea affuredly, fuch a horrible Punishment as this, shall with-

out Mercy be inflicted on the Men of

this present Generation.

52. Wo unto you, Scribes and Expounders of the Law. For while ye take upon you to be the only Interpreters of the Scripture, ye hinder the People from all useful Knowledge and wife Instruction. And neither your felves obey the Commandments of God; nor do ye suffer others (who are else well dispos'd) thro' yourfalse Comments and vain Traditions, to obey the Law in Simplicity and Sincerity.

53 & 54. ¶ While Jesus was speaking these things, the Seribes and Pharises, who could not bear to have their Vices so openly reproved, frequently interrupted him with ensnaring Questions, and vehemently provoked and urged him to say many things; in hopes that they might cause him to utter something before the People, out of which they might afterwards pick matter of Accusation against him.

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52 Wo unto you, lawyers; for ye have taken away the key of knowledge: ye enter not in your felves, and them that were entring in, ye hindred.

53 And as he faid thefe things unto them, the Scribes and the Pharifees began to urge him vehemently, and to provoke him to fpeak of many things:

54 Laying wait for him, and feeking to catch fomething out of his mouth, that they might ac-

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CHAP. XII.

Jesus warns his Disciples against Hypocrify and Fearfulness in Preaching, ver. 1. Refuses to meddle in determining a Dispute about an Inheritance, ver. 13. and warns his Hearers against Covetousness and Worldly-mindedness, ver. 15. Of the Opposition between the Cares of this World and the next, ver. 22. Of the Necessity of Watchfulness, ver. 35. The Reward of good, and the Punishment of bad Ministers, ver. 42. Knowledge a great Aggravation of Sin, ver. 47. Persecution must be expected, ver. 49. The Jews inexcusable, in not knowing Jesus to be the Messiah, ver. 54. Repentance must not be deferred, ver. 58.

Nthe mean time, when there were gathered together an innumerable multitude of people, infomuch that they trod one upon another, he began to fay unto his disciples first of all, Beware ye of the leaven of the Pharifees, which is hypocrify.

2 For there is nothing covered, that fhall not be revealed; neither hid, that fhall not be known.

3 Therefore whatfoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops. People was gathered together about Jesus, so that they were not able to come near him, but press'd and almost trod one another down; Jesus began again to instruct his Disciples, saying; Above all things beware of that Pharisaical Hypocrisy, which corrupts all good Actions, and renders even the most specious pretences to Piety, odious and contemptible before God and Men.

2 & 3. For nothing can long be concealed, but will fooner or later be discovered and made publick. Be not therefore like the Hypocritical Pharisees, Pleasers of Men, studying to make an outward Appearance of Piety, and neglecting the great inward Duties of Religion; but let your most secret Actions be such as will bear the Test of being made publick before all Men. And when ye teach others; speak not for the Applause of Men, but Truth. Conceal none of the Things wherein I have instructed you, whether they will be acceptable

ceptable to Men, or not; but with Courage and Constancy, declare my Doctrine; and what ye have hitherto learned and discoursed privately only among your felves, That preach ye from henceforward in the most publick Places, and proclaim it openly to all the World.

4. And be not afraid of Men, though they be highly offended and angry at your Doctrine. For the utmost effect of their Malice, can extend only to the killing this mortal Body, and depriving you of this frail and uncertain Life: Which when they have once done, they have no more Power to hurt you any farther.

5. But I will tell you, whom you may, and ought to fear. Fear God, who, if ye provoke Him by neglecting your Duty and disobeying his Commands, hath Power not only to kill the Body, but also to destroy the Soul for ever. Yea, above all things, I fay, fear Him.

6 & 7. But be not afraid of Men, who at the worst can only kill the Body; and even this they cannot do, without the Permission of your heavenly Father. For if the Providence of God watches over all things, fo that not one of the fmallest and meanest Creatures upon Earth, can perish without his Knowledge and Disposal; how much more does the same Divine Providence watch over you? So that not fo much as a Hair falls from your Head without the Knowledge of God: And if fo, then much less can any Man take away your Life without his Permission.

8 & 9. Rely therefore on the Providence of God for Protection, knowing that He can and will deliver you from the Malice of your Enemies,

4 And I fay unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five fparrows fold for two farthings, and not one of them is forgotten before

God?

7 But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.

8 Alfo I fay unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before

men, shall be denied before the angels of God.

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10 And who foever fhall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

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whenever his Infinite Wisdom sees it expedient. But if He does not think fit to deliver you from this Trial, but fuffers the Wickedness of Men to proceed fo far as even to take away your Lives; yet let not that discourage you from continuing to profess the Truth. For your Recompence in that Case will be infinitely greater than your Loss; and on the contrary, the faving of your Life by deferting the Truth, would be beyond comparison a greater Damage. For he who, notwithstanding all the Terrors of Persecution, perseveres refolutely in the Profession and Practice of the Truth; shall be owned by me before God and Angels as a worthy Difciple, and shall receive the Reward of Eternal Life. But he who, for fear of Men, renounces and is ashamed of his Profession; shall be deny'd by me before God and Angels, as an unworthy Disciple, and shall be rejected and perish.

Ignorance, Surprize, or Infirmity, fays or acts any thing in opposition to me or my Religion; such an one may afterward, upon better Consideration, repent and be forgiven. But whosoever obstinately, and by such a degree of Malice as that whereby the *Pharises* ascribed my Divine Miracles to the Power of the Devil, resists and blasphemes the Spirit of God, which is the last method of Salvation; to such a one God will not afford any further Conviction, nor grant any more means of Repentance and Forgiveness.)

in the Profession of the Truth. And when Men bring you before Magistrates and Rulers, to be accused for your Doctrines, and judged as Criminals;

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be not follicitous what to fay in your own defence, nor make any study'd

Apologies for your felves.

12. For your Works and Doctrine shall be their own Vindication: And the Spirit of God, which provides all other things necessary for the Propagation of the Truth, shall also furnish you with a present Defence.

13. ¶ While Jesus was speaking these things, one of the Company said to him: Sir, I believe you to be an extraordinary Prophet; I beseech you, make use of your Wisdom and Authority, to oblige my Brother, who unjustly detains from me my Share of the

Estate, to do me Right.

this is not the Business upon which I was sent into the World. I have Work of much greater Importance, and more general Concern, to do. My Business is to instruct Men in the great Truths of Religion, and to direct them in the way to Eternal Happiness; and I will not intermeddle in determining any of your particular temporal Concerns.

Man's Petition, Fesus took this Occafion to warn his Disciples and all the People, of the Evil of Covetouinels, faying: Take heed and beware, that ye fet not your Heart upon Riches, nor esteem them as your chief and principal Happiness. For so far are they from being really fo, that on the contrary the true enjoyment and comfort of Life does not at all depend upon a Man's having many and great Possessions; And most miserably are those Men deluded, who are extremely follicitous about them as their Chief Good, and promise themselves all possible Happiness in the enjoyment of Them.

thought how or what thing ye shall answer, or what ye shall fay:

Ghost shall teach you in the same hour what ye ought

to fay.

13 ¶ And one of the company faid unto him, Master, speak to my brother, that he divide the inheritance with me.

14And he said unto him, Man, who made me a judge or a divider over you?

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15 And he faid unto them, Take heed, and beware of covetousness: for a mans life consisteth not in the abundance of the things which he possesset.

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Chap. XII.

parable unto them, faying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himfelf, faying, What shall I do, because I have no room where to bestow my fruits?

18 And he faid, This will I do: I will pull down my barns, and build greater; and there will I befrow all my fruits and my goods.

fay to my foul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God faid unto him, Thou fool, this night thy foul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

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16. For the confirming and illustrating which great Truth, Jesus added and spake to the People the following Parable. There was a certain Rich Man, said he, whose Ground brought forth a very great Crop, so that all his Barns were not sufficient to contain it.

Man, confidering within himself how he should dispose of all this vast Treafure, came at last to this Resolution; that he would pull down his old Barns, and build new ones, more and larger than the former; and that in them he would treasure up this great Plenty, sufficient for many Years.

ing laid up so many Goods in store for a long time to come, he might safely take his ease, fare deliciously every Day, live splendidly and voluptuously, make merry with his Friends, and not fear that any thing could deprive him of this Happiness, or that so great a Provision could ever come to an end.

20. But now, faid Jesus, mark the Event, and observe the extreme Folly of this Man, and how fatally he deceived himself. For at the very instant that he was applauding himself in his own Mind, promising himself much Pleasure, and calling himself a happy Man; God struck him suddenly with a mortal Disease, and all his Contrivances perished in a Moment.

those, who having great Possessions in this present World, and having their Minds wholly intent upon temporal Enjoyments, make nouse of their Riches to any such purposes, of promoting either the Honour of God, or the Good

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of Men, by which they might fecure to themselves a Treasure in the World to come.

22. Furthermore, Jefus continued to warn his Disciples against setting their Hearts on the things of this present World, faying: Since 'tis evident, that a too eager Affection after temporal Enjoyments does divert Men's Thoughts from better Things, and is inconfistent with a truly Wife and Religious Temper of Mind; therefore be careful fo to frame and dispose your Thoughts, as not to *SeeNote be * very follicitous about the things of on Matt. this present Life, such as Meat, Drink, and Cloathing; but with a moderate Industry for the attainment of Necessaries, rely upon the Providence of God

Vi. 25.

23. For he who at first created you out of nothing, and gave you Life and Being without any Knowledge or Care of yours; will now much more provide things necessary for your Preservation and Maintenance, without your being unreasonably sollicitous about it.

for a continual Supply of these things.

24. Confider the other Creatures of God; the Birds, Beafts, and Plants, things far inferiour to you; and of much less value in the fight of God. Confider how God, without their being able to provide for themselves beforehand, or fo much as to foresee their own Wants; preferves and nourifhes even these meaner Creatures, and wonderfully furnishes things necessary for their Subfistence in their several Seasons. How much more then, will his Allwife Providence provide for you, whom He hath created with fo much greater Excellencies, and to fo much nobler Ends? In the proof to manor the rom

22 ¶ And he faid unto his disciples, Therefore I fay unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on in moot out

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23 The life is more than meat, and the body is more than raiment. Dial aboug

drink, and be merry.

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20 But God faid 1124 Confider the ravens: for they neither fow nor reap; which neither have ftore - house, nor barn, and God feedeth them : How much more are ye better than the fowls?

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25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is leaft, whytake ye thought for the rest?

31 W But rather

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27 Confider the how lilies they grow: They toil not, they fpin not: and yet I fay unto you, that Solomon in all his glory was not arrayed like one of thefe.

28 If then God fo clothe the grafs, which is to day in the field, and to morrow is cast into the oven: how much more will be clothe you, O ye of little faith?

29 And feek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

25 & 26. But besides; observe what a great Folly it is, to be anxious and follicitous about things wholly out of your own Power. 'Tis God alone, that without any Care of yours, gave you Bodies; and 'tis God alone, who without your Knowledge, nourishes and causes them to grow secretly and insenfibly. Ye your felves cannot by any Art whatever, fo much as add one Inch to the growth of your Bodies, or one moment to your * Age. Wherefore, if ye * salua. are not able to do fo small a thing, as to increase your Stature a little; how vain is it to be anxious about things much more out of your Power? And if ye cannot be fure to prolong your Lives fo much as one fingle moment; how great a Folly is it, to be diffurbed and follicitous about a much longer time to come?

27. And as for Clothing, Why should ye be fo extraordinary follicitous about that? Confider the Flowers of the Field, how they are not capable of taking any the least Care, or making any manner of Provision for themselves; and yet God clothes them with inimitable Beauty, far beyond all the Glories even

of Solomon's Court.

28. Confider, I fay, the Flowers of the Field. For if God fo delicately clothes those short-lived Plants, which are but of a few Days continuance at the most; how much more reason have ye to depend upon his Care and Providence, O ye Diffident and Distrustful Men!

29 & 30. Be not therefore anxiously follicitous for the things of this present World, for Meat, Drink, and Clothing; neither be ye of doubtful and fuspicious, of ill-prefaging and distrustful, or fearful

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fearful and superstitious Tempers. It is enough that the Gentiles, who know not God and his True Religion, torment themselves with these vain Fears. Ye, who are well assured that all your Wants are known before-hand to a Merciful and Good God, and that all Things are under the direction of his Wise Providence for your Advantage; ye, I say, who have this Knowledge, ought by no means to let your Minds be wholly employed and taken up with such mean and low Concerns.

31. But make it the chief and principal Business of your Lives, to understand rightly the Will of God, and to obey sincerely his Holy Commands; and all these temporal Things of smaller Concern, shall be abundantly supply'd to you by his divine Providence.

32. Fear not, ye little Flock, ye who have forfaken the wicked World, and left the Multitude, to become my Difciples. It is the good Pleafure of God to bestow upon you an Everlasting Kingdom, and a Happiness which shall have no end. Much more will He give you all the Necessaries of this short and transitory Life. And if not, yet the Wants of this Life bear no proportion to the Happiness of that which is to come.

33. Part ye therefore chearfully with all things here, to fecure to your felves a Treasure in that future State. * Sell what you have; and distribute out of your Abundance, to supply the Necessities of those that want. Remit your Wealth into the other World, by Alms and Charity to the Poor. Lay up for your felves, by Liberality and Good-works, a Treasure of Rewards in Heaven; which will not, like earthly Riches, be

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

for the relief

31 ¶ But rather feek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleafure to give you the kingdom.

33 Sell that ye have, and give alms: provide your felves bags which wax not old, a treafure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

nt was something

34 For

* SeeNote

on Matt.

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34 For where your treasure is, there will your heart be also.

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the thing welch and

35 Let your loyns be girded about, and your lights burning;

the Son nor man

gour lights burning; 36 And ye your felves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Bleffed are thosefervants, whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second

liable to be taken away from you either by Fraud or Violence, or to be confumed by Accidents and Losses.

34. Let your Treasure, I say, be in Heaven; that your Hearts and Affections may be there also. For where every Man's Treasure is, there also must his Thoughts of Necessity be. If the Riches of this present World, be the thing which you efteem your chief Good; here also will your Hopes and Fears, your Defires and Expectations, your Thoughts and Defigns be; and you will never be able to preferve that pious, refigned, and heavenly Temper of Mind, which the Christian Religion indispensably requires. But if the Happiness of Heaven be your chief Treafure; your Heart also and Affections will be constantly fixed and settled there.

35 & 36. And because the time of your Lord's coming to Judgment, is secret and uncertain; therefore be sure not to defer your preparation from one time to another; but make your selves ready immediately; and, by a steady Faith and continued course of Goodworks, be provided at all times to expect without Surprize the coming of your Lord: Like servants standing in a continual Readiness, and waiting for their Master's coming home, that they may let him in immediately as soon as he knocks.

37 & 38. Affuredly, I tell you; as an earthly Mafter rewards such faithful and diligent Servants with great Honour and Preferment in his Family; so Christ will reward the Watchfulness of such Disciples, with a particular Share of his own Honour and Glory in his Kingdom, whom He shall find ready

ready and prepared at all times to receive him whenever He comes.

39. It is a small thing, if ye knew before-hand the exact time of your Lord's coming, to make some slight and sudden Preparation to entertain him. There is no Man so negligent and sluggish, who if he were told before-hand at what time of Night the Thieves had appointed to break into his House, would not take care to watch and prevent them at that Hour. But a truly diligent and careful Person, must watch to fortify and secure himself at all times, against unknown and unexpected Attempts.

40. Even so ye therefore, since ye know not the Time when your Lord will come to call you to an Account, ought to be at all times ready and pre-

pared to expect him.

41. Then Peter asked Fesus; Lord, is it to us your Apostles only that you intend to apply this Similitude; or do

you speak it to all in general?

42. Jesus answered; I speak, as to you more particularly, so to all in general, according to their several Proportions, whom God has entrusted with any number of Talents or Opportunities of doing Good in his Church.

43. Bleffed and Happy is that Servant, who foever he is, and what foever his particular Office be, whom Chrift at his Coming shall find imploying his Gifts and Opportunities, according to his Ability; to the Service of God, and to the best Improvement of himself and others.

44. Verily, I tell you, He will reward the Fidelity and Diligence of fuch a Disciple, with a very great Degree of Glory in the Kingdom of Heaven. watch, or come in the third watch, and find them fo, bleffed are those fervants.

39 And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter faid unto him, Lord, fpeakest thou this parable unto us, or even to all?

42 And the Lord faid, Who then is that faithful and wife fleward, whom his lord shall make ruler over his houshold, to give them their portion of meat in due feason?

43 Bleffed is that fervant, whom his lord when he cometh shall find so doing.

44 Of a truth I fay unto you, that he will make him ruler over all that he hath.

45 But

45 But and if that fervant fay in his heart, My lord delayeth his coming; and shall begin to beat the men-fervants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that fervant will come in a day when he looketh not for him, and in an hour when he is not aware, and will cut him in funder, and will appoint him his portion with the unbelievers.

47 And that fervant which knew his lords will, and prepared not himfelf, neither did according to his will, shall be beaten with

many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few Aripes. For unto whomfoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to fend fire on the earth; and what VOL. II.

45 & 46. But if on the contrary, fuch a Disciple as God has intrusted with any Office in his Church, or any particular Talents and Means of doing Good whatfoever, shall begin to flatter himself that God's Judgments are far off, and shall neglect his Duty, and give himself up to Pride, Idleness, and Luxury; God will furprize fuch a one fuddenly in his fecurity, and unexpectedly cut him off in the midst of his Wickedness; overwhelming him with strange and sudden Judgments here, and affigning him a Portion in Eternal Mi-

fery hereafter.

47 & 48. 'Tis to all Men therefore in general, I fay, that the warning I gave you about the Necessity of continualWatchfulness and Diligence, ought to be applied. Only with this Difference: That every one's Obligation to this Duty, is in proportion fo much the greater; and his Punishment, if he neglects it, will be fo much the feverer; by how much he has more Means and greater Advantages, of Knowing, and of Obeying the Will of God. He that fins against clearer Knowledge and greater Opportunities of doing Good, shall be more severely punished, than he that fins through Ignorance and Weakness. And to whomfoever God hath committed a great Trust; of Him, according to the Rules of common Equity, he will expect a greater and more diligent Service.

49. ¶ And now, behold, I fend you forth into the World, among Wicked and Cruel Men: Where you must not expect, that my Religion will be entertained in the Purity and Simplicity, in the Love and Peageableness of it; but

Chap. XII. will I, if it be already kindled?

on the contrary, that by opposing the Lusts and Passions, the Prejudices and Superstitions of Men, it will cause great Divisions and Strifes, great Enmities and Persecutions in the World. Nay, these Contentions are already begun to be raised; and the Fire of Persecution is already kindled.

50. I my felf must undergo the first Effects of it, in suffering a Cruel and Ignominious Death: And I am uneasy and straitned in my own Mind, with an earnest Desire of having this Great

Work finished.

51. After which, do not imagine that the Gospel you are to preach, will be received peaceably in the World. For so far will it be from that, that on the contrary, as I have said, it will raise great Divisions and Contentions, great Hatred and Enmities among Men.

52 & 53. Nay, to such a heighth will these Enmities and Persecutions upon account of Religion arise, that Men will not only break through all the Bonds of Humanity, but also all the Obligations even of Natural Affection and Relation, in persecuting and destroying one another: So that a Man's greatest Enemies, shall be those of his own House or Family; and his nearest Relations, his cruellest and most implacable Persecutors.

54 & 55. ¶ After these things, Jefus took occasion to reproach the unbelieving Jews for their Partiality and Hypocrify, saying; Ye are skilful enough in other Cases, to observe the Signs and Tokens of things that are about to come to pass: Ye are expert and diligent enough in Things of the smallest Concern, to make good Guesses 50 But I have a baptimed with, and how am I firaitned till it be accomplished?

that I am come to give peace on earth? I tell you, Nay; but rather division.

52For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law, and the daughter in law against her mother in law.

54¶ And he faid also to the people, When you see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it

fee the fouth-wind blow,

blow, ye fay there will be heat; and it cometh to pass.

56 Ye hypocrites, ye can difcern the face of the fky, and of the earth: but how is it, that ye do not difcern this time?

57 Yea, and why even of your felves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite. and Observations: Ye can presage from the appearance and colour of the Sky, from the motion of the Clouds, and from the blowing of the Wind, what Weather is like to be the next Morn-

ing or Evening.

were not blinded with Obstinacy and wilful Prejudices, can ye not in Matters of far greater moment learn to observe the Periods and Revolutions of Things, the various Methods and wise Dispensations of Providence towards Mankind? Why can you not study, from the Predictions of the antient Prophets, and from the present Circumstances of Things, compared together, to know the Times and the Person of the Messiah?

57. Nay, though ye had none of these Tokens to affist and direct you, why can ye not even of your own Consciences, and by the bare Reason and Equity of things, learn to judge what

is fit and right?

58 & 59. In Temporal Affairs your own Reason will tell you, that if a Man be about to be brought in Judgment upon an Accufation which he cannot escape, his only prudent way is to agree with his Adversary in time, and make an end of the Difference, before Sentence be past upon him, and he be put in Prison. Why then do ye not likewife fee in matters of Religion, that 'tis highly reasonable and necessary for you to Repent and Reform immediately, while God graciously affords you time and space of Repentance; before Judgment overtake you, and ye perish irrecoverably?

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CHAP. XIII.

The Punishment of some, a Warning to others; and that Temporal Afflictions afford no Judgment of the Measure of God's Anger, ver. 1. God will not always bear with Sinners, ver. 6. Jesus cures a crooked Woman, ver. 10. The Parable of the Mustard-seed, ver. 19. Of the Leaven, ver. 21. Repentance must not be deferred, ver. 25. Obedience the indispensable Condition of Salvation, ver. 26. Jesus despises Herod, ver. 31. and laments over Jerusalem, ver. 34.

teaching and instructing the People, some that were present took occasion to mention to him the hard Fate of certain Galileans, whom Pilate the Roman Governour, for holding some Opinions contrary to the Power and Authority of the Romans, had surprized as they were offering Sacrifice, and fell upon them suddenly and slew them.

2. Whereupon Jesus said to them that mentioned the Story; Do you think that those sew Galileans, who thus perished, were greater and more notorious Sinners than all the rest of the Nation; because God suffered them to fall by so severe and unexpected a

Calamity?

3. I tell you, No: But the Wisdom of Providence permitted these Men so to perish, only for an Example to others altogether as great Sinners as they, to bring them to Repentance. And assuredly, unless you do Repent, ye shall all, even your whole Nation, be destroyed by as sore a Calamity, and by

THERE were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their facrifices.

2 And Jesus anfwering, said unto them, Suppose ye that these Galileans, were finners above all the Galileans, because they suffered such things?

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3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

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4 Or

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake alfo this parable: A
certain man had a
fig-tree planted in
his vineyard, and
he came and sought
fruit thereon, and
found none.

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7 Then faid he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this sigtree, and find none: cut it down, why cumbreth it the ground?

as dreadful a Slaughter as these very Men were.

4. In like manner, those Eighteen Men, who were killed by the fall of the Tower of Siloam; do you think that they were greater Sinners than all the rest of the Inhabitants of Ferusalem?

5. I tell you, No: But God made them an Example, to bring you to Repentance. And verily, if ye do not Repent, ye shall all perish in as dreadful and exemplary a Desolation of the whole City, as these Men did in the Ruins of that one Turret.

6. Which fevere Warning, that it might make the deeper Impression upon the People, Jesus added the following Comparison to confirm and enforce it. A certain Man, faid he, had a Fig-tree planted in his Vineyard; which when he expected it should have been full of Fruit, it brought forth none. Thus God chose the Nation of the Fews to be his peculiar People, expecting that they should ferve and obey him with Fidelity and Constancy; but they revolted from Him, and degenerated into a wicked and impenitent People: And thus likewise every particular wicked Man, when God expects of him the Fruits of Virtue and Righteousness, brings forth on the contrary Sin and Folly.

7. Then the Man faid to his Vine-dresser; I have come with great Patience Year after Year, looking for Fruit on this Fig-tree, and yet find none, Cut it down, and let it cumber my Ground no longer. Thus God, seeing the Obstinacy and Impenitency of the Jews; after much Long-suffering, resolved with himself at last to destroy them utterly: And the K. 3

like also He determines, concerning every particular impenitent Person.

8 & 9. But the Vine-dreffer replied; Sir, have Patience one Year longer, and I will take some Pains with it, and dig about it and dung it, and try if I can by this method make it bear Fruit; and if it does not, I will then cut it down. Thus God, by fending Christ and his Apoftles to preach the Gospel to the Jews, made them one Offer of Mercy more; and gave them one farther space of Repentance; after which, if they rejected it, he irreverfibly determined to deftroy them without Mercy: And thus likewife to every obstinate Sinner, God offers means and space of Repentance; but at last, if he continues impenitent, cuts him off, and destroys him irrecoverably.

ing one Sabbath-Day in the Synagogue, according to his Custom; there was present a Woman who had been Eighteen Years afflicted with an incurable Disease, which kept her continually stooping and bowed together in such a manner, that she was not able to look

up, or lift her felf up at all.

he called her to him, and laid his Hands upon her, and commanded the Disease to depart from her; and immediately she listed up her Head and stood upright, and gave thanks to God for this

extraordinary Deliverance.

being one of a truly Pharifaical Temper, who placed Religion much more in the strict and formal Observance of external and positive Ceremonies, than in Works of Righteousness, Mercy, and

8 And he answering, faid unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it

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to And he was teaching in one of the fynagogues on the fabbath.

there was a woman which had a fpirit of infirmity eighteen years, and was bowed together, and could in no wife lift up her felf.

12 And when Jefus faw her, he called unto her, and faid unto her, Woman, thou art loofed from thine infirmity.

13 And he laid bis hands on her; and immediately she was made straight, and glorified God.

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answered with indignation, because that Jesus had healed on the sabbathday, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

answered him, and faid, Thou hypocrite, doth not each one of you on the fabbath loose his ox or his as from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had faid the fethings, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then faid he, Unto what is the kingdom of God like; and whereunto shall I resemble it?

oun had the

Charity; was highly incenfed at Jesus's healing the Woman on the Sabbath-Day. And he began to rebuke the People, saying, Are there not six Days every Week, appointed for the doing all sorts of Work? Why then can you not come on Those Days to be healed of your Distempers? And do not profane the Sabbath-Day.

15. But Jesus answered him: Thou Hypocrite; Who is there among you, the strictest and most rigid Observer of outward Rites and Ceremonies, that will scruple to untie his Beast and lead him from the Stable to watering on the

Sabbath-Day?

16. If then ye yourselves cannot deny, but that such a thing may be done on the Sabbath-Day for the preservation of a Beast; see how unreasonable and maliciously partial ye are, in accusing me for healing this Woman on the Sabbath-Day, and mercifully delivering one of God's People from a long and stubborn Disease, wherewith the Enemy of Mankind had for many Years afflicted her.

17. At which Answer of Jesus, the thing being so clear and evident to Reason and Equity, and so obvious to the Capacity of the Multitude; all the Adversaries of Jesus, the Pharises and Hypocritical Rulers, were confounded and put to Shame and Silence. But the People rejoiced and praised God for the great things that were done by him; and they heard his Doctrine with Gladness.

18. Then faid Jesus; How shall I describe the State of the Gospel; and the Nature, Efficacy, and Propagation of it's Doctrine? Or by what Similitude shall I represent it to you?

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19. It is like a grain of Mustard-feed sown in the Earth. For as That, when it is sown, is one of the smallest of Seeds; but when it is grown up, it becomes a large Tree, fit for the Birds to build their Nests in it's Boughs: So the Doctrine of Christ at the first publishing of it, seems mean and contemptible, and is received only by a few of the common People of the Jews; but in time it will spread over all the Earth, and be embrac'd and flourish among all Nations.

the Doctrine of the Gospel? And by what Comparison shall I represent to you the Nature and Efficacy of

it?

ap in a very great quantity of meal. For as such a little Leaven spreads it's Ferment in a sew Days through the whole Heap of Meal, and tinctures it throughout: So the Religion of Christ, which now begins to be taught among Men, shall, by the Power and Evidence of Truth, spread it self in time through all the World, and with great Essicacy influence and govern the Hearts of Men.

22. ¶ After these things, Jesus travelled through many Cities and Villages, directing his Journey towards Jerusalem; and he preached and instructed the People in all Places, as he passed through.

23. And in a certain place, as he was describing the Excellency of the Christian Doctrine, and the great Purity and Dissiculty of his Precepts; one of his Hearers asked him; Lord, is not the number of those that shall be

of mustard-seed, which a man took and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again he faid, Whereunto shall I liken the kingdom of God?

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21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

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22 And he went through the cities, and villages, teaching and journeying towards Jerusalem.

23 Then faid one unto him, Lord, are there few that be faved? And he faid unto them,

24 ¶ Strive

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24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

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25 When once the master of the house is risen up; and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are:

faved, very fmall in comparison of those that perish?

24. To this more curious than useful Question, Jesus, according to his Custom, made no direct and positive Answer; but took occasion from thence to instruct his Hearers, how they themfelves ought to take care by Sincerity and Diligence to be found in the Number of those that shall be saved, how few foever they may be. If ye will be fure, said he, to attain Eternal Life, be diligent to follow the strictest Precepts of Virtue. Strive to deny your felves the finful Pleafures and Vanities of the World, and confine your felves within the Bounds of a truly Holy and Religious Life. For all men indeed are desirous of Immortality and Happiness; But many, who pretend to be Candidates for Heaven, cannot prevail with themselves to forsake their beloved earthly Lufts; and have not Resolution enough to fit themselves for Happiness, by a truly Religious Course of Life, before the time of Judgment, when it will be too late.

and God now graciously affords you the Means of Reconciliation, and invites you to Mercy and Eternal Life: But if ye neglect the present Means of Grace, or, instead of heartily obeying God's Commands, ye content yourselves with a bare outward and formal Profession of Religion; the time of Judgment will come, when it will be too late to repent or cry out for Mercy. For Christ will then utterly disown you, and declare that he never looked upon you as his true Disciples.

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26. Ye will plead indeed at that time before Christ; that perhaps, ye have conversed familiarly with him, and He hath preached in your Streets, and ye have been his Disciples and Followers; or that ye have embraced and made profession of his Religion, and been constant Partakers of all it's outward Ordinances.

26 Then shall ye begin to say, We have eaten and drunk in thy pre-fence, and thou hast taught in our streets.

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27. But He will reject you nevertheless, saying; In vain are all your Pretences to Religion, and to no purpose have ye done all these other external Things; since in your Hearts and Lives ye have not obeyed the Commandments of God, with Simplicity and Sincerity. Depart from me, all ye that have lived wickedly, whatsoever your Profession, and whatsoever otherwise your Pretences may be; into everlasting Destruction.

fay, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity.

28. Then shall ye lament and weep, with great Horror, Amazement and Despair: When ye shall see all the Patriarchs, the Prophets and Holy Men of old, rewarded with Eternal Life in the Kingdom of God, and ye your selves, notwithstanding your being the natural Posterity of these Patriarchs, Professors of the Law of God, and Heirs of the Promises, shall be shut out; and all the Privileges, wherein ye trusted and boasted, shall profit you nothing.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in thekingdom of God, and you your felves thrust out.

four the days

29. Many others also, just and righteous Persons, shall come from all Parts of the World, from far and remote Nations, Strangers to the Law and Covenant wherein ye boast; and shall be received with Abraham, Isaac, and Facob, whose Faith and Obedience they imitated, into the Kingdom of God; at the same time that ye, who are the natural Heirs of the Promise, shall for

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And

30 And behold, there are last which shall be first, and there are first which shall be last.

31 The fame day there came certain of the Pharifees, faying unto him, Get thee out, and depart hence: for Herod will kill thee.

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32 And he faid anto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

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your Disobedience be rejected and condemned.

30. So that at the Judgment of God, the Distinction which shall be made of Persons will be very different, from what it now is in the Opinion of Men. Many who feem now inferior in respect. of feveral Privileges enjoyed by others, and are accordingly despised as mean and contemptible Perfons; shall finally, for their Integrity according to their Abilities, exceed those others in the Glory and Happiness of God's Eternal Kingdom. And many on the contrary, who feem here to have the Preference in many great Advantages, shall hereafter, for not having made Improvements proportionable to those Advantages they enjoyed, fall short of the Reward and Honour they expected.

31. ¶ At the same time certain Pharisees, envying the Esteem which Jesus gained among the People by his Doctrine and Miracles, and knowing that Herod likewise was displeased at it, came to Fesus, and hoping they might by this Argument prevail upon him to haften his departure from among ft them, they told him, That Herod had formed where is left and a Design to put him to Death, and therefore they advised him to retire out of Galilee, which was Herod's Dominion, and thereby provide for his own Safety.

32 & 33. But Jefus replied : You may, if you please, go tell that crafty and wicked Prince, That I am employed in the Bufiness for which I was fent of God into the World, instructing Men in the Ways of Righteoufness and Truth, and working Miracles for the Relief and Benefit of Mankind: And that when I have finished this Busi-

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33 Nevertheless,
I must walk to day
and to morrow, and
the day following:
for it cannot be that
a prophet perish out
of Jerusalem.

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ness, and the Time appointed by Divine Wisdom be come, I shall indeed at last be perfected by suffering Death: But that in the mean time, till this Season (determined by God himself only) shall come, I must continue preaching and working Miracles in the same manner as I do now; and that 'tis not in Herod's Power to hinder me; neither shall I suffer at any other Time, nor in any other Place, than that which the Wisdom of Providence has from the Beginning appointed. For it is not possible that a Prophet should be murdered, and not at 'ferusalem.

34. O ferusalem, ferusalem; thou that wast once the Holy City, the City of God; but art now become as notorious on the contrary, for Wickedness and Impenitence, for slaying the Prophets of God, and persecuting his Servants: How often has God graciously offered thee the Means of Pardon and Mercy, and invited thee to Repentance, with all the Patience and Compassion, that a tender Father can show to his most beloved Child! But thou refuseds to hear.

of Mercy is past; and the final Desolation of the City and Temple, with the fearful Destruction of the whole fewish Nation, is peremptorily decreed of God. And assuredly, I tell you, the Time will speedily come; nay, it is even at hand; when ye shall see me no more, till ye shall be forced to own me to be indeed the Messiah the Son of God with Power.

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34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are fent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

35 Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see me, until the time come, when ye shall say, Blessed is he that cometh in the name of the Lord.

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CHAP. XIV.

Jesus cures a Dropsy, and shows that Works of Mercy are to be preferred before Geremonies, ver. 1. Exhorteth to Humility, ver. 7. and Charity, ver. 12. The Parable of the Guests that refused to come, ver. 16. A Religious Life must not be undertaken rashly and carelessly, but with Consideration and deliberate Resolution, ver. 26. The Duty of Ministers, and the Punishment of bad Ones, ver. 34.

A ND it came to pass as he went into the house of one of the chief Pharises to eat bread on the sabbath-day, that they watched him.

A T another time fesus being invited to Dinner on the Sabbath-Day to a Person of Quality's House, who was a Pharise; several of that Sect, who were present, watched him according to their usual Custom, to see if he would do any thing contrary to the Rites and Traditions which their Rabbies or principal Teachers had introduced and injoyned them to observe; that they might thence take occasion to reproach and accuse him.

2 And behold, there was a certain man befere him which had the dropfie.

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2. And there wanted not a fit Opportunity: For at that fame time there was present a poor Man troubled with an incurable Dropsie, who seemed to wait on purpose in hopes that Fesus would miraculously heal him, as he had formerly done several others in like dangerous Conditions.

3 And Jesus anfwering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 3. Jesus therefore seeing the Man, and knowing how the Pharisees watched him, and what Judgment they would pass upon his healing the Man on the Sabbath, and what Use they would make of that Action to raise an Accusation against him; he prevented them by asking them this Question beforehand, saying; Ye that pretend to be exactly

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exactly skilful in all Questions and Cases of the Law; Tell me, Is it contrary to the Law of God, and inconsistent with God's Design in the Institution of the Sabbath, to do one of the greatest Acts of Mercy and Charity on that Day, by delivering a Man from a dangerous and incurable Disease?

4. To this Question, though they desired the thing should be thought unlawful, yet they were ashamed to make him that Answer openly. Fesus therefore, finding them put to silence, laid his Hand on the Man, and restored

him to perfect Health.

the Pharisees, he said; Who is there among you, the strictest and most rigid Observer of outward Rites and Ceremonies, that would scruple, though even with great Labour, to pull his Beast out of a Pit on the Sabbath-Day, to save it's Life? What extreme Malice then is it in you, to judge ill of me for preserving a Man on this Day, and That too with barely laying my Hand upon him!

6. And all at the Table were ashamed, and held their peace; not being able to say any thing against the Evi-

dence of fo clear a Truth.

observed how the Pharisees that were invited with him, strove to have the upper-hand, and to fit in the highest Places at the Table; he took this Opportunity, by the Comparison of Guests placing themselves at a Feast, to warn his Hearers of the great Evil of Pride, and to recommend to them the excellent Virtue of Humility, saying;

4 And they held their peace. And he took him, and healed him, and let him go:

5 And answered them, faying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day.

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them,

3 When

Chap. XIV.

8 When thou art bidden of any man to a wedding, fit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him, come and fay to thee, Give this man place; and thou begin with shame to take the lowest

room.

roBut when thou art bidden, go and fit down in the lowest room, that when he that bade thee cometh, he may fay unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that fit at meat with thee.

ver exalteth himfelf, fhall be abased; and he that humbleth himself, shall be ex-

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12 Then faid be also to him that

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whither to a Feast, do not thrust your self forward, and strive to place your self in the uppermost Seat; least after you are set down, some other Person comes, to whom Precedency is due; and the Master of the Feast bids you remove and give Place to that more honourable Guest: And then, instead of that Honour which you foolishly assumed to your self, you be forced with Disgrace and Shame to go down to a lower Seat.

you go to a Feast, chuse to sit down modestly in the lowest Place; that when the Master of the Feast comes in, he may bid you go up to a higher Seat; and then your Modesty will gain you real Honour and Respect, from all them that are invited with you.

II. And in the fame Proportion, as in this smaller Instance, so also in all other the greater Actions of Life, behave your felves always with Humility and decent Modesty, as the properest Method to raise you to true Honour and real Esteem. For whosoever carries himfelf proudly and haughtily; with an unreasonable assuming to himself, and an arrogant Contempt of others; forgetting either his Dependence on God, or his Duty to Men; shall certainly by the Justice of Providence be brought down and humbled. But he that behaves himfelf modestly and humbly, with a just Sense of his Dependence on God, and of his Duty in all Relations to Men; shall for his wife Behaviour be honoured and exalted, by the Favour both of God and Men.

12. ¶ Furthermore, Jesus said to the Pharisee, that invited him: When

you defign to make a Feaft, if you would employ your Liberality wifely and to the best Purposes, do not, after the Fashion of the World, invite only your Acquaintance and Relations, your Neighbours and rich Friends. For this is only doing one Kindness, in hopes to receive another; and employing your Wealth upon temporal and earthly Confiderations, in exchange for Benefits of the like Nature and Value, to be returned to you again.

13. But, if you will improve your Liberality into an excellent Act of Religion and Goodness; invite such as really stand in need of your Assistance, and are not able to provide for themfelves; fuch as the Poor and Maimed,

the Lame and the Blind.

14. And then, because these Men are not able to make you any Recompence for themselves in the present World, God himself in their stead will bless you and recompense you in the World to come; and you shall receive the Reward of your Charity at the great and general Refurrection, with all other Holy, and Just, and * Charitable Men, in the Eternal Kingdom of God in

Sixas @ in the new Heaven. Testament, as וו צדק the Old, fignifies good and See Mat. 1. 19.

* Note;

15. ¶ Upon this, one of them that fat at the Table, said to Fesus: Blessed is he, that shall see the Kingdom of God established in this World, by Mens living univerfally according to fuch charitable. Principles as these; and Blessed is he, who by fuch a Life, shall attain a Share in the Eternal Rewards of his Heavenly Kingdom in the World to come.

> 16. Fesus replied; Yea, verily, Blesfed are they who shall partake of the Virtue and Happiness of the Kingdom of God, in the present and future State.

Chap. XIV.

bade him, When thou makest a dinnor or a supper, call not thy friends, nor thy brethren, neither thy kinfmen, nor thy rich neighbours, left they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be bleffed; for they cannot recompense thee: for thou shalt be recompensed at the refurrection of the just.

15 ¶ And when one of them that fat at meat with him, heard thefe things, he faid unto him, Bleffed is he that shall eat bread in the kingdom God.

16 Then faid he unto him, A certain man made a great supper, and bad many:

17 And

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17 And fent his fervant at suppertime, to say to them that were bidden, Come, for all things are now ready.

18 And they all with one confent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another faid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another faid, I have marri-Vol. II.

And God indeed has graciously offered this Great and Glorious Privilege to you his peculiar People in the first Place: But ye wilfully despise and reject your own Happiness, and therefore God will remove from you the Offers of his Grace, to other Nations that will accept and use them more worthily. This Reply Jesus made, not directly in plain and express Terms, (which the Pharisees would not have borne,) but more obscurely by representing it under the following Comparison. A certain Man, faid he, made a great Feast, and invited many Guests: Thus God, having prepared for Men the Means of Religion and Happiness, revealed them by his Son to his peculiar People the Yews in the first place; and invited them to accept the gracious Terms of the Gospel-Covenant.

the Master sent to his Guests again, to tell them that all things were now prepared, and to hasten their Coming. Thus Christ, both during his Continuance here upon Earth, and also after his Resurrection, sent forth his Apostles to repeat the Doctrine he himself had first preached, and to urge and press the Jews to receive the Salvation of the Gospel.

it had been by confent, all refused to come, and made every one an excuse for himself; one pretending, that he had just bought a piece of Ground, and must needs go to view it; another, that he had just agreed for a Parcel of Cattle, and must needs see his Bargain; and another, that he was newly married, and therefore could not possibly come. Thus the Jews continued

tinued to reject the repeated Offers of the Gospel; preferring the Pleasures of the World, and the Advantages of the present Time, and the Satisfaction of their Pride and Passions, before the Hope of Immortality and Eternal Life.

21 & 22. Now when the Servant that was fent to call the Guests, brought this Message back; his Master, seeing the Unworthiness and Ungratefulness of his Guefts, grew very angry, and bad his Servant go into the Streets and Lanes of the City, and invite all the poor and impotent People that he met with; Which he did, and yet there was Room: Thus God feeing the Unworthiness and Ungratefulness of the Jews, in rejecting the gracious Offers of his Mercy; commanded the Gospel to be Preached to the Publicans and penitent Sinners of the Gentiles, who accepted it with great Toy and Thankfulness: And yet the Mercy of God was not even then exhausted, but He resolved to enlarge his Church still farther thro' the World.

23 & 24. Seeing therefore that there was yet Room, the Master commanded his Servant to go into the high Roads and By-paths without the City, and press and urge People to come in to his Supper; for he resolved that none of those ungrateful Men, who were at first invited, should by any Means taste of his Entertainment: Thus God commanded the Gospel to be preached, not only to the penitent Proselytes of the Gentiles in Judaa; but fent forth the Apostles also into all the darkest and most ignorant Parts of the World, to perswade, urge, and compel Men (asit were) to embrace the Gospel, and to adopt Men from all the Nations of the Earth into the Body of

ed a wife, and therefore I cannot come.

zr So that fervant came and shewed his lord those things. Then the master of the house being angry, said to his fervant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the fervant faid, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord faid unto the fervant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled.

24 For I fay unto you, that none of those men which were bidden, shall taste of my supper.

25 ¶ And

25 ¶ And there went great multitudes with him: and he turned, and faid unto them,

26 If any man come to me, and hate not his father, and wife, and children, and brethren, and fifters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

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28 For which of you intending to build a tower, fitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Least haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to finish.

his Church; For he refolved to reject the ungrateful Nation of the Jews.

25. ¶ After this, a great Multitude of People gathered together about Jefus; And he taught them, faying:

26 & 27. God does indeed fincerely defire your Conversion and Happiness, and earnestly invites you to embrace the Gospel and Eternal Life. But be not deceived; 'Tis indispensably necessary in order to your attaining this Happiness, that you prepare your selves with Resolution and Constancy to perform the Conditions required of you, and to persevere in the way of Life. It is not an easy and voluptuous thing. to be a true Disciple of Christ; but a Work of Refolution, Courage, and Constancy. No man can be a worthy Disciple of mine, who is not able to bear Affliction, Self-denial, and Perfecution; and has not Resolution enough to prefer his Duty before all temporal Confiderations and Advantages, before all the Ties of natural Relation or Affection, and before the enjoyment even of Life itself. Wherefore whoever will undertake to be a true Christian, let him first consider and resolve well with himself, Whether he be able and prepared to bear all the Difficulties that this Profession will expose him to; least, if he faint after he has begun his Courfe, he lose both his Labour and Reward.

28, 29 & 30. In other Cases, before Men enter on any great Undertaking, they always consider with themselves the Expence or the Danger of it, whether they be able to go thro' with it. For example; Who is there among you, that, if he was to build him-

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felf a House, would not, before he began, fit down and caft up the whole Charge of it; least if, after the Foundation was laid, he were forced to defift for want of Money to carry it on, he shouldappear ridiculous to all the World.

31 & 32. In like manner; What Prince, that was likely to be engaged in a War with fome neighbouring Power, would not, before he ventured a Battle, confider well the Strength both of his own and his Enemies Forces, and alfo all the Dangers and Hazards of War; least if, ingaging rashly, he was overcome by a Superior Power, he should afterward repent when it was too late, that he did not in time fue

for Conditions of Peace?

33. If therefore wife Menin all other Cases, before they enter on any great Undertaking, do naturally weigh and confider well with themselves all the Difficulties and Dangers they are like to meet with in the Enterprize: How much more reasonable and necessary is it for you that will be my Disciples, before you undertake the Thing of the very highest Concern and greatest Importance in the World, to confider throughly all the Difficulties and Dangers of it? Particularly, because no Man (as I faid) can be a worthy Christian, who has not Resolution enough to prefer his Religion and his Duty before all Temporal Enjoyments and Confiderations whatfoever; therefore whofoever will be my Disciple, must consider and resolve before-hand, to part readily with all Temporal Enjoyments, whenever they come in Competition with his Duty.

34 & 35. The Religion itself wherein I have instructed you, is abundantly fufficient to support you in all these

31 Or what king going to make war against anotherking, fitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thoufand?

32 Or elfe, while the other is yet a great way off, he fendeth an ambaffage, and defireth conditions of peace.

33 So likewise, whofoever he be of you, that forfaketh not all that he hath, he cannot be my disciple.

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34 ¶ Salt is good: but if the falt have lost his favour, wherewith fhall shall it be seasoned?

35 It is neither sit for the land, nor yet for the dunghil; but men cast it out. He that hath ears to hear, let him hear.

Cases, to make you truly Wise and Good, to enable you to despise all finful Possessions and Enjoyments whatsoever, and to teach others to do the like. Take heed therefore, that your Life and Do-Etrine be suitable to the greatness of your Advantages. For otherwise, if ye, who ought to be Teachers and Examples of Holiness to the World, shall your selves degenerate into Softness and Vice; wherewithal shall ye be corrected and amended? Ye will become the most useless, and incurable, and contemptible of Men. Whofoever is capable and defirous of Instruction, let him attend to what I fay; and remember and confider it.



CHAP. XV.

Sinners may be conversed with, in order to reform them, ver. I. The Parable of the lost Sheep, ver. 4. of the lost Money, ver. 8. of the prodigal Son, ver. II.

HEN drew near unto him all the publicans and finners for to hear him,

2 And the Pharifees and fcribes murmured, faying, This man receiveth finners, and eateth with them.

that likewile

teach and instruct the Multitude; many of the meaner fort of People, Tax-gatherers and others, Men of bad Lives and very evil Reputation, yet capable of being reformed by good Counsel and wise Instruction, gathered about him to hear his Doctrine.

2. Whereupon, the Scribes and Pharifees, Men of no real Virtue or Charity, but full of great Pride and Vanity, valuing themselves upon a conceited appearance and affectation of extraordinary Holiness, in despising Persons of a lower Character than themselves, and

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disdaining to converse with them; quarrelled with Fesus, and accused him, as if he could not possibly be a good Man himself, that suffered bad Men to converse so freely with him, as to discourse publickly and even to eat with him.

3. But Jesus, to convince them of their Folly and Uncharitableness, showed them, that conversing with Sinners in order to reform them, was so far from being a thing inconsistent for a good Man to do, that on the contrary it was really one of the most charitable Actions and most pleasing to God, that could possibly be done; because God truly desires the Conversion of Sinners, and that they may be brought to Repentance and Happiness. And this he proved to them by the following Comparison.

4. If a Man, said he, has a flock of a hundred Sheep, and one of them chance to go astray, and he in danger to be lost; is it not natural for him to leave the rest of his Flock, and run after the Sheep which strays, and search over

all the Country for it?

find it, does he not bring it back with great gladness, and rejoyces on this occasion among st his Friends and Neighbours, and testisties even a greater and more sensible Pleasure at the unexpected recovery of that one which was like to have been lost, than at the safety of the other ninety and nine which never went astray?

7. Even thus, continued Jesus, when a great Sinner, who was running headlong in the way to Destruction, is happily reclaimed; and beyond expectation brought back even from the Jaws of

3 ¶ And he spake this parable unto them, saying,

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4 What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoycing.

6 And when he cometh home, he calleth together bis friends and neighbours, faying unto them, Rejoyce with me, for I have found my sheep which was lost.

7 I fay unto you, that likewife joy shall shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of filver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligentlytill she find it?

9 And when she has found it, she calleth ber friends and ber neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.

no Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

II ¶ And he faid, A certain man had two fons:

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Death, into the Way of Life and Happiness; God himself is well-pleased; and the Angels in Heaven rejoice; and all good Men here upon Earth ought to be very glad, and to do all that is in their power, with the greatest condescension and meekness, to bring about this happy Change.

8. ¶ Again; if a Woman that has ten pieces of Money, happens to lose one of them in her House; will she not presently light a Candle, and sweep the House, and

fearch carefully till she find it?

9. And when she has found it, will she not rejoice even more than if she had never lost it? and express her gladness with great pleasure and satisfaction to all her Friends and Neighbours that visit her?

great Sinner is recovered from the error of his Ways, and returns to a fense of his Duty, and proves the sincerity of his Conversion by a hearty and constant Obedience to God's Commands for the future; The Angels in Heaven rejoice, and are exceeding glad, to see a Soul thus restored, as it were, from Death to Life.

rises yet further of the Unreasonableness of their Pride and Envy, in being angry at Fesus for conversing with Publicans and Sinners; and to show them how the Conversion of such Men was really acceptable to God, even more acceptable than the Pharises haughty Superstition, and pretended Innocence; Fesus added this third Parable, saying; A certain Man had two Sons. Thus God, who is the Creator and Governor of all Things, is the Common Father L 4

both of Jews and Gentiles, of the Obedient and Disobedient.

12 & 13. Now the younger of these two Sons, defired his Father to give him his share of the Estate presently, that he might be at liberty to make what use he pleased of it. And as soon as he received it, he fold all, and gathered the Money together, and went from his Father's fight into a distant Country, and there spent what he had, in all manner of Looseness and Debauchery. Thus the Heathen in general, taking the Pleafures of this prefent World for their chief Happiness, departed from God, and forfaking his True Religion, fell into all manner of Idolatry, Profaneness, and Impiety; and abused the common Bleffings of Providence to ferve unreasonable Lusts, Intemperance, and Debauchery. And this likewise is the Case of every wicked Man in particular.

14, 15 & 16. But after a few years, when the young Man had spent all his Substance, there happened to be a great Famine in the Country where he dwelt; and he was brought into great Streights, being now in want of all Necessaries, at a distance from his Relations, without any comfort of Friends, or hopes of Relief: And in this extreme Distress, he was forced to become a Servant to an Inhabitant of that Country, and condescend to do the meanest Services imaginable, for no other Wages but only that he might be fed with the coarleft and hardest Fare: And even of this also, he had not enough to satisfy his Hunger. Thus the Gentiles, after they had once fallen from the Knowledge and Worship of the True God, and plunged themselves into the Prac-

12 And the younger of them faid to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after, the younger fon gathered all together, and took his journey into a far country, and there wasted his substance with riotous diving.

14 And when he had fpent all, there arose a mighty famine in that land; and he began to be in want.

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15 And he went and joined himself to a citizen of that country; and he sent him into his stelds to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17 And

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17 And when he came to himself, he said, How many hired servants of my sathers have bread enough and to spare, and I perish with hunger!

18 I will arife and go to my father, and will fay unto him, Father, I have finned against heaven, and

before thee,

19 And am no more worthy to be called thy fon: make me as one of thy hired fervants.

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tice of all abominable Uncleannesses: grew continually into a worfe and worfe Estate; overwhelmed with strange Ignorance, Superstitions, and cruel Rites; till at length they were reduced into the greatest and most miserable Slavery to Satan, that can possibly be imagined. And thus also particular wicked Men, by the practice of Vice and Debauchery, run themselves into great Difficulties, Perplexities and Anxieties: and then they feek for relief in the Pleasures of. Sin, and in the Madness of Drunkenness and Intemperance; and so they bring themselves under that cruellest and most comfortless Slavery of Mind, and Bondage to Sin, which is the extreamest degree of Misery that can posfibly befal Men in this present World.

17, 18 & 19. At last, being brought to the utmost extremity of Want and Despair, his Necessity made him begin to think with himself, What a strange Folly and Madness he had been guilty of, in for faking his Father's House; where even the meanest Servants had plenty of all things necessary, at the same time while he himself was just starving in a far Country. And the Consideration of these things bringing him to Repentance, made him entertain Thoughts of returning, and submitting himself to his Father; though at the same time the greatness of his Crimes made him little less than despair of finding Pardon and Reception. Yet on the other side, if he did not return, there was no other possible way, but that he must inevitably perish. He resolved therefore to go in all Humility, and confess his Crimes to his Father; and entreat, That fince he was utterly unworthy to be owned

As his Son, he might be received into the House only as a bired Servant: Thus the Publicans and Harlots, and many of the Gentiles, weary of the intolerable burden and flavery of habitual Sin, repented at last, and prepared themselves with great Humility to entertain Hopes of Pardon and the Mercy of God: And thus likewise many other Sinners

come at all times to repent.

20. Accordingly, with this Resolution and small Glimpse of Hope, the penitent young Man returned to his Father: And while he was yet at a great Distance, his Father discovered him, and being moved with great Pity, went himself to meet him, and received him with all the Tenderness and Affection of a most indulgent Father. Thus God in great Mercy received the Gentiles, upon their true Repentance, into his Family the Church. And thus also he readily accepts all penitent Sinners, that return to him with hearty Sorrow for their past Sins, and fincere Resolutions of Amendment of Life.

21, 22, 23 & 24. And the young Man kneeled down before his Father, and Said; Father, I confess with the deepest humility and contrition of Heart, that I am utterly unworthy to be owned or received as your Son. But his Father not only received him into his House, but moreover shewed him great Kindness, and expressed much Gladness at his return, and caused his whole Family to feast and rejoice with him; because his Son, that had been looked upon as utterly and for ever lost, was, beyond all Expectation, come back again in Safety. Thus God not only admitted the Gentiles to the Means of Grace and the Possibility of and came to his father. But when he was yet a great way off, his father faw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the fon faid unto him, Father, I have finned against heaven, and in thy fight, and am no more worthy to be called thy fon.

22 But the father faid to his fervants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it; and let us eat and be merry.

fon was dead, and

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is alive again; he was loft, and is found. And they began to be merry.

25 Now his elder fon was in the field: and as he came and drew nigh to the house, he heard mufick and dancing.

26 And he called one of the fervants, and asked what these things meant.

27 And he faid unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he anfwering, faid to bis
father, Lo, these many years do I serve
thee, neither transgressed I at any time
thy commandments,
and yet thou never
gavest me a kid, that
I might make merry
with my friends.

30 But affoon as

Salvation, but also bestowed singular Favours on them, and gave many Marks of his being greatly pleased at their Conversion; and the Angels in Heaven rejoiced at it, as at the recovery of the Dead to Life. And thus likewise when any Sinner humbles himself most, and with the deepest Sense of his own Unworthiness, then does God most readily not only receive him to Mercy, but also frequently bestows extraordinary Gifts upon him, as Tokens of his being highly pleased at his Recovery.

25, 26, 27 & 28. Now when the elder Son, who had been abroad in the Country, found at his coming home, such great Feasting and Rejoycing in the House; and was told by the Servants, that the occasion of it, was the unexpected safe Return of his younger Brother; he was discontented at his Father's Kindness to bis Brother, and refused to go in. Thus the Tews were displeased at God's Mercy in receiving the Gentiles. And thus many particular Persons, who by the Happiness of a good Education have never fallen into the habitual practice of any enormous Crimes, may with great Infirmity be tempted to be offended at God's equalling the Repentance of notorious Sinners; to their constant and uninterrupted Profession of Obedience.

bimself came out, and endeavoured to appease him, he still persisted in his Discontent, and refused to go in; alledging, That his Father had dealt very unkindly by him, to make great Rejoycings for the return of his disobedient and debauched Son, than he had ever done for the continued Obedience of him that had never of-

chief of the Jews, notwithstanding the earnest and repeated Invitations of Christ, persisted obstinately in their discontented resular of joining with the Penitent Gentiles to embrace the common Salvation of the Gospel. And thus also many particular Men, who have never fallen into the Habits of great Sins, may be so weak as to presume with an unreasonable Confidence, that Penitent Sinners ought not to be equalled with them in partaking of the Divine Favours and Rewards.

31 & 32. But his Father replied; Son, you have always received the Reward of your Obedience, in living continually with me, and partaking daily of all that I have: But your Brother is just returned from a long Absence, and from a riotous Course of Life, to a sense of his Duty, and to the enjoyment of my Presence. Ought we not therefore to make extraordinary Rejoicings at this surprizing and unexpected Happiness; even as you would show greater marks of foy at the Sudden recovery of a Friend whose Life was despaired of, than for the Health of one that was never fick? Thus in the reason of the thing, it was very fit, that tho' the Fews Profession of Obedience had really always been as fincere as they pretended; yet that the Gentiles upon their true Repentance should be admitted to an equal Share with them in the Covenant of Grace and Salvation, and that all good Men among the Fews should have rejoiced at their Conversion. And thus also 'tis highly reasonable, that all good Men at all times, should rejoice at the Conversion and Happiness of penitent Sinners, and not murmur at their

come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he faid unto him, Son, thou art ever with me, and all that I have is thine.

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32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

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C H A P. XVI.

The Parable of the unjust Steward, ver. 1. Worldly Mens Diligence in temporal Affairs, ought to be imitated by good Men in Spiritual, ver. 8. Of Worldly-mindedness, ver. 10. Jesus reproveth the Pharisees for their Covetousness and Hypocrisy, ver. 15. The Gospel does not destroy, but fulfil the Law, ver. 17. The Danger of a voluptuous and worldly Life, ver. 19. That God has given Men all reasonable Evidence of the Certainty of a future State, ver. 29, 31.

A N D he faid also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

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I. I TAving thus rebuked the Phari-I fees for their unreasonable Pride and Uncharitableness, Fesus proceeded afterwards to give his Disciples several Instructions about the true Use of Riches: Showing them, that if they would act wifely, they ought to be as diligent and industrious in their Proportion, to employ their Riches to the best Advantages in Acts of Piety and Charity, in order to promote their future and eternal Welfare; as worldly Men are in laying them out to the greatest temporal Profit, in making to themselves Friends, and securing other Secular Interests. And to this purpose, he spake to them the following Similitude. There was a great Man, faid he, that had a plentiful Estate, and he kept a Steward to receive his Money, and to manage his Affairs: And after a while he discovered that his Steward dealt dishoneftly honestly by him, wronging him in his Ac-

2. Calling therefore the Steward to him, he charged him with his Crime, and commanded him to deliver up his Accounts, and to leave his Service within such a time.

ing that he could not avoid being very speedily put out of his Place; and considering with himself, that he could neither get a Livelihood by Labour, which he had never been brought up to; nor by Begging, which he was now ashamed to begin: He at last resolved to procure Friends to him-

felf by the following Policy.

5, 6, & 7. Sending for all the Debtors that owed his Master Money, he abated every one of them a certain Proportion of their Debt: And thereby made Provision for himself against the time to come; that when he was put out of his Place, these Men, having received so great a Kindness from him, might be obliged in Gratitude to take him into their own Houses and maintain him.

8. Now when his Master heard how diligently the Steward had contrived to make himself Friends; though he was highly displeased at his Dishonesty, yet he could not but acknowledge his Forefight and worldly Policy, in making fuch Provision for himself before-hand. Thus, continued Jesus, applying the Parable to his Disciples, ye see how provident and industrious the Men of this World are, to fecure themselves a Portion in the fading and uncertain Enjoyments of this present Life. If Pious and Good Men would be any thing near as diligent and follicitous to fecure to themselves an Eternal Happi-

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2 And he called him, and faid unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lordtaketh away from me the stewardship: I cannot dig, to beg I am ashamed.

4 I am refolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lords debtors unto him, and faid unto the first, How much owest thou unto my lord?

6And he faid, An hundred meafures of oil. And he faid unto him, Take thy bill, and fit down quickly, and write fifty.

7 Then faid he to another, And how much owest thou? And he faid, An hundred measures of wheat. And he faid unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust

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just steward, because he had done wisely: for the children of this world are in their generation wifer than the children of light.

9 And I fay unto you, Make to your felves friends of the mammon of unrighteoufness; that when ye fail, they may receive you into everlasting habitations.

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ness in the Life to come, as worldly Men are dextrous and unwearied in providing for themselves the things of this short and transitory Life; they could not possibly fail of their Reward.

o. Be wife therefore and confiderate; and show your selves Men: Suffer not the covetous and worldly-minded, the unjust and dishonest Men of this prefent Time, to out-do you in Care and Diligence: But be ye as prudent and industrious, in the Ways of Virtue and Charity, to gain an eternal and neverfailing Treasure; as they are to provide for themselves the short and uncertain things of this present State. Ye are Stewards, as many of you as God has entrusted with any worldly Riches; and 'tis but a very short time, before ye will be called to give an Account of your Stewardship. Lay out therefore this * transitory and uncertain Treasure, in fuch a manner, and to fuch Purposes, in Acts of Righteousness and Piety, Mercy and Charity; as that you may thereby fecure to your felves an eternal and incorruptible Treasure in the future State, when this World and all it's Enjoyments shall fail and utterly perith.

10. If ye cannot wean your felves fo far from Covetousness and worldly Affections, as to be willing to make this Use of Riches; and to employ the Talents wherewith God has intrusted you, to the Purposes for which God com-

to He that is faithful in that which is least, is faithful also in much: and he that is unjust in the

^{*} That Μαμωνᾶ τῆς ἀδικίας doth not fignify Unrighteous or-Ill-gotten, but false and Transitory Riches, is evident from ver.

11; where μαμωνᾶ άδικον is opposed, not to δίκαιον, but to αληθινόν.

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Chap. XVI. least, is unjust also in much.

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mitted them to your Charge; ye are by no Means worthy to be my Disciples, and to be intrusted with greater Gifts and Blessings. When a Man is faithful in a small Trust, there is Reason indeed to presume that he will be also faithful in a greater: But if he be unfaithful in a small Trust; 'tis certain he is by no Means sit to be intrusted with a greater.

Resolution enough to wean your selves fo far from Covetousness and worldly Affections, as to be willing to employ *See Note these * transitory and fading Riches to on ver. 9. such Purposes for which God committed them to your Charge: Ye can never deserve that God should bestow

upon you a greater and more lafting

Treasure.

12. And if ye be not faithful in difpenfing things intrusted to you as to Stewards, only for a very short and uncertain time: Much less will God judge you worthy of those unalienable and certain Riches, which should be bestowed upon you irrevocably as your own for ever.

13. Strive therefore to get above the covetous Desires and Affections of a finful World. Otherwise ye cannot be worthy Disciples of Christ, nor do things acceptable in the Sight of God. For as impossible as it is for a Man to serve two Masters at the same time, who require him to do contrary and inconsistent things; so impossible is it for that Man to please God, whose Heart and Affections are set upon the Riches and Vanities of this wicked World, as his true and proper Happiness.

have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

not been faithful in that which is another mans, who shall give you that which is your own?

13 ¶ No fervant can ferve two mafters: for either he will hate the one, and love the other; or elfe he will hold to the one, and despife the other. Ye cannot ferve God and mammon.

14 And

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14 And the Pharifees also who were covetous, heard all these things: and they derided him.

15 And he faid unto them, Ye are they which justify your felves before men; but God knoweth your hearts: for that which is highly effeemed amongst men, is abomination in the fight of God.

16 The law and the prophets were until John: fince that time the kingdom of God is preached, and every man presseth into it.

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gave his Disciples, in the hearing of the Pharises; who under the Veil of Hypocrify, and Pretences to extraordinary Holiness, were really very covetous and worldly-minded Men: And they mocked at Fesus, as a Teacher of strange Doctrines, and new impracticable Notions.

15. But Jesus rebuked them, saying; Ye appear indeed in the Sight of Men, by a strict Observance of many outward Ceremonies, and by a formal Profession of extraordinary Devotion, to be very pious and religious Persons. But God sees the Secrets of your Hearts. And those great Pretences to Holiness, which to Men, who can judge only by outward Appearances, seem very excellent and to be admired: in the Judgment of God, who knows the Pride and Hypocrify, the Malice and Covetousness of your Hearts; are very odious and abominable.

16. Therefore rejecting you, God has commanded the Gospel to be preached to the Publicans and Harlots, and to all humble penitent Sinners. For till the Time of John the Baptist indeed, the Revelation of the Will of God was confined to the Fews; and God himself distinguished you by positive ritual Obfervations, and avoiding certain legal Pollutions, from all other People. But fince that time, the gracious Terms of Salvation are begun to be published to all forts of Men; And not only Fews, but Publicans also and Sinners of the Gentiles, press in to hear the Doctrine of the Gospel, and are accepted upon their true Repentance. And not a formal Observation of outward Ceremonies,

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nies, but an inward and real Holiness of Heart and Mind, is truly and alone

acceptable in the Sight of God.

17. Not that the Gospel is designed to destroy or abrogate the Law and the Prophets. No: There is no one natural or moral Obligation in the whole Law, of which all ritual and ceremonial Observances were merely temporary Shadows and Figures, but shall for ever continue in full Force. The true End and Defign of the Law, is by the Revelation of the Gospel only extended farther, explained more clearly, and enforced more strongly: The Substance fucceeding in the Room of Types and Figures: And fuch things as, for the Hardness of your Hearts, were, contrary to the Original Intention of the Law, permitted only for a Time; being by the Gospel restrained and reduced to their Primitive Institution.

18. For Instance; Moses permitted a Man in feveral Cases to give his Wife a Writing of Divorcement, and to put her away : But under the Gospelstate, no fuch thing shall be permitted any more; but whofoever puts away *Matt. v. his Wife, and marries another, (* except only when it is for the Cause of Adultery that the first is put away,) shall be looked upon as an Adulterer; and he that marries a Woman put away from her Husband, shall also be

judged to commit Adultery.

19. ¶ Having thus rebuked the Pharifees for their Hypocrify and Cove-tousness, Jesus returned again to his Discourse concerning the true Use of Riches, and concerning the great Evil of a worldly and voluptuous Life. To which Purpose he added the follow-

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Whofoever putteth away his wife, and marrieth another, committeth adultery: and whofoever marrieth her that is put away from ber hufband, committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared fumptuoufly every day.

20 And

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of fores,

and faid, Father

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21 And defiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his fores.

22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.

23 And in hell he lift up his eyes, being in torments, and feeth Abraham afar off, and Lazarus in his bosom.

ing Parable. There was, faid he, a very rich Man, who lived in the greatest Plenty and Abundance of all things, that could serve either bis Pleasure or bis Ambition: He wore always the finest and delicatest Garments that could be found, either for ease or splendour; and he made every day a Feast of the chcicest and most sumptuous Dainties that could be procured, both for the Gratification of his own Appetite, and for the Entertainment of his Friends: So that he seemed to be arrived at the very highest Pitch, and the perfectest and most compleat Enjoyment of all worldly Felicity.

there lived also a poor Man, who in the Eye of the World seemed as singular an Instance of the extremest and most deplorable Misery, as the Rich Mandid of the greatest and most perfect Happiness. For he lay at the rich Man's Gate, begging to satisfy his Hunger with the Crumbs that fell from the rich Man's Table: And moreover, his Body was full of grievous and incurable sores.

a Man's Happiness is estimated by his outward State and Appearance in this present World. For within a while the poor Man died; and having been a a good Man, contented and trusting in God under all his Afflictions; his Soul was immediately carried by Angels into Abraham's Bosom, the place of happy Spirits departed. The rich Man also died, and was buried with a pompous Funeral; and there was an End of all his Glory and Happiness: For, having all his Life-time M 2

given bimself up to the Pleasures and Vanities of this present World, he had taken no care to fit himself for a happy State in the Life to come; and therefore his Soul was carried into the place of Torment; where his Anguish was yet further increased by descrying at a vast distance the Seat of the Blessed, and therein Lazarus the poor Man in one of the chief Places next to Abraham the Father of the Faithful.

24. In this miserable therefore and desperate Estate, he cried out to Abraham to have pity on him, and to give Lazarus leave to come and give him some little Ease, though it were never so little, from his present intolerable Pain.

25. But Abraham replied : No, Son, you have already fully received that Portion of Happiness which you chose; and now there remains nothing for you, but endless Misery. You had in your Lifetime a very great Abundance of temporal Blessings, and you made no good Use of them to prepare for your self a Treafure in this other State, but Spent them wholly in Vanity and earthly Pleasure, which you looked upon as your true and only Happiness; and therefore now your Happiness is at an end. But Lazarus in his Life-time spent all his Days in Poverty and Affliction, and he made a good Use of that Affliction to prepare his Mind by virtuous and pious Habits for a future and a better State; And therefore Now he is received into everlasting Happiness.

26. It is now therefore too late to hope for any Change of your Condition, or for any Alleviation of your Misery. 24 And he cried, and faid, Father Abraham, havemercy on me, and fend Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

25 But Abraham faid, Son, remember that thou in thy life-time receiveds thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there

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is a great gulf fixed; fo that they which would pass from hence to you, cannot: neither can they pass to us, that would come from thence.

I pray thee therefore, father, that thou wouldest fend him to my fathers house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham faith unto him, They have Moses and the prophets; let them hear them.

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30 And he faid, Nay, father Abraham, but if one went unto them from the dead, they will repent.

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While you were yet upon Earth, you might have assisted one Another; And if That Wealth, which you spent in Vanity and sinful Pleasures, had been then bestowed more liberally in relieving the temporal Wants and Necessities of the Poor, it would at this time have prevented your falling into this remediless and eternal Misery. But now God has determined your State by an irreversible and unalterable Sentence; and however earnestly we might desire it, yet 'tis absolutely impossible for us to relieve you.

If there is no hope of Comfort for my self; yet at least, Father Abraham, let Lazarus return to the Earth, and acquaint my Brethren who are yet alive, with my extreamly miserable Condition; that by such a convincing Argument they may take warning, and not come likewise

into this place of Torment.

29. Abraham reply'd; God has given them sufficient warning of the Necessity of Reformation, in the Books of the Holy Scripture, and by the continual Preaching of the Prophets. If they will escape Destruction, and attain Eternal Happiness; let them attend to these Means, which God has afforded them.

30. Nay, Father Abraham, said the Rich Man, still urging him: But the the Threatnings of God, written in the Law and denounced by the Prophets, are so common and familiar to them, that perhaps they may not be moved by those ordinary Means; yet certainly, if a Man should rife on purpose from the Dead to preach to them, they could not fail of being convinced by so extraordinary a Method.

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God has already given them all the Means of Conviction, that 'tis reasonable either for God to give, or them to expect. If they be not blinded with an unreasonable Perverseness of Mind, and an habitual Love of Sin; they cannot avoid being influenc'd by the Law and the Prophets. But if they lie under these Prejudices; * then no other Means, how extraordinary soever, will probably have an effectual or lasting Influence upon them.

31 And he faid unto them, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

CHAP. XVII.

The heinous guilt of drawing others into Sin, ver. 1. That Men ought to be ready to forgive, ver. 3. Of Faith, ver. 5. and that Men ought not to value themselves upon the Gifts wherewith God has endued them, ver. 7. Jesus healeth ten leprous Persons, ver. 11. Of the Nature of Christ's Kingdom; And a Prediction of the Destruction of the Jews, ver. 20.

A Tanother time Jesus being instructing his Disciples in the great Duty of encouraging and assisting each other in all the Dissipulties of a religious Life with Humility and Meekness; and warning them against the Heinous Sin of Discouraging Good Men, or feducing them into Sin; he said: Such indeed is the State of things, and the Wickedness of Men, that it is morally

I HEN faid he unto the difciples, It is impossible but that offences will come: but wo unto bim through whom they come.

2 It were better for him that a millftone were hanged about his neck, and

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^{*} Of this the unbelieving Jews were a great Instance; who withstood all the Miracles of Christ, and even that most wonderful one of his Resurrection from the Dead, no less than they had done the ordinary Preaching of the Prophets,

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he cast into the sea, than that he should offend one of these little ones.

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3 ¶ Take heed to your felves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him.

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4 And if he trefpass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

impossible but Offences will come : It must needs happen, that Schisms and Divisions, Factions and false Doctrines, Contentions and Perfecutions will arise, whereby humble and well-meaning Perfons may be seduced or terrified from the Practice of their Duty: And it is not agreeable to the Wisdom and Defigns of Providence, in his Government of this present World, to hinder these things by the continual Interposition of his extraordinary and miraculous Power. But Wo be to that Man, by whose Fault they shall happen; by whose Pride or Wilfulness, false Doctrine or Contentiousness, any innocent and well-disposed Persons shall be entic'd or affrighted into Sin. Better were it for fuch a Man, that he had never been born, or that he had quickly perished by fome untimely Death.

3. Take heed therefore how you behave your felves. And beware, not only least by any evil Example, Practice or Doctrine; but also least even by Carelessines or Neglect of your Duty, ye become any way the occasion of other Mens Sins. Be diligent to the utmost of your Power to assist and encourage those that stand, and always ready with Meekness and Tenderness to endeavour to recover them that fall. If any Man commits a Trespass against you, rebuke him wisely by gentle and moderate degrees; and whensoever he repents, forgive him heartily and freely.

4. And how often foever he trespasses against you; yet if he repents, and confesses his Fault, and professes to be forry for it, and promises after all his Relapses to amend and avoid the like Fault for the future; continue to forgive him.

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5. ¶ Upon another Occasion, the Disciples having found themselves unable to work certain Miracles, and having been thereupon reproved by Jesus for their want of Faith; they entreated Him that by his Divine Power he would strengthen their Faith, and enable them

to perform all Miracles.

6. Jesus reply'd: If you had never fo little true Faith in comparison, answerable in any measure to your Office and your Advantages; nothing should be too hard for you to effect, for the Glory of God and the Confirmation of my Doctrine; But by a firm trust in the Power of God ye should be able to do even things as seemingly impossible, as plucking a Tree up by the Roots,

and planting it in the Sea.

7, 8, 9 & 10. But then you must always remember, that this kind of Faith is not to be attained but by using the Means of earnest Prayer and Fasting, great Devotion and Purity of Mind. And when you have done all this; yet even then you will have nothing to boast or to value your selves upon, having performed nothing but what was your indispensable Duty to do. For, as a Man that maintains a Servant to plow his Ground or to feed his Cattle, does not bid that Servant, as foon as he comes out of the Field, fit down to Meat; but first makes him wait upon him at Dinner, and afterwards gives him leave to refresh himself; and when the Servant has performed all these things, his Master does not think himself obliged to thank him for his Service, because 'twas nothing more than what his Place obliged

5 And the aposses faid unto the Lord, Increase our faith.

6 And the Lord faid, If ye had faith as a grain of muftard-feed, ye might fay unto this fycamore-tree, Be thou plucked up by the root, and be thou planted in the fea; and it should obey you.

7 But which of you having a fervant plowing or feeding cattle, will fay unto him, by and by, when he is come from the field, Go, and fit down to

meat?

8 And will not rather fay unto him, Make ready wherewith I may fup, and gird thy felf, and ferve me, till I have eaten and drunken, and afterward thou shalt eat and drink?

9 Doth he thank that fervant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are

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fay, We are unprofitable fervants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

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12 And as he entred into a certain village, there met him ten men that were lepers, which flood afar off:

13 And they lifted up their voices, and faid, Jefus Master, have mercy on us.

14 And when he faw them, he faid unto them, Go, shew your selves unto the priests. And it came to pass that as they went, they were cleansed.

them, when he faw that he was healed, turned back, and with a loud voice glorified God,

on his face at his feet, giving him thanks: and he was a Samaritane.

him to do: Even so Ye, when ye have used all requisite Means, and done all that was in your Power, to qualify your selves with the necessary Gifts and Abilities, to promote the Religion of Christ, and to propagate his Doctrine with Success; yet ought ye after all, to acknowledge with the greatest Humility, that ye are but unprofitable Servants in the Sight of God, having done only what was absolutely your Duty to do.

11. ¶ After these Things, Fesus in his way to Ferusalem, travelled through some Parts of the Borders of Samaria,

between Samaria and Galilee.

certain Village, there met him Ten Men which had the Leprofy, and were therefore shut out of the Town as unclean Persons; and one of them was a Samaritan. And when they saw Jesus, they stood at a distance, and cried out to him, saying; Lord, have pity on us, and heal us.

14. Jesus, pitying their Case, and pleased with their Faith, answered; Go, present your selves to the Priest, as the Law appoints; and he shall pronounce you clean. And as they went, trusting in Jesus's Promises; they sound their

Disease cured.

15 & 16. Then one of them, which was the Samaritan, feeing himself perfectly healed, turned back immediately, and with a grateful Heart expressed his Joy and Praises to God, and fell down on his Face before Jesus, and gave him Thanks publickly for this great Mercy.

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17 & 18. Whereupon Jefus faid; Were there not nine others healed. as well as this poor Samaritan? And might we not have expected that those others, who profess the true Religion of the Fews, should have shown at least as great a fense of Piety, as this Stranger? How is it then, that he alone comes back to thank God for his Deliverance? This Jefus faid, secretly reproving the Hypocrify of the Jews; and showing that an outward formal Profesfion of Religion, however true and excellent that Religion be, is of no Value in the Sight of God, in comparison of an honest and religious Heart.

Man; he faid, Go in peace; your exemplary Faith has obtained the Cure

of your Disease.

20 & 21. ¶ At another time, Jesus being asked by some of the Pharisees, when that glorious Kingdom of the Meffiah, which he so often mentioned in all his Discourses, should be established upon Earth; He answered: Ye are in a great miffake, and have very wrong Notions of Things, if ye imagine that the Kingdom of the Messiah is like the Temporal Kingdoms of this prefent World, established in this or that particular Place, and confifting in outward Pomp, Riches, Splendour and worldly Power. No; The Kingdom of God is a Spiritual Kingdom, confifting in the Subjection of Mens Wills, the Obedience of their Hearts, and the Conformity of their Actions to the great and eternal Laws of God. And therefore you must look for it, not in any distant Place, but among your selves; and not in any of the outward Things of this

Chap. XVII.

17 And Jefus anfwering faid, Were there not ten cleanfed? but where are the nine?

18 There are not found that returned to give glory to God, fave this stranger.

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the good food because

19 And he faid unto him, Arife, go thy way; thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharifees, when the kingdom of God should come; he answered them, and faid, The kingdom of God cometh not with observation.

21 Neither shall they say, Lo here, or, lo there: for behold, the kingdom of God is within you.

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22 And

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present World, but in your own Hearts and Minds.

22 And he faid unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

that I we entred into

the ark; and the

Broved them all.

as it was in the days

the crate, they

22. Again upon the like Occasion, being asked the same Question by his own Disciples, who still retained so much of their Fewish Prejudices, as to expect that Christ should set up a glorious Temporal Kingdom amongst them: He faid; Ye err greatly, if ye expect worldly Power and Glory. No; The Kingdom of Christ, confists only in the fpreading and establishment of his true Religion in the World. And while this is doing, great temporal Calamities will fall upon the whole Nation of the Yews; And in that time of Diffress ye shall wish for the comfortable Enjoyment of my Presence again, which ye cannot then have.

23 And they shall fay to you, See here, or see there, go not after them, nor follow them.

flone from heaven.

23. Wherefore if any Man shall pretend to tell you, that Christ is in such or such a private place ready to appear in Person, to destroy his Enemies and deliver his Servants; believe it not, neither regard it any otherwise than as the Cheats and Delusions of false Prophets and Impostors.

24 For as the lightness that lightness that lightness the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.

24. For as Lightning appears not here or there, but shines through all Places in an instant: So Christ will not show himself in this or that particular Place: But his Power in destroying his Enemies, shall demonstate it self evidently through all the Land at once; and his Religion by the wonderful Efficacy of the Divine Power, shall prevail and be established in a great part of the World, as it were in a Moment.

25 But first must he suffer many things, and be rejected of this generation,

way; and Locker

25. But before all these things, it is necessary that I undergo many and great Sufferings. I must be delivered into the Hands

Hands of the Jews, who lie in wait for my Life; and they shall abuse and mock me, and at last put me to an ignominious and cruel Death. And after my Resurrection, then shall my Power begin to be evidenced to the World, in a dreadful and exemplary, a sudden and very unexpessed Destruction of those my Enemies.

ah, Men went on secure and intent upon their worldly Business, and had no regard to the repeated Warnings which that good Man gave them of the impending Judgment of God, till the very Day that Noah went into the Ark, and the Flood came and surprized and

destroyed them all.

of Lot, the Inhabitants of Sodom were wholly taken up with their Business, their Pleasures, and their Sins; and had no regard to that righteous Man's Preaching, till the very Day that he forsook their City, and God destroyed them utterly with Lightning and Fire from Heaven: Even so in this Generation, the Jews will go on obstinately in their own Ways, unconcerned at the Warnings which I and my Disciples give them, till the Romans shall come upon them and destroy them utterly.

31. At the time therefore of that great and sudden Vengeance, whoever hopes to escape, let him make such speed in his Flight, as not to return home to take any of his Goods with him; but let him slee for his Life, as Lot did out of Sodom, without so much

as looking back.

32. Remember the Fate of Lot's Wife: who for only looking behind her, contrary to the Command of God; was turned into a Pillar of Salt. And

26 And as it was in the days of Noe, fo shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entred into the ark: and the flood came and defroyed them all.

28 Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they fold, they planted, they

builded:

29 But the same day that Lot went out of Sodom, it rained fire and brimftone from heaven, and destroyed them all:

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in his house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lots wife.

33 Who-

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33Whofoever shall feek to save his life, shall lose it: and whofoever shall lose his life, shall preferve it.

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to them, or said out.

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mor to mint;

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they anfwered and faid unto him, Where, Lord? and he faid unto them, Wherefoever the body is, thither will the eagles be gathered together. learn by this fenfible Refemblance, the Folly of looking back at small and temporal Things, when your Life and Happiness, your greatest and most lasting Concerns, are at stake.

33. Whoever tarries behind among the unbelieving Fews, and falls back from his Profession, complying with the vain Perswasions and Infinuations of wicked Men, in hopes by that Means to escape and preserve his Life; shall by the just Judgment of Provividence, most certainly lose it. But he who notwithstanding any apparent Hazard of his Life, shall nevertheless persist undauntedly in the Profession and Practice of true Christianity; shall not only be affured of his Reward in the Life to come, but shall moreover have a probability of being guided by the wonderful Direction of Providence, to escape even in this present Time from that general Destruction, wherein the unbelieving Fews shall almost universally perish.

34, 35 & 36. For even at the very height of this raging and universal Desolation, God, will for the Deliverance of his faithful Servants, make great and wonderful Distinctions of Men. And out of Persons employed about the same Business, and seemingly equal in all worldly Concerns; he will by strange and most remarkable Interpositions of Providence, rescue some from those Calamities wherein others shall be left to perish.

37. Hereupon, the Disciples asked fesus; Lord, where shall all these things happen? Jesus answered: As at whatever place the Carcase is, there also will the Eagles be; so where-ever the Unbelieving Jews, [and where-ever wicked Men] are, there also will the Judgments of God sollow them.

CHAP.

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CHAP. XVIII.

Of importunate Prayer, ver. 1. Of Humility and Prides ver. 9. Jesus encourages little Children to be brought to him, ver. 15. Of the young Man that would not for fake his Possessions for Christ, ver. 18. Of the Danger of Riches, ver. 24. The Bleffedness of Suffering for Religion, ver. 28. Jesus foretells his Death, ver. 31. and heals a blind Man, ver. 35.

I. A T another time, Fefus being in-11 structing his Disciples in the Duty of Prayer, and exhorting them to be constant and diligent in the performance of that Duty, because God will be prevailed upon by Importunity and Fervency, but answers not the Prayers of those who seek him carelessly and faintly: He explained and illustrated his Discourse by the following Comparison.

2. There was, faid he, a Magistrate in a certain City; who having neither Religion nor Honesty, was swayed only by his Humours and Passions, and decided Things arbitrarily, without any regard to

Justice or Equity.

3. This Man was applied to, by a poor Widow in the same City; who being oppressed by some of her powerful Neighbours, and having no other way to find any redrefs, was forced to follicit this wicked Magistrate to do her Justice.

4 & 5. At first He, according to his usual Pride and Iniquity, neglected the poor Woman's Petition, and took no Care at all to relieve her or to do her Right: But at length, the Woman continuing Day after Day to importune and disturb him, he resolved that the he had no Con-

A ND he spake to them, to this end, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city, and she came unto him, faying, A2 venge me of mine adversary.

4 And he would not for a while: but afterward he faid within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge.

Chap. XVIII.

her, left by her continual coming she weary me.

6 And the Lord faid, Hear what the unjust judge faith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

nous ow'll or

tomple to pray; the

the other a rechi-

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

God, I thank then, that I am not as o-

ther tren art, exter-

dobs stube, assume

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

St L U K E.

science of Right or Sense of Honesty, yet merely to get rid of the Woman, and to be free from her Importunity, he would do her Justice.

of the World, certainly be moved by the earnest and continual Prayers of his Faithful and Could not forbear being prevailed upon by the Importunity of a poor despised Woman, to do Justice contrary to his Inclinations and Passions; how much more will the Just and Merciful God, the Righteous Judge of the World, certainly be moved by the earnest and continual Prayers of his Faithful and Beloved Servants, to vindicate them from the unjust Oppressions and Cruelty of their Adversaries? * tho perhaps he does not answer their Petitions immediately.

8. Affuredly I tell you, the Time will shortly come, when God will evidently demonstrate to the World by most severe and exemplary Judgments, that He has heard and is moved by the Cries of his afflicted Servants. Tho', when Christ comes to execute these Judgments, how sew shall he find, who by Faith and Patience and Perseverance in Well-doing, will appear worthy to be rescued and delivered by Him!

9. ¶ Furthermore, upon the occafion of discoursing about Prayer; Fesus, as he had exhorted his Hearers to Constancy and Importunity; so he continued to recommend also Madesty and Humility of Mind, as most necessary Qualifications

^{*} Grotius reads the last words of this seventh Verse interrogatively; and will God delay avenging his Servants? See his learned Notes on the Place.

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Qualifications for the due and successful performance of that Duty. And under the following Similitude, he described and exposed the Vanity and Folly of the proud *Pharises*; who upon a conceited and groundless Presumption of their own extraordinary Holiness and Righteousness beyond other Men, put up their Prayers to God, not with an humble Sense of their own Unworthiness, and a modest Expectation of the Mercy and Favour of God, but with a presumptuous Confidence on their own Merit and Excellence.

go at the same time into the Temple to pray. The one of them was a Pharisee, a conceited Valuer of himself upon a formal outward Appearance of Holiness: The other was a modest, penitent Publican, sensible of the guilt and greatness of his Sins, and humbly desirous of God's

Mercy and Pardon.

II & 12. The Pharisee stood by himself, and in the Spirit of Pride and Uncharitableness, prayed after this manner: I thank thee, O God, that I am not like other Men, a Robber, a Cheat, an Adulterer; or like this Publican, a profane and unsanctified Man; but that I am a more than ordinarily Holy and Religious Person, keeping a strict Fast two Days in every Week, and consecrating to pious Uses the Tenth Part of all that I have.

13. On the contrary, the Publican standing at a distance in the lower Part of the Temple, and scarce daring so much as to lift up his Hands or Eyes towards Heaven, smote only upon his Breast with his Hand, and in a deep Sense of his own Guilt and Unworthiness, he said; I beseech Thee, O

went up into the temple to pray; the one a Pharisee, and the other a publican.

It The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

leis, when the hon

12 I fast twice in the week, I give tithes of all that I

possess.

13 And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God

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Chap. XVIII.

be merciful to me a finner.

nan went down to his house justified rather than the other: for every one that exalteth himfelf, shall be abased; and he that humbleth himself, shall be exalted.

brought unto him also infants, that he would touch them: but when bis disciples faw it, they rebuked them.

es a furth dalle, farli

16 But Jefus called them unto him, and faid, Suffer little children to come unto me, and forbid them not: for of

God, extend thy Mercy and Compassion to me a very great, but penitent Sinner.

14. Now, continued Fesus; of these two Men, I affure you, the penitent Publican was esteemed better and more acceptable in the Sight of God, than the proud Pharisee. For whosoever carries himself proudly and haughtily; unreafonably affuming to himfelf, and arrogantly contemning others; without any due Sense of his Dependence on God, or his Duty to Men; shall by the just Judgment of God be abased and brought low. But he that behaves himself humbly and modeftly; and, in a just Sense of his own Weakness and Unworthiness, applies himself in hearty Prayer to God, for his Bleffing and Affiftance in all the Actions of Life; shall by the Divine Mercy be highly exalted.

his Disciples in these and many other important Duties of Life; some of the Believing Jews, who had upon several Occasions observed the great Virtue and Efficacy of Jesus's Touch, brought young Children to him, desiring him that he would lay his Hands upon them and bless them. At which the Disciples, who thought this a needless and unnecessary Trouble to Jesus, were displeased, and offered to put back those

that brought them.

16. But Jesus rebuked his Disciples, and * encouraged the Children and those that brought them; saying, Let the little Children by all Means be brought to me, and hinder them not. For they are lively Images and Examples

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of

^{*} The words σροσκαλεσάμεν αὐτὰ, scilicet τὰ βρέφη, feem (though not necessarily) to fignify, that these were not Infants, but rather (at least some of them) Children that could walk.

Chap. XVIII. fuch is the kingdom of God.

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The Stolent and

of that good Temper and Disposition of Mind, by which alone Men can be fitted for the Kingdom of God. That Freedom from Pride, Covetousness, and worldly Designs; from Prejudice, evil Customs, and Habits of Sin: That easy and teachable Disposition of Mind: That Innocence, Plainness, and Simplicity of Heart, which appear in all the Actions of these little Children: are the principal Qualifications which every one of you ought to endeavour to attain, if ye will be worthy Members of my Church on Earth, and Inheritors of the Kingdom of God in Heaven.

17. Affuredly I tell you; No Man who is not born again, and by Repentance and Sincerity conforms himself to the Example of these Childrens Innocence and Simplicity, shall ever enter

into the Kingdom of God.

a young Man of good Quality, who being of a religious Disposition, and hearing that Fesus undertook to instruct his Disciples in a Doctrine more excellent than the common Precepts and Traditions of the Fewish Doctors, and that he promised also to Obedience a great and extraordinary Reward; he asked Fesus, saying; Good Master, what shall I do, that I may attain that great and eternal Happiness, which you propose to them that obey your Instructions?

19. Jesus replied: Wherefore do you call me Good, whom you do not know to be any other than a mere Man? There is none truly and properly Good, but God, who is the only Author of all

Goodness and Happiness.

20. However, as to your Question, you know the Commandments which

17 Verily I fay unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good save one, that is, God.

20 Thou knoweft the commandments,

Chap. XVIII.

ments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he faid, All these have I kept from my youth up.

Jefus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very forrowful: for he was very rich.

St LUKE.

God has made the Conditions of Eternal Life. Do not murder any Man, nor injure him in his Body, Goods or Name. Avoid Adultery, Fornication, and all Uncleanness. Do not steal, neither cheat nor defraud any Man. Do not accuse any one falsely, nor pervert Justice. Honour and reverence your Superiors, and do to all Men, as you desire they should do to you, &c.

21. The young Man, having had the Happiness of a good Education, and not conscious to himself of any plain and notorious Breach of any of these Commandments, rejoiced at Jesus's Answer: And hoping to be highly commended by him for his virtuous Life and Conversation, he said; All these Commandments have I been instructed in from a Child, and have constantly obeyed them all my Life: What particular and extraordinary thing do you teach?

22. Jesus answered; * If you will * SeeNote be one of my immediate Disciples and on Matt. Followers, there is yet one thing more, xix. 21.

necessary to qualify you for that Profession: You must sell all that you have, and give it to the Poor; and, laying aside all Care of worldly Affairs, prepare to follow me through Afflictions and Persecutions; and make it the whole Business of your Life to propagate my Gospel, without fearing any temporal Evil, or even Death it self; and you shall have a great Reward in the Life to come.

greatly disappointed, not expecting to have been put upon so dissicult a Duty. And he went away very forrowful. For he had great Possessions. And the' he was otherwise well-disposed to live justly N 2 and

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and honeftly in the World; yet he had not weaned himself from worldly Affections and the Love of Riches, fo as to be able at that time to become a worthy Disciple of Christ, and to part with all his present temporal Enjoyments in prospect of a future extraordi-

nary Reward in Heaven.

24. Whereupon Fefus took Occasion to warn all his Hearers against the Love of Riches: Showing them how great a Snare and Temptation it is; how greatly it indisposes Men to become worthy and constant Disciples of Christ; and how hard it is for that Man to be a good Christian, who pretends so to make the Happiness of Heaven his chief Good and his ultimate End, as to refolve nevertheless that he will not upon any Terms part with his earthly and temporal Possessions.

25. And he faid: Verily fuch is the Deceitfulness of the Love of Riches; fo many and great are the Temptations to which it exposes Men; and so apt is it to fenfualize and enflave Mens Affections to worldly and temporal Enjoyments; that 'tis an exceeding hard thing, (than which hardly any thing can be imagined more difficult,) for a very rich Man to attain that refigned Temper of Mind, and Willingness to part with all things for the Sake of Religion, which is necessary to qualify him to be a worthy Disciple of Christ.

26. When the Disciples heard this, they were aftonish'd, and said; If the Conditions of Eternal Life be fo exceeding difficult, who then shall ever

be faved?

27. But Jesus pitying their Infirmity, replied: To human Passions and Weakness indeed, it seems a thing

24 And when Iefus faw that he was very forrowful, he faid, How hardly shall they that have riches enter into the kingdom of God?

25 For it is easier for a camel to go through a needles eye, than for a rich man to enter into the kingdom of God.

than some many

26 And they that heard it, faid, Who then can be faved?

27 And he faid, The things which are impossible with men, are possible with God.

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28 Then Peter faid, Lo, we have left all, and followed thee.

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29 And he faid unto them, Verily I fay unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

30 Who shall not receive manifold more in this present time, and in the world to come, life everlasting.

morally impossible, for a Man to defpise and conquer all the Temptations of Riches, and to get above all the Allurements of a sinful World. But by that Divine Grace and Assistance which God affords in the Gospel, 'tis possible to do all this with the greatest Willingness and Chearfulness of Mind; and to be ready, whenever God so requires, to part with all things in this present World for the sake of Religion, not only patiently, but even with great satisfaction and joy.

28. Upon this, the Disciples knowing in their own Consciences that they had for saken all that they had for Christ, took Courage again, and said; Lord, We have actually done this thing in our proportion, and as far as our Circumstances made us capable of doing it. For though we never had indeed any great Possessions, yet all that we had, which was as much to us as Others Abundance is to them, we have left for your Sake. Have we not ground therefore to hope for the Reward you speak of?

29 & 30. Fefus replied; There is no Man that lofes any thing in this prefent World, whether it be much or little, Possessions or Friends, or any other Comfort of Life or Temporal Enjoyment whatsoever, for the Sake of God and the constant Profession of his true Religion; but he shall even in this Life be recompensed with such Love and Assistance of all good Men, and such Joy and Satisfaction in the Holy Ghost, as is infinitely better than all the things he parted with; and in the World to come, he shall moreover inherit Eternal Happiness.

N 3 31. ¶ Ha-

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31 ¶ Then he took unto him the twelve, and faid unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son

of man shall be ac-

complished.

Chap. XVIII.

Minds of his Disciples with a Promise of Great and Eternal Rewards, Jesus continued his Journey towards Jerusalem. And as they were in the way, he took aside the Twelve Apostles, and gave them Warning before-hand, that when they came at Jerusalem, they must expect to see all those Sufferings come upon him, which the antient Prophets had foretold that the Messiah was

to undergo.

in general Terms, as he had sometimes before done, to prepare them by degrees against the Day of Affliction: But he told them now more plainly and particularly, That the Fews, who had long laid in wait for his Life, should soon after his going into Ferusalem apprehend him, and deliver him up to the Roman Soldiers; and that these should mock and abuse him, spit upon him and beat him, and at last crucify him in the most ignominious manner amongst the vilest Malesactors: But on the Third Day he would rise again.

34. But the Apostles understood nothing of all this. For they were very unwilling to believe that Jesus should die indeed: And they hoped his Words might bear some other Sense, though they knew not what: And they could not at all conceive what he meant, by talking of rising from the Dead.

35. ¶ Now in their way to Jerusalem, they were to pass through Jericho. And * near that Town, there sat 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on;

33 And they shall feourge him, and put him to death: and the third day he shall

rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was coming nigh unto Jericho, a certain blind man

fat

^{*} The word ἐγγίζειν, here; and εἰσελθών δίπρχεῖο, ch. xix. ver. 1; feem to fignify that this Miracle was done before Christ entered the Town: whereas St Matthew and St Mark say expressly

Chap. XVIII.

fat by the way-fide

begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jefus of Nazarethpassethby.

38 And he cried, faying, Jesus, thou fon of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried fo much the more, Thou son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he

asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I mayreceivemy sight.

42 And Jesus said unto him, Receive thy fight: thy faith hath saved thee.

St LUKE.

* a Blind-man by the Road-fide. beg-

ging.

36. When therefore Fesus passed by, the Blind-man hearing the noise of the Multitude that accompanied him, en-

guired what the matter was?

37 & 38. And being told by the People, That Jesus of Nazareth was going by; he cried out aloud, saying; Jesus, Son of David; I have heard of your many wonderful Works, and believe you to be the Messiah sent of God to deliver his People; I beseech you, have mercy on me.

39. But the People that came along with Jesus, thinking him too troublesome and importunate, bade him be quiet and not disturb Jesus. Nevertheless he still continued to call out, and that with the greater Earnestness: O Jesus, Son of David; I beseech you

have compassion on me.

40 & 41. Then Jesus stopping, bad the People bring the Blind-man to him: and being come, he asked him, What he defired to have done for him? The Blind-man answered; Lord, I defire you would be pleased to restore me my Sight.

42. Jesus pleased with the Man's Faith, that he did not ask an Alms, but the Recovery of his Sight; laid his Hands on him, and said, Receive your Sight; your great Faith has obtain'd

you a Cure.

pressly it was done at his going out. Possibly ignificant may here be put only for ignits, and the first Verse of the next Chapter may be only a reassuming the Thread of the History. But this Circumstance is of small moment.

* One of the Two, mentioned Matt. xx. 30.

N 4

43. And

43. And immediately he recovered his Sight, and followed Fesus in the Way, rejoicing and praifing God for this great Mercy. And all the People also rejoiced and gave thanks to God, for fending among them fo great a Prophet and Benefactor.

43 And immediately he received his fight, and followed him, glorifying God: and all the people when they faw it, gave praise unto God. wats back you



CHAP. XIX.

The Conversion of Zacchæus, ver. 1. The Parable of the King going into a far Country, ver. 11. Grace increased by Improvement, ver. 26. Jesus rides into Jerusalem ver. Foretells it's Destruction, ver. 41. and clears the Court of the Temple, ver. 45.

1 & 2. A Fter this, Jesus continued his Journey from Jericha towards Jerusalem. And there was in that Country one Zacchæus, a rich Man, one of the Head-Collectors of the Cultoms,

3 & 4. This Man, having heard the Fame of Jesus, and being very desirous to fee him; but being of a low Stature, and not able to get near enough, because of the great Multitude of People that crowded about Fesus; he ran before, and climb'd up into a Tree by the fide of the Road, where he knew Fesus was to pass.

5. Fefus knowing the Simplicity and Honesty of the Man's Heart, looked up, when he came at the Place, and fpake to him, faying; Zacchæus, come down quickly, for I intend to dine at

established to the second

your House to Day.

A ND Jesus en-tredand passed through Jericho.

2 And behold there was a man named Zaccheus. which was the chief among the publicans, and hewas rich.

3 And he fought to see Jesus who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore-tree to fee him; for he was to pass thatway.

5 And when Jesus came to the place, he looked up and faw him, and faid unto

him,

him, Zaccheus, make haste and come down; for to day I must abide at thy house.

6 And he made hafte, and came down, and received him joyfully.

7 And when they faw it, they all murmured, faying, That he was gone to be a guest with a man that is a sinner.

8 And Zaccheus flood, and faid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him fourfold.

o And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the son of Abraham. 6. The Man overjoyed at Jesus's taking notice of him, came down in great haste; and entertained him with

all possible Marks of Respect.

7. But the *Pharisees* and the generality of the *Jews* were highly offended at *Jesus*'s offering himself to dine with a Publican. And they said, This is a strange thing, that he should irreligiously pollute himself with the * Company of *Gentiles* and profane Persons.

*See Not on Ver. 9.

8. But this their superstitious and malicious Accufation, was immediately confuted by the Thing itself; And the Event showed, that Fesus's conversing with Sinners, was not defiling himself, but saving them. For Zacchæus being before prepared by what he had heard, to embrace Fesus's Doctrine; and now more fully convinced by his Prefence and efficacious Discourse; stood forth before all the Company, and declared his Resolution of Repentance and Amendment of Life, in the following manner. Lord, said he, I confess the finfulness of my past Life; and resolve for the future to enter upon a new Course. Whereinsoever I can find that I have wronged or defrauded any one, or been tempted by occasion of my Calling to extort from any Man more than was my just Due; I will make him Restitution four-fold. And because I may have injured some, to whom I shall have no opportunity of making Restitution; I will immediately give one half of what I have to the Poor.

9. Jesus reply'd; This Day is this Family received into the Gracious Covenant of Mercy and Salvation, and to a Share in all the Promises made by God to his peculiar People. For this

when the confidence with my tone

Man,

Man, by Repentance, Faith. and renewed Obedience, is *become truly and properly a Son of Abraham, to all the Purposes of Religion and Happiness.

fign of my coming into the World, was to reclaim such Persons as these, from the Ways of Sin and Misery, to Repentance and Obedience, and the

Hopes of Eternal Life.

11. ¶ Having thus converted Zacchaus, Jesus travelled on still towards Ferusalem. And beginning now to draw near the City, with his Disciples, and a great number of People following him: And perceiving that they which believed on him, expected that at his coming to Ferufalemhe should declare himself to be the Messiah, and take upon him his Kingdom, which they weakly supposed was to confift in worldly Power and Dominion: He, to take off their Prejudices, and to rectify their Judgments by degrees, discoursed many things to them, partly in plain Words, as they were able to bear it; and partly in Figures and Similitudes; concerning the true and Spiritual Nature of his Kingdom. Particularly: that the Nation of the Fews would not fubmit to him, but refift and oppose this his Kingdom; And that all who would be his faithful Subjects, must not expect immediate Glory and Greatness, but, with Labour and Patience and a diligent Improvement of themfelves in all Virtues, wait for their Reward in God's due time. And this he inculcated to them, among other Difcourses; by the following Similitude.

no For the Son of man is come to feek and to fave that which was loft.

II And as they heard these things, he added, and spake a parable, because he was night to Jerufalem, and because they thought that the kingdom of God should immediately appear.

12 He

^{*} Though Zacchæus might be originally a few, as Grotius makes it probable; yet all Publicans in general were lookt on only as Gentiles, and rank'd among such by the fews, on account of their odious Office, and their being generally very bad Men.

Chap. XIX.

12 He faid therefore, A certain noble man went into a far country to receive for himfelf a kingdom, and to return.

13 And he called his ten fervants, and delivered them ten pounds, and faid unto them, Occupy till I come.

zens hated him, and fent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these fervants to be called

St LUKE.

King over a certain Province in a vast Empire, took a long fourney from his own Province to the Emperor's Court, to have his * Kingdom settled and consirmed upon him: Thus Christ, being King of the fews and of his whole Church, was to ascend up into Heaven to take full Possession of this his Spiritual Kingdom over Mankind, and afterward to return again in Glory.

is. And before he took his Journey, he divided a stock of Money among his Servants, to trade with till his return: Thus Christ, while he continued yet upon Earth, preached the Will of God, and gave feveral Gifts to Men; and at his fecond Coming, will expect an Account of their feveral Improvements under those Advantages.

of his Subjects which were nearest to him and dwelt in his own City, rebelled and sent a Message after him, That they would not have him to be their King: Thus the fews, who were originally Christ's peculiar People, resisted and opposed the Gospel, even more than other Nations.

is Kingdom established and confirmed to him, he called all his Servants to an account, whom he had entrusted with his Money; that he might see how much Advantage every one had made: Thus

Christ

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^{*} The Form of this Similitude is plainly taken from the cuflom of those who were to be Kings over certain Provinces, as Herod or Archelaus over Judæa, going to Rome to have their Kingdom confirmed to them, and then returning.

Christ, at his fecond Coming, will call all Men before him to Judgment, and require a strict Account of their respective Improvements under the several Gifts wherewith he intrufted them.

16 & 17. The first of these Servants gave in his Account, That with one Pound committed to his Charge, he had gained ten Pounds: And the King commended his Faithfulness and Industry, and for his Reward made him Governour of ten Cities: Thus some Men, having greatly improved the Gifts and Abilities wherewith God indued them, to the Increase of Religion and the Good of the World; shall at Christ's coming to Judgment, receive an inestimable Reward for their Fidelity and Diligence.

18 & 19. Another of his Servants delivered in his Account, That with one Pound he had gained five Pounds: And the King commended him also, and rewarded him with the Government of five Cities. Thus other Men having likewife, though not fo much as the former, yet in their Proportion made an honest and fincere Improvement of the Gifts wherewith God entrusted them; shall at Christ's second Coming be also commended by him, and receive a proportionable Reward.

20 & 21. A third Servant, having been slotbful and made no use of his Lord's Money; instead of giving in any Account, began to excuse his own Negligence by accusing his Lord of Severity and Hardness, in requiring more of him than had been at first committed to his Care. Thus wicked Men, who abuse, or at least make no good Use of those Abilities which God has

unto him, to whom he had given the money, that he might know how much every man had gained by trad-

16 Then came the first, faying, Lord, thy pound hath gained ten

pounds.

17 And he faid unto him, Well, thou good fervant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the fecond came, faying, Lord, thy pound hath gained five pounds.

19 And he faid likewise to him, Be thou also ruler over five cities.

tr. And it come

nothing that in hon

20 And another came, faying, Lord, behold, bere is thy pound which I have kept laid up in a napkin.

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not

down,

down, and reapest that thou didst not fow.

22 And he faith unto him, Out of thine own mouth will I judge thee, thou wicked fervant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not fow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he faid unto them that stood by, Take from him the pound, and give it to him that hath ten pounds:

25 (And they faid unto him, Lord he hath ten pounds)

26 For I fay unto you, that unto every one which hath, shall be given: and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reign over them, bring hither

given them; think it a Hardship that God should oblige them to take Pains to improve his Gifts, and to employ and use them for the good of the World.

and said; You are an idle and sothful Servant. If you knew, as you say, that I expected an Improvement of what I left you; why did you not trade with my Money; that when I came home, I might have received my own with Increase? Thus wicked Men at the Day of Judgment, shall, notwithstanding all their vain Apologies, be silenced and condemned; because though they knew that God expected they should employ and improve his Gifts to his Honour, and to their own and others Advantage, yet they were negligent and did it not.

24, 25 & 26. And he ordered the one Pound to be taken away from the Nothful Servant, who had made no Improvement of it, and to be given to him that had gained ten Pounds, that he might increase more and more: And he commanded the unprofitable Servant to be severely punished. Thus Christ, to those who improve his Gifts, does both in this present time add continually more and more Affistance, and finally rewards them with eternal Life: But from those who improve not his Grace and Affiftance, He in this present time withdraws even what He had already given, and finally condemns them to everlasting Punishment.

27. Lastly, having taken an Account of all his Servants, he at length commanded those rebellious Subjects of his own City, who had opposed his taking upon him the Government, to be

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and flay them before me.

be executed for Examples of Rebellion and Ingratitude: Thus Christ destroyed the rebellious Nation of the Tews, who opposed his Gospel and the Establishment of his Kingdom, with a most fevere and exemplary Temporal Vengeance: And at the Day of Judgment, He will likewise condemn all his open Enemies, who have wilfully rejected and opposed his Gospel, as well as his wicked Servants who have neglected and disobeyed it, to Eternal Death.

28. ¶ Having instructed his Disciples with this and many other the like Difcourses, Jesus continued to go on to-wards Jerusalem.

29. And when he was come as far as the Mount of Olives, near to Bethpage and Bethany; knowing that the appointed Time of his Sufferings approached, he fought now no longer to conceal himself; but resolved to enter publickly into Ferusalem, and to take upon him in the Sight of the Pharifees and of all the People, a meek Refemblance of that Honour and Worship, which was due to him from the Nation of the Tews, as their King and Saviour.

30. Sending therefore two of his Disciples into the neighbouring Village, he bad them take a young Afs's Colt, that had never yet been rode upon, which they should find tied together with the Ass at the Entrance of the

Town; and bring it to him.

31. And if any Man, faid he, ask you, Why you offer to take away the Colt; say, The Master bath Occasion for him: And Providence shall so dispose the Circumstances of Things, that upon that Answer they shall suffer you to bring it away.

28 ¶ And when he had thus spoken, he went before, afcending up to Jerufalem.

20 And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he fent two of his disciples,

30 Saying, Goye into the village over against you: in the which at your entering ye shall find a colt tied, whereon yet never man fat: loose him, and bring bim hither.

31 And if any man ask you, Why do ye loose him? thus shall ye fay unto him, Because the Lord hath need of him.

32 And

Chap. XIX.

32 And they that were fent, went their way, and found even as he had faid unto them.

33 And as they were loofing the colt, the owners thereof faid unto them, Why loofe ye the colt?

34 And they faid, The Lord hath need

of him.

35 And they brought him to Jefus: and they cast their garments upon the colt, and they sat Jesus thereon.

36 And as he went, they fpread their clothes in the

way.

37 And when he was come nigh, even now at the defcent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had feen,

38 Saying, Bleffed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

St L U K E.

32. Accordingly, the two Disciples went into the Town; and observing Jesus's Directions, they found every thing happen exactly as He had foretold them.

33 & 34. For as they were untying the Colt, the Men to whom it belonged demanded of them, What Authority they had to meddle with it? And they answered, as fesus had appointed them, That the Master had occasion for it: And thereupon the Men let them take it away.

35. Bringing the Colt therefore to Fesus, they spread their Cloaths on it, and set Fesus thereon. And he rode

upon it towards Ferusalem.

36. And the People that went along with him, strewed the way before him, some with their Cloaths, and others with Branches of Trees; as upon some high Festival, or at the solemn Entry of a great Prince. And in this Manner Fesus rode, with great Lowliness and humble State, from Bethphage to Ferusalem.

37. And when he was within a few Furlongs of the City, being now at the Bottom of the Descent from the Mount of Olives; the Disciples which came along with him from Galilee, began to express their Joy in loud Acclamations, praising God for the many great and beneficial Miracles which Jesus from time to time had worked amongst them.

38. And they faid, Blessed be He whom God hath sent to be our King and Deliverer; Heaven preserve and prosper the Kingdom of the Messiah, and establish it in Peace and great

Glory.

39. But

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39. But some of the *Pharisees* which were in the company, were offended at these joyful Acclamations of the People; envying *Jesus*'s Honour, and fearing to lose their own Authority and Esteem: And they spake to *Jesus*, that he would rebuke his Disciples, and not suffer them to make such an indecent Noise.

40. But Jesus replied; Nay, since you, who ought to show forth the Praifes of God, do through Envy and Malice refuse to do it; 'tis very sit and reasonable that others should be permitted to perform so necessary a Duty. And verily, if these Persons should forbear doing it, God would even work a Miracle to raise up others to glorify his Name, rather than Silence should be kept at so extraordinary a Season as this.

41. ¶ Now when Jesus was come very nigh, so that he could distinctly view the City; he fixed his Eyes upon it, and considering the unparallelled Destruction that was shortly to come upon it for the Incorrigibleness and Impenitency of the Jews, he wept over it; and said:

42. O thou once happy and beloved, but now most miserable and cursed City! That thou hadst been but so wise and happy, as to have considered thy Condition, even in this very last Extremity; and by an immediate Repentance, have accepted the last gracious Offers of God's Mercy and Salvation! But alas, it is now too late: God has peremptorily and unalterably decreed thy Destruction, and will afford thee no more Means of Salvation.

Chap. XIX.

39 And fome of the Pharifees from among the multitude, faid unto him, Master, rebuke thy disciples.

40 And he anfwered and faid unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it.

The second of the second

42 Saying, If thou hadft known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

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43 For

fhall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that fold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people fought to destroy him,

48 And could not find what they might do: for all

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43 & 44. For within a very little time, thy Enemies shall befrege thee close, and famish thee; and thou shalt be taken by them and demolished to the very Ground; So that of thy most stately Buildings, not so much as one Stone shall be left upon another, nor remain even any Ruins of thy antient Greatness: And all thy Inhabitants shall be miserably destroyed, and perish by unheard-of Calamities: Because thou wast not moved by God's repeated Threatnings, nor prevailed upon by any Offers of his Mercy, to repent and return to Obedience. 45 & 46. Then Fesus rode into the City: and as foon as he alighted, he went into the Temple to teach the Peo-And finding the outward Court, which is the Court of the Gentiles appointed for Profelytes to worship in, filled like a Market with Money-Changers Stalls, and Sellers of Cattle and Doves, and the like; who fat there under Pretence of having these Things near at Hand for the Convenience of fuch as

led like a Market with Money-Changers Stalls, and Sellers of Cattle and Doves, and the like; who fat there under Pretence of having these Things near at Hand for the Convenience of such as came up to sacrifice: he turned them all out, and cleared the Place, saying; It is a most profane and unsufferable Thing, to turn any Part of that Holy Place into a Market, and to fill it with Covetousness and Extortion; which was set apart and consecrated to the Service of God.

47 & 48. And he continued to teach in the Temple daily, exhorting the People to repent; and that, forfaking the vain Traditions of their hypocritical Teachers, they would apply themselves substantially to obey the great and eternal Laws of God, by Sobriety, Justice, Equity, Piety, and Charity. By which means the Chief Priests and Pharisees, the Scribes and principal Rulers of the

Jews Jews

Jews, were greatly enraged against him, as an Underminer of their Esteem and Authority among the People. Wherefore they contrived all possible Ways to apprehend him, and take away his Life. But they could not easily find any plausible Occasion; because the common People had a very great Opinion of him, and were very diligent and attentive to hear him.

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CHAP. XX.

Jesus silences the Chief Priests with a Question about John's Baptism, ver. 1. The Parable of the Vineyard, ver. 9. Of Obedience to Civil Powers, ver. 21. The Resurrection proved against the Sadducees, ver. 27. Of Christ's being David's Son, ver. 41. Of Hypocrisy, ver. 45.

and Pharisees, and Elders of the Jews, resolving to destroy Jesus; but not daring to apprehend him by Force in the Presence of the People, without some Pretence of Reason and Justice; the only Way they had lest, was to endeavour, by captious and ensaring Questions, to provoke him to say something, which might offend the People, and bear an Accusation. Accordingly one Day, as he was teaching the People, and preaching the Gospel in the Temple, they came about him, and demanded of him in the following Manner.

do you attempt all these Things? Who authorized you to be a Preacher of new and strange Doctrine? Who gave you

A N D it came to pass that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us by what authority doest thou these things? things? or who is he that gave thee this authority?

was a propher.

3 And he answered and faid unto them, I will also ask you one thing, and aniwer me.

8 And John faid

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4 The baptism of John, was it from heaven or of men?

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5 And they reafoned with themfelves, faying, If we shall fay, From heaven; he will fay, Why then believed ye him not?

6 But and if we fay, Of men; all

Power to turn the trading People out of the Court of the Temple? And Who appointed you to enter the City with Pomp and Noise, like some great Perfon, at the Head of a Multitude of People, to raise Commotions and Disturbance? This they faid, boping to provoke Jesus to give some Answer, which they might represent to the People in such a Manner, as to look either like Blasphemy or Sedition.

3. But Fefus, having already fufficiently proved his Commission to all fincere Enquirers by undeniable Miracles, and knowing how with a merely malicious Intention these Men asked the Question; did not think fit to give them a direct Answer; but chose rather to filence them by retorting upon them another Question, after this Manner: I also, said he, will ask you one Question, which if you can resolve me, then I likewise will answer your Question, and tell you by what Authority I do thefe things.

4. John the Baptist's Preaching and Baptizing, you well remember what a Noise it lately made in the World, and what Abundance of People went out after him, to hear him and be baptized by him. Tell me therefore, Was this a Thing of Divine Appointment? or was it only a Contrivance of

Men?

5 & 6. Upon this Question, the Chief Priefts and Scribes, confidering with themselves, That if they should fay, John was authorized and fent of God to preach and baptize, then fefus would feem, with great Reafon and Justice, to tax them with Obstinacy and Malice in rejecting the Testimony

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which the same John, whose Divine Commission they acknowledged, had expressly given concerning Jesus: And on the contrary, if they should say, John's Preaching and Baptizing was only a human Contrivance; that then the People, who all believed John to be a Prophet sent of God, would unanimously sall into a Rage against them and stone them: Considering thus, I say, among themselves; they resolved not to determine any thing on either side.

7. They replied therefore to Jesus; That they could not tell, whether John's Baptism was a Thing of Divine Appointment, or not.

8. And thereupon Jesus in like Manner to them, Neither do I, said he, tell you what Authority I have to do what I do.

9. ¶ Having thus filenced the malicious Scribes and Teachers of the Yews; and That in fuch a Manner, as to give them also at the same Time a secret and severe Conviction and Reproof of their incorrigible Obstinacy and Malice, in despising the repeated Threatnings of God's Wrath, and Exhortations to Repentance, made to them not only by himself, but also by John the Baptist, whose Authority and Divine Commission themselves dared not to deny: Jesus proceeded to hint to them in the Audience of the People, by a severe Parable, the Justice of God in rejecting Them with all their Hypocritical Pretences to Religion, and receiving in their stead the Penitent Gentiles. There was a Man, said he, that planted a Vineyard, and being to take a long fourney, he furnished it abunthe people will stone us: for they be perswaded that John was a prophet.

7 And they anfwered, that they could not tell whence it was.

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8 And Jefus faid unto them, Neither tell I you by what authority I do these things.

of Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

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The on we see

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14 Eat when the 10 And at the feason, he sent a fervant to the hufbandmen, that they should give him of the fruit of the vine. yard: but the hufbandmen beat him, and fent him away empty.

- mire out of the wine-11 And again he fent another fervant; and they beat him also, and entreated bim shamefully, and fent him away empty.

Les vins of

12 And again he fent the third; and they wounded him also, and cast bim out totale bus

hulbandmen, and

thair give the vine-13 Then faid the Lord of the vineyard, What shall I do? I will fend my beloved fon: it may be they will reverence bim when they fee him.

dantly with all Necessaries, and let it out to Husbandmen to dress and improve it in his Absence: Thus God delivered his Law to his peculiar People the Fews, with great present Advantages, and

Promises of future Bleffings.

10. Now at the time of Vintage, he sent a Servant to the Husbandmen, to receive of them a proportion of the Fruit of the Vineyard, according to his agreement with them; but they, instead of rendring him his just Dues, abused and beat his Servant, and fent him away empty. Thus God expecting from the Jews, to whom he had vouchfafed a particular Revelation of his Will, a return of their Obedience according to their Knowledge and Advantages; fent his Prophets to remind them of their Duty, and to perfuade them to Obedience; But they reviled his Prophets, and flighted their Exhortations.

II & 12. Again, he fent other and more Servants, to demand of the Husbandmen, the Fruit of his Vineyard; but they persisting in their Wickedness, persecuted These Servants also, and sent them back empty. Thus God continued to fend more Prophets to the Jews, to persuade them to Repentance and Obedience: But Them also they ungratefully and obstinately rejected; despising their Admonitions, and abusing their Persons; and persisted in their

Impenitence.

13. At last the Owner of the Vineyard, seeing his Servants had not Authority enough to bring the Husbandmen to their Duty; fent his own Son to them, thinking, that surely they would show respect to bis Son. Thus God at last fent his Son into the World,

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that if there were any possible Means left of reclaiming the Jews, and reducing them to their Obedience, they might be convinced, at least by the Miracles and Authority of Christ.

their Master's Son, they thought that be, being the Heir, would be the last that would be sent to them; and that if they could destroy Him, they might then safely seize the Vineyard and secure it to themselves: Resolving therefore upon this desperate Attempt, they cast him out of the Vineyard and slew him. Thus the sews, after all the Indignities which they had offered to God's Messengers the Prophets, were to add this at last, to fill up the measure of their Iniquity, that they should also put to Death the Son of God.

15. Now therefore, said Jesus, after this enormous Wickedness and Cruelty, in destroying not only the Servants, but also the Son himself; What Punishment do you think the Master of the Vineyard, when he returns, will institute upon those Ungrateful and Rebellious Husbandmen? That is, when the time of God's executing Judgment shall come, how serverly will He punish these incorrigi-

ble Fews?

* Matt. xxi. 41,

not readily perceiving whereto the Parable tended, answered at first; He will destroy without Mercy those wicked Husbandmen, and let his Vineyard to honester and better Men. But presently after, finding that they Themselves were the Persons, whom Jesus represented under the Similitude of the Husbandmen; they began to recall their Words, and said, God forbid.

14 But when the husbandmen faw him, they reasoned among themselves, faying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed bim. What therefore shall the lord of the vineyard do unto them?

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tent the third; and they wounded him

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and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

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17 And

Chap. XX.

17 And he beheld them, and faid, What is this then that is written, The stone which the builders rejected, the fame is become the head of the corner?

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Whofoever shall fall upon that stone, shall be broken: but on whomfoever it shall fall, it will grind him to powder.

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St LUKE.

17. But Fesus replied; Nay, ye have past a very right and just Sentence upon your felves, and it shall certainly so come to pass. God will destroy the Fews for their Impenitence and Abuse of his Mercies; and will reveal his Will to other Nations, who shall obey it more sincerely. For thus the Scripture expressly testifies, Pfalm cxviii. 22. The Stone which the Builders refused, is become the Head-Stone of the Corner. That is; Christ, the Meffiah, rejected by the Jews, shall receive and unite the Gentiles into his Church, as a principal Corner-stone supports and holds together the two Sides of a Build-

ing.

18. After which wonderful enlargement of the Church, by Christ's making a great and general Discovery of the Will of God to the Gentiles, and declaring it to all Nations without Distinction of Persons by the publick and univerfal Preaching of the Gospel; God will make no more new and extraordinary Revelations of Himself to Mankind; but by This, Men shall be tried and judged to the End of the World. Wherefore whofoever shall disbelieve and be offended at any part of this last standing and perfect Dispenfation: or, believing it, yet live not up to the strictness of it's Precepts, or in any wife behave himfelf unworthily of it: shall be severely punished. he that shall obstinately and finally difbelieve and reject it, or by an impenitently wicked Life fo behave himself under it, as to deserve the utmost Effect of the Wrath which it reveals and brings along with it; shall be miserably and utterly destroyed.

19. Then the Chief Priests and Pharifees and Scribes, and the Elders of the

fcribes the fame hour fought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

Chap. XX.

And 20 they watched him, and fent forth spies, which should feign themselves just men, that they might take hold of his words, that fo they might deliver him unto the power and authority

of the governour.

21 And they asked him, faying, Mafter, we know that thou fayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.

22 Is it lawful for us to give tribute unto Cefar, or no?

23 But he perceived their craftiness, and faid unto them, Why tempt ye me?

24 Shew

the Fews, feeing how plainly Fesus at length directed his Speech against Them; were enraged beyond measure, and could hardly forbear attempting to apprehend Jesus by Force, and put him to death. But the Fear of the People, who all efteemed him as a great Pro-

phet, restrained them.

20. They continued therefore their former Resolution of watching him, and endeavouring to enfnare him with captious Questions. Particularly one Day in pursuance of this Design, they fuborned Men to go to him, and, under pretence of defiring his Opinion in a Case of Conscience, to put to him fuch a Question, as they thought he could not possibly answer, without offending either the Common People of the Tews on the one fide, or the Roman Governour on the other.

21 & 22. The Question which they put to him, was this; Whether the Jews, who were the peculiar People of God, and under his immediate Government, ought in Conscience to pay Tribute to the Roman Emperor, and fo acknowledge the Authority of the Romans over them, or not? And in hopes to entice him the more effectually to give fuch an Answer, as they might interpret to a feditious Sense; they prefaced their Question with a Profession of the great Opinion they had of his extraordinary Integrity, Courage, and Impartiality; and that therefore, they knew he would not fear to tell them his Judgment plainly.

23. But Fesus, aware of their malicious Design; said, Why do ye attempt to draw me into a Snare, ye Hypocrites? I well know the Wickedness of your Hearts, and your deceitful Intentions.

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St L U K E.

24 Shew me a penny: whose image and superscription hath it? They answered and said, Cefars.

25 And he faid unto them, Render therefore unto Cefar the things which be Cefars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 Then came to him certain of the Sadducees (which deny that there is any refurrection) and they asked him,

28 Saying, Mafler, Moses wrote unto us, if any mans brother die, having a wise, and he die without children, that his brother should take his wise, and raise up seed unto his brother.

29 There were therefore seven brethren, and the first took a wife, and died without children.

30 And the fecond took her to wife, and he died childles. 24 & 25. And calling for a piece of the Money wherewith the Tribute used to be paid, he asked them, whose Stamp and Inscription was upon it? Which when they acknowledged to be the Roman Emperor's; he said, Render then to the Roman Emperor what ye confess to be his Due; and always submit your selves so far to the Government ye are under, as is consistent with the Law of God, and with your Profession and Practice of his true Religion.

26. At this Answer, the hypocritical fews went away amazed and ashamed; finding fesus's Wisdom to be such, that they could not pervert his Words, whereof all the People were Witnesses, to any seditious Sense, for which they might accuse him to the Roman Governour.

27. ¶ After these were gone, some of the Sadducees, who believed that Men perish utterly at Death, and that there is no Resurrection nor suture Life after this, came and put a Question to Jesus, saying:

28. Master; Moses in the Law directs, That if a Man dies and leaves his Wife without Children, his Brother shall marry his Widow, to raise up Children for the continuance of the Name and Family of the Deceased.

29. Now there happened in a certain Family to be Seven Brothers, whereof the Eldest having married a Wife, after some time died, and left no Children behind him.

30, 31 & 32. The fecond Brother therefore married the Widow; and he also after some time died without Children. And after him, the Third married her; and in short They all Seven

A PARAPHRASE on

Seven married her, and died without Children: And the Woman died laft.

33. Now therefore, if there be, as you teach, another Life after this; Whose Wife must this Woman be in that future State? for all the Seven Brothers equally married her. This Argument the Sadducees thought an unanswerable Objection against the Doctrine of a Resurrection and a Life to come; since all these Men could not have the same Woman to Wife at once, and yet they all had an equal Right to her.

34. But Fefus replied; Ye talk very weakly and ignorantly, and have a very mean Notion of the Greatness and Power of God; to imagine that the future Happy State of good Men is to be judged of by the present Circumstances of this Mortal Life, or that it bears any Similitude or Proportion to it, so that they may in any wise be com-

pared together.

35 & 36. No: They who shall be found worthy to have part in the Refurrection to Eternal Happiness, shall be no longer subject to the Accidents and Changes of this mortal State. There shall be no more Marrying nor Bearing of Children, because there will be no Mortality or Succession: But they shall all be like the Angels of God, Glorious, Unchangeable, and Immortal; and shall continue in the Presence of God, in a State of perfect Blifs, and in the Enjoyment of an unalterable Happiness, for ever.

37. And that this is no Fiction, but that there really shall be another Life after this; if ye had studied the ScripChap. XX

31 And the thir took her; and i like manner the fe ven also. And the left no children, and

32 Last of all the woman died also.

33 Therefore in refurrection whose wife of them is she? for seven had her to wife.

34 And Jesus anfwering, faid unto them, The children of this world marry, and are given in marriage.

35 But they which shall be accounted worthy to obtain that world, and the refurrection the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the refurrection.

37 Now that the dead are raised, even Moses shewed at the bush,

bush, when he calleth the Lord the God of Abraham, and the God of Ifaac, and the God of Jacob,

38 For he is not a God of the dead, but of the living, for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well faid.

forther, which define 40 And after that, they durft not ask him any question at all.

to Banchaf of the

41 And he faid unto them, How fay they that Christ is Davids fon?

42 And David himself faid in the book of Pfalms, The Lord faid unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

tures, ye might and ought to have collected even from God's stilling Himself to Moses in the Bush, (Exodus iii. 6.) The God of Abraham, Isaac and Jacob, long after the Death of these Patriarchs.

38. For, fince 'tis plain these Holy Men did not receive the full Reward of their Piety in this World; God could not have called Himself Their God, but only because there is a future State, wherein he may amply reward them; and that their Souls are in his Hands, and he can raife their Bodies to be united to them again, whenever

he pleases.

39. Hereupon some of the Scribes or Expounders of the Law, who were present and heard the Dispute; being pleased at the Readiness and Clearness of Jesus's Answer, wherewith he effectually confuted and filenced the Sadducees; they could not forbear declaring their Approbation, but said: Master, you have answered judiciously and wifely.

40. ¶ After which, fome of the Pharisees came and undertook to dispute with him about other Questions. But Jesus with great Wisdom filenced them all, and put them to shame before the People; fo that at last they were afraid to put any more Questions to him.

41. Then faid Jesus; Give me leave now in my turn to put a Question to you. Ye fay that the Meffiah must be the Son of David: But how can that

42 & 43. For doth not David himfelf in his prophetical and inspired Writings, expressly call him Lord, and acknowledge him his Superior? faying,

em, when he cel-

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ing (Psal. cx. 1.) God said unto my Lord, the Messiah; Take thou all Power, Dominion, and Authority; till all thy Enemies be made subject unto thee.

44. If then he so expressly acknowledges him to be his Lord; how can

He be his Son?

45. To this Question, the Pharifees, not being aware that he who fprung from the Family of David according to the Flesh, might nevertheless be infinitely David's Superior in his Divine Capacity; were not able to make any Answer. Whereupon Jesus, having found by many Trials of their Obstinacy and Incorrigibleness, that however they might be filenced, yet they would never be convinced; or however they were convinced, yet they would never acknowledge that Conviction : He turned from them to his Disciples; and began to warn them openly in the Audience of the People, against the Pride and Hypocrify of the Scribes and Pharisees; saying:

46 & 47. Take heed of the Pride and Hypocrify of the Scribes and Pharifees; who love to appear grave, walking in long Garments; and defire to have Men show them great Respect in the Streets, and in all publick Places; and strive to have the upperhand at Church, and at all Feafts and Entertainments. Beware, I say, of these Mens Pride and Hypocrify. For by wonderful Shows of outward Zeal and Piety, and great Pretences to extraordinary Holiness and Devotion above other Men; they mean nothing more, but to conceal from the World, the Oppression, Covetousness and Injustice, of which their Hearts are full,

44 David therefore calleth him Lord, how is he then his fon?

45 ¶ Then in the audience of all the people, he faid unto his disciples,

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46 Beware of the fcribes, which desire to walk in long robes, and love greetings in the markets, and the highest feats in the synagogues, and the chief rooms at feasts;

47 Which devour widows houses, and for a shewmake long prayers: the same shall receive greater damnation.

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and which they fail not to put in Execution, when Widows and Orphans, and others not able to detect their Frauds, or oppose their Violence, do fall into their Hands. And all these ill things they practise under the formal Appearance of Religion. Wherefore they shall be doubly punished by the just Judgment of God; both for their unrighteous Dealing, and for the Hypocrify with which they cover it.



CHAP. XXI.

Charity and Piety to be esteemed, not by the Measure of the outward Work, but by the Zeal of the Heart, ver. 1. A Prediction of the Destruction of Jerusalem, ver. 5. Of Watchfulness, ver. 34.

A ND he looked up, and faw the rich men casting their gifts into the treasury.

2 And he faw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

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And one day as he was sitting with his Disciples over against the Treasury, seeing how a great many rich Men presented very large Offerings or free Gists to be laid out in the Service of the Temple: He observed that there came amongst the rest a poor Widow, and gave two small pieces of Money, about the Value of a Farthing.

3. Whereupon, Jesus said to his Disciples; See you that poor Woman casting in her mite into the Treasury? Assuredly, I tell you, that small Gift of her's, which in the Judgment of Men appears so very inconsiderable and contemptible; is more acceptable and valuable in the Sight of God, than all the Offerings of those rich Men, who seem

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to give fo very liberally and plenti-

4. For they, out of their great Estates, give only a small Proportion of their Wealth, which they can easily spare: But this Woman, being in extreme Poverty, has given all that she had in her Possession; which is an Evidence of a

much more fervent Zeal and Piety.

5. ¶ After this, as fefus was coming out of the Temple, his Disciples viewing the Workmanship, and admiring it as they passed, desired him to observe the Stateliness of the Building, and the Richness and Beauty of the Furniture and Gifts wherewith it was adorned.

6. But Jesus said to them; Do you admire these things? Verily, I tell you, the time will shortly come, when all this noble Structure shall be so entirely destroyed, that there shall not be left so much as any Ruins or Remains of

it's present Greatness.

7. The Disciples, hearing Jesus mention fuch an extraordinary Change of Things, presently imagined, that so strange a Revolution could not happen upon any less Account than for the Establishment of the Kingdom of the Messiah, which they still weakly supposed was to consist in temporal Power and Glory. Upon this Occasion therefore, they asked Jesus When the terrible Desolation he spake of should happen; and by what figns they might know when to hope for the Confummation of the present State of things in the World, and the Establishment of the Kingdom of the Messias.

8. Jesus, to take them off from their vain Hopes of worldly Greatness, and to arm them with Patience against the great Afflictions, which, contrary to 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that had.

5 ¶ And as fome fpake of the temple, how it was adorned with goodly stones, and gifts, he faid,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he faid, Take heed that ye be not deceived: for many many shall come in my name, faying, I am Christ; and the time draweth near: go ye not therefore after them.

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9 But when ye shall hear of wars, and commotions, be not terrified: for these thingsmust first come to pass, but the end is not by and by.

Then faid he unto them, Nation shall rife against nation, and kingdom against kingdom:

earthquakes shall be in divers places, and famines, pestilences, and fearful sights, and great signs shall there be from heaven.

their fond Opinion, he knew would certainly fall upon them; gave them the following Answer: Take heed, said he, that ye be not imposed upon and deceived by false Pretenders: For many Impostors shall appear, each of them boafting himself to be the Messiah, and declaring, That he is fent of God to deliver his Servants; that the time of their obtaining the Kingdom, approaches; and that they must all immediately gather themselves together and follow Beware that ye be not led away by any of these Deceivers: For Christ himself will not at that time appear in any fuch visible Manner; but his Kingdom shall be established by the wonderful Propagation of his Religion through the World, after many and great Tribulations, by which the Constitution and Government of the Fews shall be totally destroyed.

9. When therefore ye hear of Wars and Tumults, Commotions and great Disturbances; be not surprized and terrished, as at a strange and unexpected Thing: For many and long Calamities of this kind must happen, before the final Destruction of the Jewish Nation and Government.

10 & 11. For one Part of the Country shall take up Arms against another; and the whole Land shall be full of * * Σεισμοί Broils, Convulsions and Civil Wars, ματὰ τόπυς. and the fews shall be divided among themselves with irreconcileable Enmities and Seditions, at the same time that they are all attacked by their common Enemy, the Romans. And there shall be great Plagues and Famines, Distress and Consusion, Terrors and

panick Fears through all the Land.

12. Before

Chap. XXI

12. Before all which Calamities, and in the midst of them; ye who believe in me, shall be hated and persecuted by the fews, even unto Death. Ye shall be carried before their Magistrates, as Malefactors: and scourged in their Synagogues, as Apostates: And they shall put you in Prison, and use you with all manner of Cruelty, for the Sake of your professing the Name of Fesus.

13. But the Providence of God will turn all this to your Advantage, and to his own Glory. For by this means, your Innocence and Sincerity, and their Malice will be made manifest; and the Doctrine of the Gospel will be more enquired into, and more effectually published to the World, and the Truth of it more firm-

ly established.

therefore before Magistrates, to be examined and judged, be not sollicitous about your Defence; neither study before-hand to make for your selves any artful or meditated Apology. For your Works and Doctrine shall be their own most essection Vindication: And the plain Truths of the Gospel; as inspired by the Spirit of God, shall appear out of your Mouths with such Strength and Wisdom, as all your Adversaries shall by no Means be able to contradict or withstand.

16 & 17. Nevertheless ye must expect, that the Persecution raised against you for preaching the Gospel, will be very great and unnatural. For though the Wisdom and Excellency of my Doctrine, be really such as Men cannot resist or deny; yet because it's Precepts are utterly inconsistent with their Vices, Men obstinately and incorrigibly wicked will hate and per-

these, they shall lay their hands on you and persecute you delivering you up to the synagogues, and into prisons, being brought beforeking and rulers for my names sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before, what ye shall answer.

you a mouth and wisdom, which all your adversaries shall not be able to gainfay, nor resist.

16 And ye shall be betrayed both by parents and brethren, and kinsfolks, and friends; and fome of you shall they cause to be put to death.

17 And ye shall be hated of all men men for my names fake.

18 But there shall not an hair of your head perish.

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19 In your patience possess ye your fouls.

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20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Then let them which are in Judea, flee to the mountains; and

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fecute you, not only against all the Laws of Reason and common Humanity, but even contrary to the strictest Ties of Relation and natural Affection: So that Fathers, and Brothers, and the very nearest Friends, shall cause one another to be put to Death. And the generality of Men will oppose and persecute you with one Consent.

18. But be not afraid: God is abundantly able to protect you in the greatest of Dangers. And if notwithstanding all this Opposition, ye persevere stedsastly in your Faith and Obedience to the End; he will often reward you with wonderful Deliverances here, and certainly with eternal Life hereafter.

19. Be patient therefore under all the Afflictions and Persecutions that shall fall upon you, with an entire Dependence on the Care and Protection of Providence: And by this Means ye * shall escape frequently the Temporal, and certainly the Eternal Judgments, by which others shall be miserably destroyed.

20. And now, for a Sign whereby ye may be aware of the Approach of these extreme Calamities, and the final Dissolution of the fewish Power and Government; when ye see ferusalem besieged by the Roman Army, then be assured that the utter Desolution of it is near at Hand.

adjacent Country, retire to the Mountains: and let him that is in the City, endeavour immediately to get out and

^{*} By Patience, uthoaode tàs Vuxàs vuão, deliver or save your selves. See Grotius on the place.

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fave himself by Flight; and let no one, that happens to be without, venture into the City in hopes to fave any thing that he has therein; but let him flee for his Life, as Lot did out of Sodom, without so much as looking back.

22. For this shall be a time of very fudden and very dreadful Vengeance, wherein all the Judgments which God has threatned by Daniel and the other Prophets, shall be executed upon the

Land of Fudea.

23. Wherefore wo be to them, who in this fad time shall through any natural or accidental Impediment be prevented from making a speedy Flight. For it shall be a time of exceeding great Tribulation and Distress; and the Wrath of God shall in full Measure be poured down upon this People.

24. So that at last, the greatest part of the Jews shall perish, partly by their own Seditions, and partly by the Sword of the Enemy: And vast numbers of them shall be carried away Captive by the Romans: And Ferusalem itself shall be demolished, and shall continue in the Possession of the Gentiles, till the time when, the Gentiles having long enjoyed the Bleffing of the Gospel, the Fews shall again be converted and return to the Obedience of God's Commands.

25 & 26. Thus shall the present Tewish Polity, Religion, Laws and Go-*See Note vernment, * be all entirely diffolved by on Mar. a Series of dreadful and unparallelled Calamities, accompanied with strange Signs and Prefages, with great Terrors and extreme Diffreffes, with the utmost Confusions and wonderful Revo-

lutions thro' the whole Land,

Chap. XXI

let them which are in the midst of it, depart out; and let not them that are in the countries, enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with child, and to them that give fuck in thosedays: for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the fword, and shall be led away captive into all nations: and Jerusalem shall be troden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be figns in the fun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the fea and the waves roaring:

26 Mens hearts failing them for fear, and for looking after those things which are coming

XIII. 24.

Chap. XXI.

on the earth: for the powers of heaven shall be shaken.

27 And then shall they fee the Son of man coming in a cloud, with power and great glory.

these days come upon

And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

29 And he spake to them a parable, Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye fee and know of your own felves, that fummer is now nigh at hand.

31 Solikewise ye, when ye fee thefe things come to pais, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass a-

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27. And then shall it too late be evident to the unbelieving Fews, That Fefus was the true and only Messiah; and they shall beforced to acknowledge his Power and Glory in their Destruction: This his coming to execute Vengeance on them, being fo remarkable and undeniable a Manifestation of his Authority and Dominion; that it will even be an apt Type and just Reprefentation of his final Coming to Judgment.

28. ¶ Now, ye which fincerely believe in me, and by a hearty and perfevering Faith rely entirely on my Power and Goodness for Deliverance; when ve fee all these Things that I have foretold you, begin to come to pass, then take Comfort and expect that the time of your Deliverance, and of the firm and universal Establishment of my

Church, draws near.

29, 30 & 31. For as when the Trees begin to fprout forth, and fend out Leaves and tender Buds, ye know certainly that Summer is coming on: Even fo, when ye fee all these Signs that I have foretold you, come to pass; ye may be affured that the final Destruction of the Fewish Government, and the confequent general Establishment of the Christian Church is just at Hand.

32. Verily, I tell you, all the Things that I have now declared to you concerning this great and exemplary Destruction of the Fews, shall be fulfilled in this present Generation, even in the Age of some that are now alive.

33. And fooner shall Heaven and Earth perish, than any Tittle of all that

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A PARAPHRASE on

I have foretold, fail of being punctually accomplished.

34. Since therefore these heavy Judgments shall come upon the Land, so certainly and so speedily; take great heed that you do not at any time indulge your selves in Excess, Luxury, or any worldly and sinful Pleasure; lest when God comes to execute his Vengeance, he overtake you in a State of Sin. And in like manner, before Death and the last Judgment, whereof this national Judgment will be a sit Type, let * all Men in all Ages take Care that they fall not at any Time into a State of Sin, lest they be surprized and cut off therein.

*See Mar. xiii. 37.

35. For the Judgments of God both temporal and eternal, will come upon Men very fuddenly and unexpectedly. And all negligent and careless Sinners shall be surprized thereby, and destroyed in their Security.

36. Watch therefore, I fay, and be always upon your Guard; being conflant in hearty Prayer to God for his Affiftance, and preparing your felves continually by patient Perseverance in well doing, and by a daily Improvement of your selves in all Holiness and Righteousness; that ye may be found in the Number of those, whom Christ at his coming to execute Vengeance on the Jews, may think worthy to be rescued from the common Destruction: and whom, at His last Coming to Judgment, He may eternally save and reward.

37. ¶ In this Manner Jesus continued for some time, teaching in the Day time in the Temple, and at Night he retired constantly to the Mount of Olives.

Chap. XXI.

way: but my words shall not pass away.

34 ¶ And take heed to your felves, left at any time your hearts be overcharged with furfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

night that the

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man,

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37 And in the day time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And

38 And all the people came early in the morning to him in the temple, for to hear him.

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38. And every morning the People came early to the Temple, to hear his Doctrine, and to see * his Miracles.

* See Matth. xxi, 14.

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CHAP. XXII.

Judas agrees to betray Jesus, ver. 1. Jesus eats the Passover, ver. 7. Institutes the Lord's Supper. ver. 19. Of Ambition, ver. 24. Jesus's Agony, ver. 39. Peter's Denial, ver. 54. Jesus is tried and mocked, ver. 63.

of unleavened bread drew nigh, which is called the passover,

2 And the chief priefts and scribes fought how they might kill him; for they feared the people.

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THUS Jesus taught daily in the Temple, from the Time of his entring into Jerusalem, till the Feast of the Passover.

2. And the Chief Priests and Elders and Teachers of the People, refolved to apprehend him and put him to death. But because they knew the generality of the People favoured him, and confidering that there would be an extraordinary Concourse of People at the time of the Feast, they did not think it adviseable to attempt to feize him openly at fuch a publick time; left he should be rescued by the Multitude. They refolved therefore either to put off their Defign till after the Paffover, or elfe to contrive Means to get him betrayed privately into their Hands in the absence of the People. And this latter Project fucceeded. For it being the Will of God, that He who was to be the true Paschal Lamb, should suffer at the time of the Paffover; and that he who was to die for the Sins of the whole World, should do it at such a time, when there P 3 might

might be most Witnesses present at his Death; it seemed good to the Wisdom and Justice of Providence, to permit the Wickedness and Treachery of one of Jesus's own Disciples, to bring about this Design, in the following manner.

Twelve Apostles, being of a worldly and covetous Disposition, and having "See John lately taken offence at some gentle "xii. 4, &c. Rebukes that Jesus had given him in Matters that concerned his Gain; resolved at this time, in pursuance of the corrupt Inclinations of his own wicked Heart, and in compliace with the present Temptations of the Devil, to betray his Master into the Hands of the Chief Priests that sought his Life. And accordingly he went, and proposed the Matter to them.

5. The Chief Priests, being already of themselves intent upon the same Design, rejoiced at his Proposal, and embraced it gladly; and were very forward to agree to give him a Sum of Money, if he could accomplish the Project.

6. Judas, thought it was but a very small Sum of Money that they offered him, yet basely and covetously accepted the Bargain; and undertook to deliver Jesus privately into their Hand. And from that time forward he watched all Opportunities of discovering to them Jesus's secretest Retirements, that they might send and apprehend him in the absence of the Multitude.

7 & 8. ¶ Now on the first Day of Unleavened-Bread, before the Evening which began the Day on which the Passover was to be eaten; Jesus being (according to his frequent Custom) walking with his Disciples out of the

3 ¶ Then entred Satan into Judas furnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

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5 And they were glad, and covenanted to give him money.

6 And he promifed, and fought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he fent Peter and John, faying,

Chap. XXII.

Go and prepare us the passover, that we may eat.

9 And they faid unto him, Where wilt thou that we

prepare.

no And he faid unto them, Behold, when ye are entred into the city, there shall aman meetyou, bearing a pitcher of water; follow him into the house where he entereth in.

II And ye shall fay unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he had faid unto them: and they made ready the passover.

14 And when the hour was come, he fat down, and the twelve apostles with

him.

15 And he faid unto them, With defire I have defired to eat this paffover with you before I fuffer.

St LUKE.

City, about the neighbouring Villages of Bethpage and Bethany; he spake to two of the Apostles, Peter and John, to go before him into the City, and make Provision for his eating the Passover with them.

own in Jerusalem, and not knowing where he intended to eat, asked him, at what House he would have them go

and make ready for him.

time by an evident Proof, that all the things he was to do and suffer, were by Divine Fore-knowledge and Appointment; bid them go into the City, and in such a Street, said he, you shall find a Man carrying a Pitcher of Water; follow him into the House where he goes.

in, ask the Master of the House for the Guest-Chamber, where I may eat the Passover with my Disciples? And immediately, without Scruple or asking any more Questions, he will conduct you to a large Chamber well furnished: There prepare for me to eat the Passover.

13. Accordingly the two Disciples went and found all the Tokens, which fesus had given them, come to pass exactly. And they made ready the Passover, against fesus's coming with the rest of his Disciples.

14. Now at Supper-time Jesus came and sat down to Meat with his Twelve

Apostles.

at the Table, he faid; Most earnestly have I desired to eat this Passover with you, before my Suffering:

P 4 16. Because

16. Because it is the last that I shall ever eat with you in this present World; I my self, who am the true Paschal Lamb, being now ready to be offered for you upon the Cross: And all Types and Shadows shall from henceforth be swallowed up, in the real accomplishment of the Things themselves that were typisied.

Wine in his Hand, he gave thanks over it, according to the Custom of the fews in celebrating the Passover; and said to his Disciples; Take, and Drink this, as the last Paschal Commemoration which we shall ever celebrate in

this manner.

18. For I will have this Fewish Pasfover * no longer continued: But the Substance shall from henceforward succeed in the Room of the Shadows: And the things themselves, of which both this Paschal Commemoration of the Deliverance of the Israelites out of Egypt, and also That Deliverance it self, were but Types and Shadows; shall now be fulfilled and accomplished in the Kingdom of the Messiah: I being, by my approaching Death, about to deliver you from the Bondage of Sin and Death, and restore you to the Liberty and Glory of the Children of God.

19. ¶ And when Supper was done, Jesus took Bread again in his Hands, and gave Thanks and brake it, and

you, I will not any more eat thereof, until it be fulfilled in thekingdom of God.

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17 And he took the cup, and gave thanks, and faid, Take this, and divide it among your felves.

18 For I fay unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it,

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^{*} The words & mi wiw, must not be understood to signify that Christ did not drink now, but that he would do so no more. It is in St Matthew, & mi wiw an apri: and in St Mark, & xéri où mi wiw.

Chap. XXII.

and gave unto them, faying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ But behold, the hand of him that betrayeth me, is with me on the table.

22 And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed.

St L U K E,

gave it to his Disciples; saying, Take and eat ye all of this. For as the eating of the Passover has been hitherto a perpetual Commemoration of the Deliverance of the Children of Israel out of Egypt; so from henceforth your eating this Sacramental Bread, shall be a continual Remembrance or thankful Commemoration of my Death, and of my Body being broken for you.

20. In like manner, after they had eaten the Bread, he took a Cup of Wine in his Hand, and gave it to his Disciples, saying, Drink ye all of this: For from this time forward, your drinking this Sacramental Wine, shall be a Commemoration of my Blood being shed for the Remission of the Sins of those who believe and obey the Gofpel; and a perpetual Confirmation of this New Covenant.

21. ¶ Atthis last Supper Jesus, knowing who it was that intended to betray him, took Occasion to discover it to his Disciples in the following manner. I have given you all, said he, the greatest Demonstrations possible, of my exceeding great Love and tender Care for you. Yet notwithstanding this, one of you my nearest and most familiar Friends, even one of you Twelve that now sit at Table with me, will most ungratefully betray me into the Hands of my Enemies.

22. And I indeed must suffer according to the Will of God, and according to the Prophecies that went before concerning me; my Death being absolutely necessary to accomplish the great Design of the Redemption of Mankind, for which I was sent into the World. But though the Wisdom of Providence will thus make use of the Malice of my

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Betrayer, as an Instrument to bring about very Great and Excellent Defigns; yet the Man that ungratefully and maliciously betrays me, merely to satisfy his own Covetousness and base Intentions, is not at all the more excusable in his Wickedness, because the Divine Wisdom will over-rule his Malice in the Event, to serve Wise and Just and Good Purposes. Wherefore Wo be to the Person by whom I shall be betrayed.

Words, the Disciples grew very uneasy; and every one was sollicitous to vindicate himself, and desirous to know who it was that would be guilty of so base and treacherous an Action; till at length Jesus satisfied them, by the Signal of giving Judas a Sop, that He

was the Person meant.

24. ¶ About this time likewise, upon occasion of some mention of Christ's Kingdom, there happened a Contention among the Disciples about Preheminence or Superiority, arifing from a false Notion they had entertained concerning the Nature of that Kingdom. For, imagining that the Kingdom of the Messiah was, like the other Kingdoms of the World, to confift in Temporal Power and Greatness, they fell into a Dispute among themselves, which of them should have the first Places of Honour and Authority, when their Master was established in that his expected Kingdom.

25 & 26. But Jesus rebuked them for their Vanity and Weakness, saying; Ye are in a very great Mistake, and fondly deceive your selves with salse and vain Imaginations. Among the Gentiles indeed, and in the King-

23 And they be gan to enquire a mong themselves which of them i was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he faid unto them, The kings of the Gentiles exercise lord-ship over them; and they that exercise authority upon them, are called benefactors.

26 But ye shall not be so: but he that

that is greatest among you, let him be as the younger; and he that is chief, as he that doth ferve.

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od but the Lost fail, Sugon.

27 For whether is greater, he that fitteth at meat, or he that ferveth? is not he that fitteth at meat? but I am among you as he that ferveth.

28 Ye are they which have continued with me in my temptations.

te Date I have

pra control and are

doms of this prefent World, Men strive ambitiously to get the Dominion one over another; And they who are higheft exalted above others in Riches and Power, have for That only Reason the greatest Honour and Respect paid them, as if they were really the common Fathers and Benefactors of Mankind. But among You I will have things ordered by other Measures; and in my Kingdom, which is Spiritual and very different from Temporal Kingdoms, Men shall be esteemed, not at all for their worldly Power or Greatness, but wholly in proportion to their real Worth and Goodness. Whoever therefore defires to be Great and Honourable among You, let him be eminent for his Humility and Readiness to serve and affist his Brethren; and gain real Efteem, not by exercifing Power and Authority, and making a show of the vain Titles of worldly Glory and Honour, but by doing good to all Men, as far as he is able, with all Meekness, Condescension, and Lowliness.

27. Take Example from me. Ye acknowledge me to be your Master and Lord, as indeed I am : Yet you fee how far I am from affuming to my felf any Worldly Power or Greatness, and that I behave my felf as your Equal, or rather even as your Inferiour, in * all the Of- * St John fices, not only of Kindness and Friend- adds an thip, but also of Condescension and Ser-Instance Learn ye therefore, in imitation hereof in of me, to affift one another, and con-his washdefcend to one another, with all Humi- ing their Feet, John lity, Charity, and Meeknefs.

28, 29, & 30. And be not follicitous 14. after the vain, uncertain, and tranfitory Honours of this present World.

XIII. 4. 6

The Reward which God has laid up for you in a future State, is infinitely more valuable than all those temporal Things. Hitherto ye have continued with me, in all my Temptations; and have not been difcouraged from following me, neither by Poverty, nor Labour, nor by the Malice and Hatred of Men. Persevere to the End in this your resolute and constant Confession of me, and you shall not fail of an eternal Reward. For as God has appointed me a Glorious Kingdom, to which I must attain by Humiliation, and Sufferings: fo I also have appointed you, for your Sufferings with me, a proportionable Share of Glory; that ye should be Rulers and Chief Members of the Church of God, and be exalted next my felf to the greatest Degree of Honour and Happiness in my Eternal Kingdom.

31. ¶ Only ye must in the mean time expect to fall under very great and severe Trials, and, with much Patience and Perseverance in well-doing, attain after many Sufferings this Glorious Reward. And directing his Speech particularly to Peter, he said; Simon, Simon, I assure you there is now immediately

* ¿μᾶς, not coming upon * you my Apostles and zí, in the Followers, a Time of very great Afflicoriginal. tion and extreme Distress; wherein the Devil will strongly tempt you all, upon to all the Death, to forsake and deny me.

32. But I have prayed for Thee in particular, that God would deliver thee from that great Temptation into which Thou especially wilt fall. And when thou hast escaped thy self, remember and use thy utmost Endeavours to

Chap. XXII

29 And I appoin unto you a king dom, as my Fathe hath appointed unto me:

and drink at my table in my kingdom, and fit on thrones, judging the twelve tribes of Ifrael.

31 ¶ And the Lord faid, Simon, Simon, behold, Satan hath defired to have you, that he may fift you as wheat:

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

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33 And

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33 And he faid unto him, Lord, I am ready to go with thee both into prifon, and to death.

the have an end.

34 And he faid, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice denythat thou knowest me.

35 And he faid unto them, When I fent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then faid he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

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and the transportion,

comfort, encourage, and strengthen, thy Brethren.

33. Peter, too confident of his own Strength, replied: Lord, into how great Temptations foever I may fall, yet will I never be overcome by them fo as to deny you; no, not though I should suffer all manner of Persecutions, Imprifonment, and even Death it self.

34. But Jesus said: I tell thee, Peter, that this very Night, before Three a Clock in the Morning, thou wilt upon a slight occasion peremptorily deny that ever thou knewest me; and This no less than three several Times together.

35 & 36. ¶ Furthermore, to give his Disciples a juster Apprehension of the Greatness of their Approaching Danger, and of the Affliction and Distress that was coming upon them, Fefus continued yet more fully to warn them beforehand, faying; When I fent you out formerly to preach the Gospel, you may remember I bad you go without any Provision either for your Suftenance or Defence; assuring you, That though you would indeed meet with much Opposition, yet Providence would dispose some Men in all Places to be your Friends, and to furnish you with all Necessaries; And accordingly you found that you wanted nothing, but were wonderfully supported without any Care or Provision of your own, in that whole Journey, and finished your Work with Success, But now the Case is very different: The time of that greatest Trial and Distress, whereof I have often forewarned you, is just at hand; and you may now make what Provision you can before-hand, and arm your selves against it as much as you are able. or you train

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37. The time, I fay, of the greateft Trial and Distress, that ever yet befel you, is now at hand: For, I am just going to be betrayed into the Hands of my Enemies. I have finished the Work for which I was sent into the World: And nothing now remains for me, but to undergo those Sufferings which the Prophets have foretold concerning me; and to compleat this whole Dispensation of Providence, by submitting at last to a cruel and ignominious Death.

38. Upon this, the Disciples, thinking that Jesus meant literally, That they should arm themselves, and endeavour by fighting to defend themselves against some Assault that would be made upon them by the Jews; said to him; Lord, here are two Swords. But Jesus, who meant really only to signify to them the Greatness of their approaching Distress and Temptations, and to warn them against the Surprize, replied; It is enough; ye need not trouble your selves for any more Weapons of this Nature for your Defence.

39. ¶ Then Jefus went out, and retired, as he usually did every Night, to the Mount of Olives. And the Disciples (except only Judas, who had risen up from Supper, and was gone out before in order to find Means of betraying him: the other eleven Disciples, I say,)

went along with Jesus.

40. And when he came at a place called Gethsemane, perceiving his Dis-

ciples to be very drowfy, he faid to them; This is not a time of Carelessness and Security. Be upon your Guard; and also pray earnestly to God, that He would vouchfase to preserve and deliver you from the great DanChap. XXII

37 For I fay unto you, that this that is written, must yet be accomplished it me. And he was reckoned among the trangressors: for the things concerning me have an end.

38 And they faid, Lord, behold here are two fwords. And he faid unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he faid unto them, Pray, that ye enter not into temptation.

41 And

41 And he was withdrawn from them about a stones cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, strengthening him.

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44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for forrow,

gers to which you are about to be exposed.

41 & 42. And withdrawing from them about a Stone's Cast, He kneeled down himself and prayed, saying; Father, if it was confiftent with the eternal Councils of thy divine Wifdom, and that thy Glory and the Salvation of Men might be equally promoted, without my fuffering this cruel and ignominious Death; the first Apprehensions that human Nature has of fo severe and bitter a Potion, make me even desire that I might escape it. But fince in thy infinite Wisdom and Goodness, thou knowest it fit and neceffary that I should undergo it; I acquiesce entirely, and submit my self absolutely to thy most Holy Will and Pleafure.

43. Then there appeared to him an Angel from Heaven, comforting him, and encouraging him to go through this great and glorious Work, which He had undertaken, and was now near to finish for the Honour of God and the Salvation of Men.

Agony of Mind; and he fell down on his Face, and prayed again after the fame Manner as before, only with greater Vehemence and Earnestness. And his Anguish made him sweat great Drops as it were of Blood, falling down to the Ground.

45. Now when he had done praying, he came back to his Disciples, and found them again sleeping; For the lateness of the Night, and the Sorrow and Discouragement of their present Condition, made them very drowfy and not able to keep themselves awake.

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A PARAPHRASE on

46. And he raised them up, pitying their sorrowful Estate, and at the same time gently rebuking them for their Remissiness, in the following Manner: What, said he, are ye yet asleep? Is this a time for Carelessness and Security? Or do ye neglect, and give your selves up to Despair? Rise, and pray that God would deliver you from the

impending Danger.

47. Scarcely had Jesus uttered these, and a sew other Words of like Import, reproving his Disciples, and raising them from sleep, when immediately Judas appeared at the Head of a Company of Officers sent from the chief Priests to seek and apprehend Jesus: And he came directly up to Jesus, and saluted him with a Kiss; which was the Signal agreed on, whereby the Officers, who were Strangers, and it being also Night, might know Jesus, and be sure to seize him.

48. Jefus, knowing that the Time of his Suffering was come, which God had appointed, and the Prophets of old predicted; used now no Means to escape from those that laid hold on him; but only rebuked his Betrayer with this friendly, yet severe Admonition: Judas, said be, Thou that wast one of the Twelve whom I always carried along with me where-ever I went, and continually treated as my dearest and most familiar Friend; How can'st thou thus basely and ungratefully betray me, with a treacherous Token of Peace and Friendship!

49. Upon this, the Disciples, seeing to what Extremity Things were come, and that Jesus was about to be carried away by the Soldiers; offered to sight for him, and endeayour to rescue him.

Chap. XXI

46 And faid und them, Why sleep yearife and pray, left y enter into temptat on.

47 ¶ And while he yet spake, be hold a multitude and he that was called Judas, one of the twelve, went be forethem, and drew near unto Jesus, to kis him.

48 But Jesus said unto him, Judas betrayest thou the Son of man with a kis?

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49 When they which were about him, faw what would follow, they faid unto him, Lord, shall we finite with the fword?

50¶ And

Chap. XXII.

50 ¶ And one of them fmote the fervant of the high prieft, and cut off his right ear.

51 And Jesus anfwered and faid, Suffer ye thus far. And he touched his ear, and healed him.

the miditofthe hall. 52 Then Jesus faid unto the chief priefts, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with fwords and staves?

cs. And when they

had kindled a fire in

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

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Vol. II.

St L U K E.

50. ¶ Peter particularly, in great Zeal for his Mafter's Safety, drew his Sword, without waiting for any Instructions; and struck one of the High-Priest's Servants, and cut off a piece of

his right Ear.

51. But Jesus rebuked Peter for his Hastiness; and suffered not his Disciples to endeavour to rescue him: Telling them, that the Time which the Prophets had foretold, and which God Himself had appointed for his Suffering and Death, was now come; and that therefore all these Things must needs be accomplished. And he touched the Man's Wound, which Peter had given him; and it was immediately healed.

52. After which, Jesus began to expostulate with the Chief of the Fews that brought the Officers to apprehend him, faying; Why come ye out against me in this manner, armed, and by Night; as if ye came to apprehend a great Robber, that must either be taken by Surprize, or over-powered

by Force?

53. Have I ever in a seditious Manner gathered any Strength about me? Or have I ever hid and concealed my felf from you? Did not I preach openly in the Temple every Day? And might you not have laid hold on me whenever you pleased, if you had any great Crime to lay to my Charge? But this is the Time, wherein the Infinite Wisdom of God has appointed me to fuffer; and Providence has Now given you Power over me, permitting you to execute your Malice and Cruelty upon me; that the Scripture may be fulfilled, and the eternal Counsels of the divine Wildom

A PARAPHRASE on

Wisdom for the Salvation of Men, fully accomplished.

54. Then the Soldiers took Jesus and led him away, being ordered to carry him to Caiaphas the High-Priest's House, where the Council of the Scribes and Elders were ready assembled to judge him. And when the Disciples saw that he was apprehended, and that there was no Hopes of delivering him, they dispersed themselves and sled. Only Peter followed Jesus at a great Distance, and went into the High-Priest's

Hall after the rest of the Company, to see what the Event of this Thing

would be.

AND LY

55. Now while the High-Priest with the Council was trying Jesus, it being Winter and very late in the Night, the Servants made a Fire at the other end of the Hall, and sat down about it: And Peter hoping to pass undiscovered, and observe what was done, sat down among them.

56. But a certain Maid-Servant feeing him fit by the Fire, and remembring that she had seen his Face, looked intently upon him; and said, Surely, this Man was one of Fesus's Followers.

Consternation at this sudden and very unexpected Challenge, forgot immediately all his former Considence, and, with the greatest Fear and Consusion imaginable, deny'd that he knew Jesus, or ever had any thing to do with him.

58. A while after, another Servant discovering him, said, Certainly you were one of them that followed this Jesus: But Peter, still overcome with Fear, denied the second Time; saying, I know nothing of him.

Chap. XXII

54 ¶ Then too they him, and le him, and brough him into the high priefts house. And Peter followed asa off.

to conclude his cur,

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55 And when they had kindled a fire in the midft of the hall, and were fat down together, Peter fat down among them.

56 But a certain maid beheld him as he fat by the fire, and earnefly looked upon him, and faid, This man was also with him.

57 And he denied him, faying, Woman, I know him not.

58 And after a little while, another faw him, and faid, Thou art also of them. And Peter faid, Man, I am not.

. 59 And

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59 And about the space of one hour after, another confidently affirmed, faying, Of a truth this fellow also was with him; for he is a Galilean.

Laiote thee F 60 And Peter faid, Man, I know not what thou fayeft. And immediately while he yet spake, the cock crew.

moohn had IP dd as it was day, the .

elders of the people.

61 And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had faid unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly: but and

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un wer me, nor let

63 ¶ And the men that held Jefus mocked him, and Imote bim.

the power of Ged,

59. Again, about an hour or two after, another feeing him, affirmed confidently, that he remembred him to be one of Fesus's Disciples; and endeavoured to ftir up the Company against him; adding, that his very Speech and Pronunciation discovered him to be a Galilean.

60. But Peter, more hardened now by his former Denial; and, after he had once broke through the Conscience and Obligation of Truth, being fo much the more strongly tempted to perfist in his Denial and fecure his Escape; fell into a great Passion, and with Oaths and Imprecations denied, the third Time, that he ever knew Jesus. And

immediately the Cock crew.

61 & 62. Whereupon Fesus, standing at that time before the High-Priest at the other End of the Hall, looked back upon Peter, reminding him (as it were) of his former vain Confidence, and charging upon him his present shameful Weakness. And Peter prefently remembred how Fefus had lately warned him, that before three a Clock he would thrice deny him this very Night. And it struck him to the Heart; and his Conscience reproached him with intolerable Rebukes; and he went out and wept most bitterly.

63. In the mean time, Fefus standing before the High-Priest to be tried; after many vain and frivolous Accusations, wherewith the Fews maliciously attempted to make him appear worthy of Death, he was in a tumultuous Manner infulted and abused by the Servants and common People, as a Person already condemned, at the In-

Q 2 fligation their modelling our dispension designation

fligation of the Chief Priests and Scribes and Elders.

64. Particularly, among other Mockeries and Indignities, they blind-folded him, and fmote him on the Face, and fcoffingly challenged him, faying; Now, you that pretend to be a great Prophet, fhow your Skill, and tell who it is that ftrikes you.

65. And many other Affronts of this Nature did they put upon him; jeering him, reviling, buffeting him, fpitting upon him, and treating him with all Manner of fcornful Rudeness and

Cruelty.

66. Thus the greatest Part of the Night was spent in examining and mocking Jesus. And after a short Retirement, the Chief Priests and Scribes and Elders of the Jews met together very early in the Morning in a full Council; resolving to find some Pretence or other, to put Jesus to Death.

67 & 68. Calling him therefore before them again; They asked him, Art thou the Messiah, the Son of God, and King of Israel? Tell us plainly. Fesus replied; If I should tell you plainly, ye would not believe me; and if I should demonstrate it to you by the most evident and undeniable Arguments in the World, yet would you not be convinced, nor let me go.

69. Nevertheless, how great and invincible soever your present Obstinacy is; yet in a short time ye shall be forced to acknowledge my Power in your Destruction; and shall see convincing Evidences of my Glory and Majesty in that wonderful and amazing Desolation which I will send upon your whole Country; in the quick and powerful Progress wherewith my Religion shall

64 And when they had blindfoldedhim, they stroke him on the face, and asked him, faying, Prophesie, who is it that smote thee?

65 And many other things blafphemoufly fpake they against him.

66 ¶ And affoon as it was day, the elders of the people, and the chief priefts, and the scribes came together, and led him into their council,

67 Saying, Art thou the Christ? tell us. And he said unto them, if I tell you, you will not believe.

word of the La

68 And if I also ask you, you will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then

they all, Art thou

then the Son of

God? And he faid

that I am.

mouth.

establish itself through the World; and finally in my Glorious Appearing to judge all Mankind. 70 Then faid

70. Upon this, the Council asked him again; Do you then own and declare your felf to be the Messiah? Fesus

answered, I do.

unto them, Ye fay 71. Then they all cried out with one consent: Here is manifest and no-71 And they faid, torious Blasphemy; What need we What need we any trouble our felves to call any more further witness? for Witneffes? This whole Affembly are we our felves have Witnesses, having now with their own heard of his own Ears heard him speak plain and direct Blasphemy.



CHAP. XXIII.

Jesus's Trial before Pilate, ver. I. and before Herod, ver. 6. and before Pilate again, ver. 13. His Crucifixion, ver. 26. One Malefactor reproaches, and another acknowledges him, ver. 39. Prodigies attending Jesus's Death, ver. 44. Joseph of Arimathea buries bim, ver. 50.

I A N D the whole multitude of them arose, and led him unto Pilate.

2 And they be-

gan to accuse him,

I. LIAVING thus gained from 7e-I I sus a Confession of his being the Meffiah, the Council thought they had now fufficient Ground to carry him before the Roman Governor, with a grievous Accufation of Blasphemy against God, and Sedition against the Emperor; by which means they hoped to procure that he might be condemned to die. And accordingly, putting him in Bonds, they brought him before Pilate, who was at that time Governor of Judea.

2. And they accused him before the Governor, faying; That he was an

Im-

Impostor and a Deluder of the People, drawing them away from the Religion of their Ancestors, and teaching new and strange Doctrines: also that he went about, spreading Seditious Principles among the People, and persuading them not to pay the Roman Emperor his accustomed Tribute any longer, but set up Himself to be their King in

Opposition to Cafar.

3. Upon this Pilate asked him; Is it true, what these Men lay to your Charge? Do you indeed pretend to fet your felf up for King of the Yews? Jesus replied; 'Tis true indeed that I am, and that I own my felf to be a King; but not in a Seditious Sense, of which these Men unjustly and maliciously accuse me. For the Kingdom which I profess to establish, is not a Kingdom of this present World, nor any way tends to cause Disturbance in the Government: But 'tis wholly Spiritual, and confifts only in the Obedience of Mens Wills and Affections to the Laws of God.

4. Then Pilate declared to the Chief Priests and Elders, and to all the People: I do not find upon Examination, that this Man has committed any Crime worthy of Death. What Doctrines indeed he may have taught, contrary to any of your particular Opinions in Religion, I know not; neither is it my Business to enter into such Disputes: But as to the Government, I do not find that he has attempted to raise any Commotion or Disturbance in it.

5: But the more Pilate appeared inclined to acquit him, so much the more vehemently and tumultuously did the Jews cry out against him, saying; Nay,

Chap. XXIII.

faying, we found this fellow perverting the nation, and forbidding to give tribute to Cefar, faying, that he himfelf is Chrift a king.

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3 And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it.

4 Then faid Pilate to the chief priests, and to the people, I find no fault in this man.

s And they were the more fierce, faying, He ftirreth up the people,

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people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galile-

7 And affoon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Ierusalem at that time.

8 ¶ And when Herod faw Jefus, he was exceeding glad: for he was defirous to fee him of a long feafon, because he had heard many things of him, and he hoped to have feen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

together the the

iors, and the pro-

10 And the chief priefts and but he is a dangerous and feditious Perfon; and not only all Judea, but even the People of Galilee also are Witnesses of his ill Practices: For he has travelled over all the Country, and spread his Doctrine in every place, from the very Borders of Galilee to this City.

6. Pilate, hearing them mention Galilee, examined Fesus again, and enquired, If he was originally a Galilean?

7. And finding that he did indeed come from thence, and that his usual Dwelling and Abode was there; he confidered that this Caufe belonged properly to Herod's Cognizance, who was Governour of Galilee; and accordingly he fent Jesus to Herod, being at that time in Ferusalem upon account of the Feast.

8. ¶ Herod, seeing Fesus brought before him, was extreamly glad and pleased at this Opportunity of talking with him and examining him. For he had long defired to see Fesus, because of the many Great and wonderful Things that had been reported concerning him; and he hoped now both to fatisfy his own Curiofity, and divert his whole Court, with feeing some strange Works done by him.

q. To this purpose therefore he put many Questions to Fesus about the Nature of his Works, and his Power of doing Wonders: But Jesus knowing his unworthy Disposition and Intention, did not think fit to make use of his Divine Power to fatisfy the Vanity and

Curiofity of a Wicked Prince.

10. In the mean time, the Chief Priefts and Scribes and Elders, of the Tews,

Chap. XXIII. fcribes flood and vehemently accused

him.

fews, continued vehemently accusing him with great Clamour and Importunity; laying the same Crimes to his Charge before Herod, as they had done before Pilate; and urging that he might be condemned to die. To all which Accusations fesus replied nothing in his own Defence; neither would he give any Answer to Herod's Questions, nor gratify him with working any Miracle in his Presence.

11. Whereupon Herod, finding that Fesus by no means answered his Expectation, and that he did not appear to have any extraordinary Power, or that there was any danger of his attempting to possess himself of the Kingdom; despised him and insulted over him. And judging him a contemptible, rather than a dangerous Person, he did not think fit to fatisfy the Malice of the Yews with inflicting any other Punishment upon him, but only suffered his Soldiers to use him with Scorn and Contempt; and, putting upon him a Purple-Robe in derifion and mockery, to abuse him for pretending to be a King, he fent him again to Pilate.

12. ¶ And that fame Day Pilate and Herod, who were Enemies to one another, and had formerly had great Strifes and Emulations about the Extent of their Power and Jurisdiction, were reconciled and became Friends.

13 & 14. ¶ Now when Pilate faw that Herod had fent back Jesus to him, without passing any Sentence upon him: he called together the Chief Priests and Principal of the Jews again, and said to them; Ye have brought this Man here before me, as a seditious

with his men of war fet him at nought, and mocked him, and arrayed him in a gorgeous robe, and fent him again to Pilate,

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12 ¶ And the fame day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought brought this man unto me, as one that perverteth the people; and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him;

Herod: for I fent you to him, and lo, nothing worthy of death is done unto

him.

16 I will therefore chastise him, and release him.

17 For of neceffity he must release one unto them at the feast.

18 And they cried out all at once, faying, Away with this man, and release unto us Barabbas:

19 (Who for a certain fedition made in the city, and for murder was cast in prison.)

20 Pilate therefore willing to release Jesus, spake again

to them.

21 But they cried, faying, Crucifie him, crucifie him.

22 And he faid unto them the third time, Why,

Person, a Disturber of the Government, and Seducer of the People: But you see I have examined him in your own Presence, and cannot find that he is really guilty of the Crimes you lay to his Charge.

who is of your own Religion, and understands your Laws and Customs better than I who am a Roman, has not been able to make any thing of your Accusations, but has sent the Man back to me.

i6. I will therefore, for your Satiffaction, order him to be whipped; and then release him upon account of the

Feast.

17. (For the Jews had a Custom, that, at the Feast of the Passover, the Governour always set free one of the Prisoners, whom the People should

chuse.)

18 & 19. But the People, at the Infligation of the Chief Priests and Scribes, cried out with one Consent, That they would not have Jesus released, but one Barabbas; a notorious Malesactor then in Prison for having been at the Head of a great Riot, wherein he had also committed Murder.

20. Pilate, seeing their great Iniquity and Malice against Jesus, spake again in his Behalf, and endeavoured to convince the People, and persuade them to be content with inslicting a less than Capital Punishment upon Him,

the greater Rage and Madness; Away with him, Crucify him, Crucify him,

22. Pilate, not willing to yield to so shameful a piece of Injustice; replied again the third time; Why, what Capital

Capital Crime have ye convicted him of? I do not fee that any thing worthy of Death, according to the Roman Laws, is proved against him. I will therefore cause him to be whipped, and so dismiss him.

23 & 24. But the People growing more and more tumultuous, clamoured and preffed him vehemently to condemn Jesus to be Crucified: So that at length, feeing the People irritated to fuch a degree by the unwearied Diligence and urgent Perfwasions of the Chief Priefts and Scribes, that their Demand feemed rather a feditious Mutiny than a regular Defire of having an usual Favour granted them; he was prevailed upon, and in a manner forced to comply with their Request; And accordingly, paffing Sentence upon Fesus, he delivered him into their Hands to be crucified.

25. And thus, contrary to all Reason and Justice, and the Judgment of his own Mind and Conscience, Pilate yielding to the Importunity of a riotous Multitude stirred up by a few malicious Chief-Priests and Scribes, condemned to Death a Person whom he verily believed to be Innocent, and at the same time released one that was confessedly Guilty of a known Sedition and Murder.

26. Now when the Jews had got Jesus condemned, according to their Desire, and delivered into their Power; they, together with the Governour's Soldiers, derided and mocked him, and abused him with all manner of Indignities. And when they were weary with so doing, they led him out to be crucified, carrying his Cross upon his

Chap. XXIII.

what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And Pilate gave fentence that it should be as they required.

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25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jefus to their will.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

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27 ¶ And

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, faid, Daughters of Jerufalem, weep not for me, but weep for your selves, and for your children.

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to be parented.

29 For behold, the days are coming, in the which they shall fay, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

Shoulders; which when, being tired, he was no longer able to do, they compelled one Simon of Cyrene, whom they accidentally met upon the Road, to take the Cross and carry it after him.

27. ¶ And as they were going, a great Company of People out of the City followed them, to fee the Crucifixion: And among the rest, several Women, Relations, or Acquaintance of fefus and his Disciples; who wept as they went, and lamented very disconsolately, to see Jesus perish (as they thought) by so untimely and miserable an End.

them, faid; Daughters of Jerusalem, Weep not for me: My Death is not, as ye suppose, a Missortune or Calamity fallen upon me; but a thing which I foreknew, and which I freely and willingly submit to, in Obedience to the Will of God, and for the Benefit and Salvation of Men: But weep rather for your selves and for your Families, because of the dreadful Judgments which God will shortly inslict upon this City and Nation, and wherein your Friends and Relations will be involved.

terrible will be the Afflictions and Calamities that shall fall upon this People when God comes to execute his just Vengeance upon them for their Sins; which will be very speedily; that wicked Men in the utmost Distress and Anguish of Despair, shall wish they had never been born, or that they had quickly perished by some untimely Death. They shall bless and envy the Conditions of those, who were cut off in the beginning of their Years; and

and count themselves doubly Happy, if they might by some Accident be removed out of this wretched and miserable Life, and prevented from seeing and seeling the extreme Effects of the Divine Displeasure.

31. Dreadful, I fay, and terrible beyond all Expression will be the Misery and Desolation which the final Wrath of God will bring upon this People. For if the Infinite Wisdom of Providence, in a Dispensation of Mercy, and with the greatest Purposes of Love and Favour, permits sometimes an innocent Person to fall under such great Sufferings, as ye now see come upon me; how dreadful, do you think, must be the Effects of the Wrath of a provoked and angry God, when he comes to execute his last Vengeance upon an impenitent and incorrigible Nation?

32. ¶ Thus Fefus was led to his Crucifixion. And two other condemned Men, who were convicted for a Robbery, and at that time to be executed, were also carried with him; that being joined in Company with the greatest and most odious Malefactors, he might the more easily be judged by the unthinking Multitude, to be guilty of equally great and notorious Crimes.

33. And when they came to the Place, which from Malefactors being usually executed there, was called the place of a Scull, they crucified Jesus with the Robbers; putting Him in the midst, and the Malefactors on each side one.

34. ¶ Then Jesus, to give an eminent Instance in the last Act of his Life, of his Pity and Clemency towards finful and deluded Men; and to give his Disciples a memorable Example of

31 For if they do these things in a green tree, what shall be done in the dry?

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32 And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34¶Then faidJefus, Father, forgive them; for they know not what they do. And they parted his raiment,

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raiment, and caft

28 And a fancetemption allo was

25 And the people flood beholding: and the rulers also with them derided him, faying, He faved others; let him fave himfelf, if he be Christ the chosen of God.

of the malefactors,

which were hanged,

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him, faying, Doft

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36 And the fouldiers also mocked him, coming to him, and offering him vinegar,

37 And faying, If thou be the king

St LUKE.

Patience and readiness to forgive even their greatest Enemies; prayed for his Crucifiers, faying; Father, forgive them, for they know not what they do.

35. Now as the Soldiers nailed him to the Cross, they stripped him: And fome of his Cloaths they divided amongst them, and for the rest they cast Lots, according to the Proyhecy, Pfal. xxii. 8. And the People that were Spectators, mocked and derided him. The Chief Priests also and Elders of the Fews, when they faw him actually crucified, thinking themselves now secure of him, triumphed and reproached him, faying; He that pretended to do mighty Wonders for the delivering of other Men from Diseases and Death; if he be not an Impostor, and if his Power of Working Miracles for the Benefit of others was real, let him now make use of it in his own Cafe, and work a Miracle for the delivering Himfelf from Death. If he be indeed, as he pretended, the Son of God; let him now make an undeniable Proof of his Power, and come down from the Cross. This they said, not that they fincerely defired any Proof, or that their incorrigible Malice would have yielded to any Conviction; but they spake only in an infulting manner, because they thought it impossible for him, after this, to escape out of their Hands.

36 & 37. Moreover the Soldiers mocked and abused him, offering him * Vinegar to drink, and joining with the Tews in reproaching him for pretending to be the Messiah, and scoffingly challenging him to exert his Prince-

* The Prophecy, Pfal. lxix. 21. shows that this was not done as some think, to relieve Jesus, but to abuse him.

ly Power in this time of Necessity, and deliver himself out of their Hands.

38. And to expose him the more effectually, they caused likewise the following Inscription to be put over his Head: JESUS KING OF THE JEWS. And this both in Hebrew, Greek, and Latin; that all that passed by, whether Jews or Strangers, might know who he was, and the pretended Crime for which he was crucified.

39. ¶ One of the Robbers also that were crucified with him, being a Man of a desperate and incorrigible Temper, not duly sensible of the greatness of his own Crimes, nor considering the Tokens which Jesus gave in his whole Behaviour, of his being an Innocent and Holy Person; said to him in a discontented and sullen manner; If you be the Messiah, why do you not rescue your self and us?

40. But the other, being of a meek and penitent Disposition, truly sensible of the greatness of his own Crime, and of the Justice of his Punishment; and observing at the same time the extraordinary Marks, which appeared in this whole Transaction, of Jesus's being a very Great and Good Man; fo that he became fully convinced in his own Mind, that Fefus was indeed the expected Messiah: He rebuked his Companion, faying; How can you be fo Profane and Impious, void of the Fear of God, and fo desperately insensible of your own Condition, as to infult over a dying Person, at the same time that you your felf are actually in the fame Condemnation?

41. Especially when what we suffer, is only the just Punishment of our Crimes, and no more than we deserve:

Chap. XXIII.

of the Jews, fave thy felf.

38 And a fuperfcription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors, which were hanged, railed on him, faying, If thou be Christ, fave thy felf and us.

fave himfelf, if he

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward

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of our deeds: but this man hath done nothing amis.

42 And he faid unto Jefus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradice.

44 And it was about the fixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the fun was darkned, and the vail of the temple was rent in the mids,

46 ¶ And when Jefus had cried with a loud voice, he faid, Father, into thy hands I commend my spirit: and having faid thus, he gave up the ghost.

But this Man does not appear guilty of any Fault at all.

he faid; Lord, * I believe you to be the Messiah, and that after all your Sufferings God will exalt you to great Glory and Power; I beseech you, when you come to be established in your Kingdom, remember me with Thoughts of Mercy and Compassion.

43. Jesus replied; Verily, I tell you, This Day thou shalt be with me in the † State of happy Souls departed, † παράδει-

44. Now it was about Nine a Clock of the in the Morning, when they Crucified same with Fesus: And at Noon the Sun was mirather a raculously obscured, so that it was dark part of it: all over the Land till three a Clock in The state the Afternoon.

45 & 46. And after three a Clock, rate Souls. Fefus cried with a loud Voice, faying; Father, into thy Hands I commend my Spirit; and died. Whereupon immediately, besides the Darkness, there appeared several other miraculous Signs of the approaching Dissolution of the Jewish State. Particularly the Veil in the Temple, which parted the Sanctuary from the Holy of Holies, was rent in two; signifying the Alteration which God was about to make in the Institu-

* "Tis probable from the Admonition mentioned in the two foregoing Verses, that this Robber had been brought to serious Consideration and true Repentance some time before he came to Execution; and that having formerly heard of Christ, and comparing what he now saw, with what he had before heard concerning him, he was convinced of his being the true Messiah. But however that be, and whether he was a Penitent before his coming to Execution, or not; 'tis certain his believing in Christ at this first Opportunity, bears no Similitude to the late Repentance of Christians, who have believed and disobeyed him all their Lives.

tion of Religion, and the changing of the Fewish Ceremonies.

47. There was also an Earthquake at the Place where Jesus was Crucified. Which, with the Darkness, and other Prodigies that happened at the fame time; together with the manner of Fefus's Behaviour during the time of his Crucifixion, and at the Point of Death;

made the Roman Captain himself, who was fet with his Soldiers to watch him, acknowledge and confess to the Glory of God, That verily this was an innocent Person, if not more than an ordinary

Man.

48. All the People also, that came out of Curiofity to fee the Crucifixion; when they observed Jesus's Behaviour, and beheld the Wonders that attended his Death; struck with a sudden Apprehension of His Innocence, and their own Guilt in rashly approving and yielding to his condemnation, shook their Heads, and smote with their Hands upon their Breasts, and returned.

> 49. Moreover, several of Jesus's Difciples, Relations, and Acquaintance; and the Women that came with him out of Galilee, and had attended him in all his Labours and Travels during his Ministry; stood at a distance looking on, and were Eye-witneffes of all

thefe Things.

50, 51, & 52. ¶ Thus Jesus died in such a manner, as to fulfil exactly all the Prophefies that related to his Sufferings; with fuch Circumstances, as abundantly evidenced his Innocence and willing Submission to the Will of God; and in the presence of such and fo many Witnesses, as gave sufficient Attestation to the Truth and Certainty

47 Now when the centurion faw what was done, he glorified God, faying, Certainly this was a righteous man.

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SELEN SIGNAL SE 48 And all the people that came together to that fight. beholding the things which were done. fmote their breafts, and returned.

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49 And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things

50 ¶And behold, there was a man named Joseph, a counsellor, and be was a good man, and a just:

51 (The fame had not confented to the counsel and deed of them) he

was

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a city of the Jews (who also himself waited for the kingdom of God)

52 This man went unto Pilate, and begged the body of Jesus.

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53 And he took it down, and wrapped it in linen, and laid it in a fepulchre that was hewen in stone, wherein never man before was laid.

of all the Wonders that attended his Sufferings. And now in the Evening, as foon as it was known that Jesus was dead, one Foseph of Arimathea, a pious and good Man, one of confiderable Quality and Estate, who was not concerned in the Jews Proceedings against Fesus, nor consenting to them, but on the contrary expected at this time the appearing of the Messiah, and fecretly in his Heart believed that Fesus was He; this Man, I say, went to Pilate and defired that he might take away the Body of Jesus and bury it. Which Pilate readily gave him leave to do.

53. Then taking down the Body, he wrapped it in a clean linnen Cloth, and laid it in a new Sepulchre, hewn out of a Rock, wherein no body had ever yet been laid: Expressing hereby as much * Honour to Jesus, as he could at that time be permitted to do; and preserving his Body from the publick Ignominy, of being cast out among the executed Malesactors.

* Probably Joseph did this, not that he expected Jesus should presently rise again. For the Apostles themselves, to whom it had been expressly foretold more than Once, yet did not at this time so much believe or hope for that, as they only barely remembred that Jesus had mentioned such a thing, and were afterward confirmed in their Belief by the remembrance of that Prediction, when the thing was actually accomplished. But Joseph testified his respect to Jesus, whom he believed to be a Holy and good Man; And possibly he might still have some such hopes of Jesus's being raised to a suture Kingdom, though he knew not bow or when, as the penitent Thief seems to have had, ver. 42.

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54. Now

* Answer- 54. Now it was the * Preparation, ing to our that is, the Day before the Sabbath, Friday. when Joseph laid the Body of Jesus in

the Sepulchre.

has somet inter

55. And the Women of Galilee, who had flood, as I faid, at a diffance, feeing the Crucifixion; followed the Body of their Lord when it was taken away, and observed where Joseph laid it.

56. After which, they went home, and prepared Spices and Ointments that fame Night; and refted the next Day, because it was the Sabbath, according as the Law appointed; designing to go early the Morning after, and Embalm the Body of Fesus.

Chap. XXIV.

54 And that day was the preparation, and the fabbath drew on.

55 And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.



CHAP. XXIV.

Jesus's Resurrection declared to the Women, ver. 1. He appears himself to Two Disciples, ver. 13. and to the rest, ver. 36. He instructs them about their Ministry, ver. 44. His Ascension, ver. 50.

1. NOW on the Morning after the Sabbath, the Women beforementioned went to the Sepulchre very early, with their Spices and sweet Odours, to Embalm the Body of Fesus; and some other Women also, that had believed on Fesus, went with them.

2. And when they came at the place, they found, to their great Surprize, the large Stone wherewith the Mouth of the Sepulchre had been stopped, rolled away.

of the week, very early in the morning, they came unto the fepulchre, bringing the fpices which they had prepared, and certain others with them.

2 And they found the stone rolledaway from the sepulchre.

3 And

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Chap. XXIV.

in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they faid unto them, Why feek ye the living among the dead?

6 He is not here, but is rifen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of finful men, and be crucified, and the third day rise again.

St LUKE.

3. Drawing near therefore, and looking in, they perceived that the Body of Jesus was gone.

4. Whereupon when they were in great Confusion, not knowing what was become of the Body; and being full of Fears and Doubts; suddenly there appeared to them an Angel, * first without the Sepulchre, and presently after going in and sitting with another Angel by the Place where the Body had lain: And the Angels appeared clothed with white and shining Garments.

5. At which wonderful Sight, the Womens Fear being rather increased than abated, they bowed themselves with their Faces to the very Ground, in great Surprize and Admiration: And one of the Angels said to them, Why search ye here, at the Sepulchre of the Dead, after a Person that is alive?

6 & 7. For Jesus, whom ye seek, is not here, Dead; as ye expect, but is risen again. Do you not remember how he told his Disciples, while he was yet in Galilee, That he must indeed be delivered into the Hands of wicked Men, and be put to Death by them; but that on the third Day he would rise again from the Dead?

* Thus the Words of St Luke are a contracted account of what St Matthew relates more largely, c. xxviii. 2. Though otherwife, if from this passage and John xx. 11. it may seem more probable that the Angels appeared to the Women, only within the Sepulchre; then St Matthew's Words, c. xxviii. v. 2. may also be understood in that sense, to signify that the Angel appeared sitting upon the Stone, to the Watchmen only; and that the Women did not see him there, but only in the Sepulchre presently after.

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8. Then

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8. Then the Women called to mind, how they had heard the Apostles debate among themselves about Jesus's foretelling to them his Resurrection on

the third Day.

9. And returning from the Sepulchre in a mix'd Transport of Joy and Fear, scarce knowing whether they should believe what the Angel had told them, or whether they were not deceived and the Body taken away; they ran to tell the Apostles and other Disciples, what had happened to them.

10. The Names of the Women that faw this Vision, and told the Apostles of it, were these; Mary Magdalene, and Joanna, and another Mary, which was the Mother of James; with some

others.

- the Apostles an unaccountable Story. For the Resurrection was in itself so strange a Thing, and the Minds of the Disciples were so sunk with Sorrow, and prejudiced with the Disappointments they had met with; that though Jesus had expressly foretold them He would rise again, yet they hardly hoped for it, neither could they believe the Women, when they acquainted them with the Intimations they had received of it.
- 12. However Peter, to fatisfy himfelf, ran together with John to the Sepulchre; and looking in, he faw the linnen clothes in which the Body of Jesus had been wrapped, lying by themselves without the Body, and folded up in such a manner as discovered plainly, that the Body had not been secretly stolen or hurried away in haste; but that all, that was done, had been

Chap. XXIV.

8 And they remembred his words,

the state of

- 9 And returned from the fepulchre, and told all these things unto the eleven, and to all the rest.
- Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apofiles.
- words feemed to them as idle tales, and they believed them not.

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12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid bythemselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And

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13 ¶ And behold two of them went that same day to a village called Emmaus, which was from Jerusalem, about threescore furlongs.

14 And they talked together of all these things which had happened.

15 Andit came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he faid unto them, What manner of communications are these that ye have one to another as ye walk, and are fad?

18 And the one of them, whose name was Cleophas; answering, faid undone with Care and Order. And he returned home with great Admiration, confidering and comparing in his own Mind what he had feen, with what the Women had before told him. And he began to believe that Jesus was indeed rifen.

13. ¶ After this, two other Disciples were walking the same Day to a Village, a few Miles distance from Jeru-

falem, called Emmaus.

upon the Road, talking one with another, and debating about the Things that had lately happened amongst them; concerning the Life and Doctrine, the Sufferings and Death of Jesus; and about the Report that began to be spread among the Disciples, of his being risen again That Morning; Jesus himself * See Note overtook them, and walked along with onver. 18.

16. And he appeared to them as a Stranger, so that they did not know him, nor in the least suspect it was He.

17. And he entred into Discourse with them, and enquired, what it was they were talking about, and why they looked forrowful and troubled, as if they had met with some great Disappointment, or heard some very bad News.

18. One of them, whose Name was Cleophas, replied; Is it possible you can be such a Stranger to the Affairs of the World, as to have been † at Feru-

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⁺ For from Jerusalem Jesus seemed to come, overtaking them on the Road from thence to Emmaus.

rufalem, and not have heard the strange Things that have happened there within these few Days so publickly and notoriously, that they are known to every Body, and are the common Talk of the whole City?

phas replied; Why, concerning Jesus of Nazareth, who appeared as a great Prophet or Teacher sent from God, and gained much Fame and Veneration among the People, by the Excellency of his Doctrine; and by the Number, Benefit, and Greatness of his Miracles.

Priests and Elders envying, as one that lessened their Authority over the People, apprehended him, and found Means to have him put to Death.

21. But We expected that He would have proved the Messiah, our Deliverer. And this Hope we kept up a long time; being loth to despair utterly, even when we saw him put to Death. But now 'tis three Days since these Things were done, and we cannot tell what to think of it.

Thing happened, which surprizes us extremely, and we are very sollicitous about the Event. Some Women, who had entertained the same Hopes and Expectations as we, going about Surrise to pay their last Respect to Jesus, by embalming his Body; came back in a fright, and told us that they had been at the Sepulchre, but were disappointed and sound not the Body, and to encrease the Surprize, they added, that they had seen a Vision of

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to him, Art thou only a stranger in Jerusalem, and hast not knownthe things which are come to pass there in these days.

ig And he faid unto them, What things? And he faid unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trufted that it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, faying, that they had also seen a vifion of angels, which said that he was alive.

24 And

24 And certain of them which were with us, went to the fepulchre, and found it even fo as the women had faid, but him they law not.

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25 Then he faid unto them, O fools, and flow of heart to believe all that the prophets have ipoken!

Ought not 26 Christ to have suffered thefe things, and to enter into his glory:

bladed it, and brake,

and care to them.

ber : midwisch

27 And beginning at Moses, and all the prophets, he expounded unto them in all the fcriptures, the things concerning himfelf.

28 And they drew nigh unto the village, whither they went:

Angels, which told them, that Fesus was alive, being rifen from the Dead.

24. This Story at first seemed to us altogether vain and incredible: But immediately after, * two of our Com- * Peter pany went to the Sepulchre themselves, and John. and found every thing exactly as the Women had reported: Only they faw not the Angels, neither heard any thing of the Body: So that we are yet in great Doubt and Perplexity about this Matter.

25. Hereupon Fesus still seeming to them as a Stranger, reply'd; How foolifhly doubtful now, and fuspicious you are, and hard to believe the very Things, which, of all others, the Prophets have most unanimously and most fully predicted.

26. For is it not most clearly and most expressly foretold in all the Prophetick Writings from the Beginning to the End, That it was appointed for the Messiah to suffer in this manner: And that, through much Indignity, Reproach and Contempt, from the Malice and Perverseness of Men, and at last by undergoing an Ignominious and Cruel Death, he should be exalted to a Glorious and Eternal Kingdom.

27. And having thus faid, He began at the Writings of Moses, and explained to them in order all the principal Passages, both in those Books and in the Writings of the other Prophets, which contained either Types or Predictions, of his own Actions, Sufferings, Death, or Glorification.

28 & 29. And this He did with fuch a furprizing Plainness, Clearness, and Strength; that the two Disciples,

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not yet fuspecting who he was, were now as much amazed to find a Stranger have fuch an exact and perfect Knowledge of all that Fefus did and fuffered, as they at first wondered at his feeming to have been wholly ignorant of these Things; And they were aftonished to hear him interpret and apply the Scripture to their present Purpose, with such Readiness and convincing Clearness of Argument, as carried with it a strange and unufual Authority and Efficacy. When therefore they came at the Village whither they were going, and 7efus feemed as if he would have passed on and travelled further; they, defirous of his Company, earnestly urged and preffed him to tarry with them that Night. because it was late: And he went in with them.

30. And when they were fet down to Supper, he took Bread and gave Thanks to God, and brake it, and gave it to them; according to his usual Custom, while he yet conversed with them constantly upon Earth, before his Death.

31. Whereupon, looking more earnestly and intently upon Him, they perceived that it was Jesus. And immediately He disappeared, so that they saw him no more at that time.

32. Then they faid one to another: How flow and stupid were we before, not to know him upon the Road, while he explained to us the Scriptures; when besides the Affability of his Discourse, and the Strength and Clearness of his Arguments, we found moreover such an Authority in what he said, and such a powerful Essicacy attending his Words, and striking our Hearts and Affections,

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and he made as though he would have gone further.

29 But they confirained him, faying, Abide with us, for it is towards evening, and the day is far fpent. And he went in to tarry with them.

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30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their fight.

32 And they faid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the fcriptures?

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33 And

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33 And they rose up the fame hour, and returned to lerufalem, and found the eleven gathered together, and them that were with them.

34 Saying, The Lord is rifen indeed, and hath appeared

to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus fpake, Jefus himself stood in the midst of them, and faith unto them. Peace be unto you.

37 But they were terrified and affrighted, and fupposed that they had feen a spirit.

and is the prophets,

and is the plalins,

Concentrate me.

38 And he faid unto them, Why are ye troubled, and why do thoughts arife in your hearts?

39 Behold my hands and my feet, that it is I my felf; handle me, and fee, as we could not but have known, if we had not been very dull, to have been the very fame that used to accompany his Teaching, and was peculiar to it.

33 & 34. And they went back to Ferusalem the very same Night, and found the Apostles with several other Disciples gathered together, discoursing about Fesus's Resurrection, and how he had appeared first to the Women, and

afterwards to * Peter.

35. In the Belief of all which, these xv. 5. two Disciples further confirmed them, by This Account; telling them at large, both how Jesus had appeared to them upon the Road, and how they first discovered who he was, at his breaking of Bread.

36. ¶ And while they were talking about these Things, the Place being private, and the Doors shut for fear of the Jews, suddenly Jesus himself appeared, standing in the midst of them, and faluted them with his usual Words

of Familiarity and Kindness.

37. But the Disciples, terrified at the *fuddenness* of his Appearance, and not recollecting immediately what they had heard concerning his Refurrection, nor confidering the Greatness of his Divine Power; were in a great Confution, and cried out, imagining that they had feen a Spirit.

38. But Fesus spake to them, saying; Why are you in this Fright and Confufion? And why are your Minds full of groundless Fears and Perplexities?

39 & 40. And holding out to them his Hands and his Feet, that they might fee and feel the Prints of the Nails, wherewith he was fastned to the Cross, he faid; Behold i Cor.

Behold my Hands and my Feet; fee and feel, and be convinced that 'tis I my felf, really rifen from the Dead, not with an Apparent, but with a true Body, even the very fame that was crucified. For a Spirit or Phantasm has not Flesh and Bones, real and substantial, that can be seen and felt, as you see me have.

40 And when he had thus fpoken, he shewed them his hands and his feet.

lieved for Joy and Wonder, He to give them still fuller Conviction of his being really risen from the Dead, and that he had a true and real Body, asked for somewhat to eat.

41 And while they yet believed not for joy, and wondred, he faid unto them, Have ye here any meat?

42 & 43. And they gave him a piece of a broiled Fish, and of a Honeycomb; and he took it, and did eat in their prefence.

42 And they gave him a piece of a broiled fish, and of an honey-comb.

44. ¶ After which, Jesus appeared to them again frequently during the Forty Days before his Ascension; giving them full Instructions to preach the Gospel, and establish his Church in the World; explaining to them the Nature of the Gospel-Dispensation; shewing them the End and Defign of his Sufferings, Death, and Refurrection; and causing them to recollect and consider, how these were the very Things, which He had formerly told them, while He yet dwelt with them upon Earth, that they were predicted in the Law and in the Prophets, and in the Pfalms, concerning himfelf. Ladd at

43 And he took it, and did eat before them.

45. And he caused them to understand the Scripture; recalling Things to their Memories, removing their Prejudices, clearing their Doubts, and assisting their Understanding with the Divine Influence of his Holy Spirit. 44 And he faid unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the pfalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures.

46 And

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46 And faid unto them, Thus it is written, and thus it behoved Christ to fuffer, and to rise from the dead the third day:

47 And that repentance and remiffion of fins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these

things.

49 ¶And behold, I fend the promife of my Father upon you: but tarry ye in the city of Jerufalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany: and he lift up his hands, and bleffed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

plainly out of the Writings of the Prophets, how it was necessary for Christ thus to suffer, and to rise again from the Dead; and that by this means was to be established a New and Gracious Covenant of Repentance and Forgiveness of Sins, which should be preached in his Name, first to the Jews, and afterward to the Gentiles in all the Nations of the World.

48. And you my Apostles and Disciples, faid He, are Witnesses, that all the Things which were so foretold concerning the Messiah, have been actually and exactly accomplished in me. And this ye shall preach with great Success in the World, converting Men every where to a fincere Profession of Faith in my name, and Obedience to

my Commands.

49. ¶ Only, before you begin this Great Work, continue in Jerusalem a few Days, till ye receive the plentiful and miraculous Effusion of the Holy Spirit, which I will fend you, according to my * Father's Promise, in or-* Joel is der to qualify you with great and ex-28. traordinary Gifts for such an extraordinary Undertaking.

50. ¶ Having thus given his Disciples all necessary Instructions for their Ministry, Jesus led them out to a part of the Mount of Olives near Bethany; and there He laid his Hands upon them,

and bleffed them.

51. Which as foon as He had done, He was taken from them, and afcended up into Heaven visibly before their Eyes.

52. And

APA

52. And they acknowledged and were Witnesses of his Divine Power

and Glory; and they worshipped Him, as Lord of all Things in Heaven and Earth; and returned to Ferusalem with exceeding great Joy.

53. And they attended the Service of God in the Temple constantly; praising and bleffing God for this wonderful Manifestation of his Infinite Wisdom and Goodness, in the Redemption of Mankind by Christ; and waiting for the Promise which our Lord had given them, of the extraordinary Mission of the Holy Ghoft, defile Me anima

ally and exactly accomplished in me. And this we thall preach with great Success in the World, converting Men every where to a fincere Profesion of Kank in my name, and Obedience to

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52 And they worshipped him, and returned to Jerusalem with great joy.

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53 And were continually in the temple, praising and bleffing God. Amen.

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PARAPHRASE

ONTHE

GOSPEL

OF

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By SAMUEL CLARKE, D. D. late Rector of St James's Westminster.

The NINTH EDITION.

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PARAPHRASE

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By SAMUEL CLARKE, D. D. L. love Rector of St. James's Wyllinsin flor.

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1. N order to give an Account of the Manner of God's manifesting himfelf by the Gospel, for the Redemption and Salvation of Mankind; it will be proper to begin with a Description of the Person, by whom this great Salvation was worked. With God the Father therefore, the First, the Supreme Cause, and Original of all Things; there existed before all Ages That Divine Person, whose * Name * Rev. is called, The WORD of GOD, the xix. 13. only-Begotten of the Father, the Brightness of his Glory, and, by ineffable Communication of divine Power and Perfections, the Express Image of his Person.

2. This Divine Person, I say, existed, with God the Father, not only before his Appearance upon Earth, but also before the Creation of the World; even before all Ages.

3. By Him, God created and governs all Things; and by Him he makes his various Manifestations of himself to

his Creatures.

4. Particularly, by Him the several Dispensations of Mercy and Salvation to Mankind, and all the Revelations which God has been pleased to make of his Will, have been conveyed to Men; and, in a more peculiar Manner, that last and clearest Discovery of Life and Immortality, and of the Means of attaining eternal Happiness, whereof the ensuing History is intended to contain

a full and particular Account.

5. This great and standing Revelation of the Will of God, was made to. a corrupt, ignorant, and finful World; attended with fufficient Evidence of it's Authority and Excellency; and compleatly fitted to dispell the Darkness of Ignorance and Vice, wherewith the World had long been overwhelmed and defiled; and to direct Men in the Knowledge of all divine Truth, and in the Practice of all Righteousness and Holiness: (Though indeed the greatest Part of those to whom it was made, through their own Obstinacy and impenitent perfifting in a wicked Courfe, rejected it, and fuffered it not to have actually that good Effect upon them.)

6 & 7. The first Opening of this divine Revelation, was at the Appearance of John the Baptist; who by his miraculous Birth and extraordinary Life, proving himself to be a Messenger particularly commissioned and sent from God, testified (as the Prophets had fore-

2 The fame was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

wine Names

(5) And the light fhineth in darkness, and the darkness, comprehended it not.

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6 There was a man fent from God whose name was John.

7 The fame came for a witness, to bear witness of the

light,

light, that all men through him might believe.

8 He was not that light; but was fent to bear witness of that light.

9 That was the true light, which lighteth every man that cometh into the world.

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no He was in the world, and the world was made by him; and the world knew him not.

told of him) and declared, that God was then just ready to make the last and perfectest Revelation of his Will to Mankind, by no less than a truly divine Person, the expected Messiah. And accordingly he made it the chief Business of his Ministry, to persuade the People to prepare themselves, by immediate Repentance, and sincere Reformation, to receive the Person and Doctrine of their Lord.

8. John the Baptist, though a very extraordinary Prophet, yet was not himfelf That divine Person, by whom this great Revelation was to be made. For he freely and openly confessed, that he was not the Messiah. But the Design of his Office and Mission, was only to baptize and preach Repentance beforehand, in order to dispose Men to believe the Revelation that was shortly expected.

9. The true divine Person, by whom this great Work was immediately personmed, was, That Word or Son of God before-mentioned; who is the real Author and Fountain of all true Wisdom, the Revealer and Discoverer of all the divine Knowledge, which Men in former Ages ever had, or shall have in those which are to come.

ated (as * has been faid) the World at * Ver. 3. the Beginning; And He has been all along present with it, by his Works and by his Providence, and by different Degrees and Dispensations of Grace, according to Mens several Conditions and Capacities. But Men, through the Corruption and Folly of their Nature, were nevertheless generally ignorant of him; and neglected the Witnesses which God continually afforded them, of his eternal Power and Glory.

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11. At length, in process of time, He manifested himself, in a very extraordinary and condescending Manner, to the Nation of the Fews; who were the peculiar People of God; and who, having been long under the Protection of a particular Providence, and having enjoyed the Benefit of former Revelations, and the Advantages of Types and Prophecies of the future, had greater Reason and stronger Obligations than the rest of Mankind, to expect the Coming of their Saviour, and to know and believe on him as foon as he appeared. But even This People also, with all these Advantages, still continued obstinately ignorant and wicked; and the Generality of them wilfully rejected their Lord and Saviour, though he appeared in Person, and preached his divine Doctrine among them.

12. But those Few, who did not, like the rest, despise and reject him; but sincerely and heartily believed in him, and embraced his Doctrine, and obeyed his Laws: On These, he conferred the inestimable Blessing of being Children of God; Partakers, in the best and spiritual Sense, of the Covenant and Promises made to his peculiar People here, and Heirs of eternal Life hereaster.

13. And this excellent Privilege, he equally bestowed on Themthat received his Doctrine, of whatsoever Family or Nation they were: They being qualified for this divine Inheritance, not by natural Descent, or any civil Relation or Institution; not by being Fews or Proselytes, descended by Birth from the Patriarchs, or joining themselves with the People of God in the external Communion of positive Rites and Ceremonies, but by receiving from God the Principle of a divine and heavenly

as received him, to them gave he power to become the fons of God, even to them that believe on his name.

born, not of blood, nor of the will of the flesh, nor of the will of will of man, but of God.

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14 And

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John bare witness of him, and cried, faying, This was he of whom I spake; He that cometh after me, is preferred before me; for he was before me.

to Her the Law

Life; by a Regeneration, or new and spiritual Birth, to a Life of Righteousness, Holiness, and all excellent Virtues; in a word, by an universal Conformity to the Precepts of the Gospel, and the Example of their Lord.

14. Now the Manner, in which it pleased this divine Person, the Word or Only-Begotten Son of God, to make this excellent Revelation of the Will of God to Men, and to discover to them clearly the Hopes of Immortality and eternal Life; was this. He took upon him our human Nature, became Himself: a Man, subject to like Frailties with us, and lived and converfed freely amongst Men: Teaching them fully and plainly the great * Truths of the Gospel, and * whipne God's + Gracious Purposes concerning and Salvation of Man-+ xxápilo. the Redemption and Salvation of Mankind. And we his Apostles, who constantly accompanied him, hearing daily his excellent Discourses, and beholding his mighty Works, faw abundant undeniable Evidence of his being truly the Son of God; The divine Attributes and iounivwoev in Perfections, being more gloriously ma- hair. nifested in him both by his Doctrine and Works, than ever they were from the place where God was especially prefent among the ancient Israelites.

15. John the Baptist, though the greatest Prophet that ever appeared among the Jews, yet was only the Fore-runner of our Lord; being sent to prepare the Way before him. And so far was John from assuming to himself any thing more than this, that he constantly upon all Occasions abased himself, and exalted Jesus: Professing to the People, before he had seen Jesus, that they must expect there would shortly appear a Person of infinitely greater Excellence and Autho-

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rity than Himfelf: And also, after he had seen Jesus; declaring freely and openly to all Men, in Abatement of their Esteem for his own Office and Authority, that Jesus was the Person of whom he had before said so great Things.

16. That Fesus therefore was really a divine Person, the true and only Mesfiah, we have an additional unquestionable Evidence, from this Testimony and free Confession of John the Baptist. And as the Person of Fesus was thus infinitely fuperior to all the Prophets that went before him: fo also his Doctrine and Religion are proportionably more excellent and advantageous to Men, than any former Institution of Religion. * By that infinite Fulness of divine Perfections which dwelt in him, God has communicated to us a proportionable Fulness of divine Knowledge and Virtue, according to our Capacities; And by that Grace whichwas given to him without Measure, God has in Proportion communicated to us clearer and more abundant gracious Discoveries of himself, and of his Purposes of Mercy towards Mankind, than were ever made to former Ages.

17. For the Law of Moses, though indeed a Revelation or Discovery of the Will of God, suited to the Condition of the Persons in the Time then present; yet was confined to one People; and besides, was either obscure and figurative, consisting mostly of Types and

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Mofes; but grace and truth came by Jesus Christ.

Original from

^{*} This seems to be the most natural Interpretation of this Verse; keeping both the genuine Signification of the Words, and the Justness of the Antithesis; which in other Expositions is in a manner lost. Supplying therefore the Words, which seem to be necessarily understood, the whole Sense is this; 'En Të Wanpómar adtë music, wantes èlasomen [wanpoma,] & xápin don't xápit [adtil Of bis Fulness have we all received [Fulness] and Grace for, or in Proportion to, [His] Grace.

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Miles nos ser contedid.

him, Wine then ! Are then Blim? And he feld, I am

18 No man hath feen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared bim.

19 ¶ And this isthe record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou? Shadows of things to come; or delivered without full Promises of Pardon, in severe, rigorous, and inslexible Terms. But the great and plain ** and severe. Truths, the Substance and real Holiness of the Things signified and presigured by the Types of the Law; the actual Accomplishment of the Promises made then only in Shadows; and the full and clear Declaration of God's † gracious † xápic. Intentions of Pardon, Mercy and eternal Life, to repenting Sinners of all Nations; these are wholly the Discoveries of the Gospel of Christ.

18. Such an ample Manifestation as this, God never made of himself to Mankind before. These Things were reserved to be discovered by Him, who alone, being in the Bosom of his Father, knew before all Ages the secret Counsels of God, concerning the Redemption and Salvation of Men. And whatever is yet known concerning them, is only by this Revelation of the only be-

gotten Son of God.

19. Now this Revelation was introduced, as * I faid, and begun to be * ver. 6. opened, at the Appearing of John the Baptist. The Occasion and Manner of whose forementioned + Testimony + ver. 15. concerning Jesus, was this. John having by the extraordinary Strictness and Severity of his Life, by the Wisdom of the Doctrine he taught, and by the Solemnity of his Baptizing, gained a great Fame and Reputation among the People, fo that many became his Disciples, and fome began to believe him to be the Messiah; The great Council of the Tews at Terusalem, thought fit to fend a special Message to him, by Men of the best Account for Religion and Learning, to demand of him peremptorily, whe* See

Matth.

xvi. 14.

Messias, according to the Expectation of the People, or no.

20. To this Question, John without any Hesitation answered directly and plainly, That he was not the Messiah,

nor ever pretended to be fo.

Are you Elijah; who, the Scribes tell us, is to appear in Person before the Coming of the Messiah; He answered, No. They asked bim again; Are you * feremiah then, or one of the old Prophets raised from the dead? He replied, I am not.

22. Then they faid: Who then do you pretend your felf to be? We are fent by them that have Right and Authority to enquire who you are, and we must not return without an Answer. We cannot think of any other Person besides those we have already named, whom you can declare your self to be; and yet by your baptizing and gathering Disciples, you must needs take upon you to be some extraordinary Prophet; Which no good Man ought or can do without a special Commission.

23. John replied: I am indeed sent upon a very extraordinary Occasion; being the Person whom the Prophet Isaiah foretold in these words (Isa. xl. 3.) The Voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. For my Office is to dispose Men to a good and holy Temper of Mind; that they may be prepared to receive the Messah, and embrace his Doctrine.

24 & 25. Upon this, the Messengers, who were Pharisees, a Sect given to disputing and apt to cavil, and nice and jealous about Geremonies, which they pre-

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then faid they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thy self?

23 He faid, I am the voice of one crying in the wildernefs, Make straight the way of the Lord, as faid the propher Efaias.

24 And they which were fent, were of the Pharifees.

25 And

25 And they asked him, and faid unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

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26 John answered them, faying, I baptize with water: but there standeth one among you, whom ye know not.

27 Heitis, who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloofe.

tended to observe more strictly than others; answered again: This is nothing at all. You preach and gather Disciples, and baptize the People, as it were into the Profession of some new Doctrine or Religion; And what you fay of your felf out of the Prophet, feems by no Means fufficient to authorize fo extraordinary a Practice. We cannot think that any less than the Messiah, or Elias, or one of the Old Prophets, can have Power to make fo great an Innovation. And fince you fay you are none of thefe, therefore we defire to know plainly and without Evafion, what Authority you have to do fuch Things.

26 & 27. John answered: No; I do not baptize People into the Profession of any new Doctrine, or gather Disciples to my felf, as the Head of any new Sect. There is one indeed to come after me. (and he now dwells among you, though he has not yet manifested himself publickly by his mighty Works,) who will gather Disciples to himself after another Manner, teaching them a more excellent Doctrine, baptizing them with the Holy Ghoft, and bestowing on them the supernatural Gifts and Graces of the Spirit. But I pretend not to that Power. My Baptism is only with Water: And the Doctrine, into the Profession of which I baptize those that come to me, is only this; that the expected Messiah is now ready to show himself, and that they ought to prepare themselves for his Appearance by Repentance. I am only his Servant and Forerunner, not indeed worthy even of that Honour; and the Disciples which I make, are not for my own Sake, but for his. I have therefore sufficient Authority for what I do, by

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ENGLANDED TOTAL sings out well I was being his Messenger, according to Esaiab's Prophecy. And any thing more

than that, I pretend not to be.

28. These things were done at Bethabara, in the Presence of a great Concourse of People, at the publick Passage over the River Jordan, the Place where

Fohn usually baptized.

29. The next Day, John seeing Jesus coming towards him, said to the People: Behold, Here is the Person, which is the true Lamb of God without blemish, appointed from the Beginning of the World to be the real Sacrifice and Propitiation for the Sins of Men: He, of whom all the Sacrifices under the Law, were only Types and Figures; and who in his own Person shall make a full, persect, and sufficient Expiation for the Sins of all Mankind, that shall sincerely repent, and believe, and obey for the suture his most holy Doctrine.

30. This is he, of whom I formerly told you, that you were to expect a Person of far greater Dignity and Authority than I am; before whom I was sent only as a Servant and Forerunner, to publish his Approach, and prepare

the Way against his Coming.

31. And this indeed at first I did only in general, declaring that Christ would shortly appear; without personally knowing him. But God commanded me to baptize, that I might exhort Men to prepare themselves, by an humble Temper of Mind, and sincere Amendment of Life, to receive him; and that I might afterwards have an Opportunity of discovering him particularly, and making him known to the People.

32. Which also I was enabled to do, in a very signal and extraordinary Manner. For God manifested him to

28 These things were done at Bethabara, beyond Jordan, where John was baptizing.

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29 ¶ The next day, John feeth Jefus coming unto him, and faith. Behold the Lamb of God, which taketh away the fins of this world.

30 This is he of whom I faid, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, faying, I faw the Spirit descenddescending from heaven, like a dove, and it abode upon

33 And I knew him not: but he that fent me to baptize with water, fame faid unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the fame is he which baptizeth with the Holy Ghoft.

34 And I faw and bare record, that this is the Son of

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day of the was a-. 35 ¶ Again the next day after, John stood, and two of his disciples:

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36 And looking upon Jesus as he walked, he faith; Behold the Lamb of God.

me by a most remarkable Token; The Heavens opening in my Sight, and the Spirit of God descending visibly, and resting upon him.

33. Before this, I fay, I * did not know him. But when God commanded me to go and baptize, he revealed tome at the same time, that when I saw the Spirit descending from Heaven in a vifible Form, and abiding upon a certain Person, I should by that Token know that He was the Meffiah, the same that was to come after me, and baptize with the Holy Ghoft.

34. Now this token I faw accordingly, in a most evident manner, upon the Person whom I now show you; and thereby knew him to be the Messiah, the Son of God. And I did, and must declare him to be fo; both because of the exact answering of the Signal, which God revealed to me before-hand, whereby I should know him; and also because of the Power, Majesty, and Significancy of the Testimony itself, which God gave him from Heaven, by fending the Spirit upon him in fo very extraordinary a manner.

35 & 36. ¶ The Day after, John with two of his Disciples, being again baptizing and teaching the People according to his usual custom; Fesus, to give him an opportunity of repeating his Testimony before the People, and particularly of making him known to those Disciples, passed by that way a-

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^{*} See this reconciled with Matt. iii. 14, in the Note on that place. Or elfe, as others suppose, this Descent of the Holy Ghost upon Jesus, must be different from that, which happened at his Baptilm, and be supposed to have been before it.

29.

gain; And John feeing him as he walked, pointed towards him in the Prefence of the People and of the two Difciples, faying: Look, there is the Per-* See ver. fon, who I told you * was to be the Saviour and Redeemer of the World.

> 37. Upon this, the two Disciples of John immediately followed Jesus, not prefuming yet to speak to him, but defirous to observe whither he went, that they might afterward find some opportunity of being acquainted with him.

> 38. Fefus turning himself about, and feeing them follow him, asked them what they defired. They replied; Sir, we are informed by our Master John, that you are a great Prophet and Teacher fent from God; and we defire to know where you dwell, that we may come and be instructed by you in the Will of God, and the Nature of our Duty.

39. Fefus answered: I am always willing to give you Instruction, as you shall defire, and I see necessary for you. Come now immediately, and I will carry you home with me at this very time. And accordingly they went along with him to the place of his abode, and continued + Suppo- with him all that day; it being then +

fing St about ten a Clock in the Morning. Fohn to 40. One | of these two Disciples of follow the John the Baptist, that thus followed Je-Roman fus upon hearing their Master's Testi-Account. mony concerning Him, was Andrew See Note the Brother of Simon Peter. on Mark

41. This Andrew running presently after, and meeting his Brother Simon, told him with great eagerness and joy, faying: I and one of our Fellow-Difciples have found out the Person whom the Author We and the whole Nation of the Jews have long and earnestly expected; even

37 And the two disciples heard him fpeak, and they followed Jefus.

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38 Then Jesus and faw turned, them following, and faith unto them, What feek ye? They faid unto him, Rabbi, (which is to fay. being interpreted, Master) where dwellest thou?

39 He faith unto them, Come and fee. They came and faw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He sirst findeth his own brother Simon, and faith unto him, We have found the Messias, which is, being interpreted, the Christ,

42 And

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42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: Thou shalt be called Cephas, which is by interpretation, a stone.

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43 ¶ The day following, Jefus would go forth into Galilee, and findeth Philip, and faith unto him, Follow me.

the Messiah, the Redeemer of Israel. Our Master John the Baptist directed us to him, and we are moreover convinced by his own Words, that it is certainly He.

42. Simon hearing this, and being defirous to fee Jesus; his Brother Andrew went back with him to the place where Fefus abode. And when Simon went in, Fesus looking intently upon him, said: You come now as a Stranger, only out of Curiofity to fee me; But I know both your present Disposition of Mind, and what will be your future Course of Life: Hereafter you shall be an Eminent Disciple of mine, and a most stedfast Supporter and Maintainer of my Doctrine. You are now called * Simon the Son of Jonah: But hereafter you shall be better known by the Name Cephas or Peter, which fignifies a Rock.

43. ¶ The day following, Jesus having now began to gather Disciples, refolved to go into Galilee, the place where those Disciples dwelt; in pursuance of the same Work. And accordingly finding there Philip, a Man of a fit Disposition to believe and become his Disciple, he bad him follow Him: Which Philip immediately did; being convinced that he was indeed the Messiah, by comparing the Circumstances of the Time, and the Expectations of the Nation, and the known Declarations of John the Baptist, with Jesus's own Words, which were very gracious, and not without an ex-

traordinary

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^{*} Alluding to the Signification of the Name Name Simon bar jonah, which fignifies only a Hearer and Learner, and one of a teachable Disposition and prepared to receive the Divine Grace; and to that of the Name NDD Cephas or Hirp, which fignifies a Rock; a Constant, Patient, Preserving Defender of the Truth, and Sufferer for it.

traordinary and Divine Authority accompanying them, so as to make a secret and strong Impression on the Mind of the Hearer.

44 & 45. Now Philip was a Man of Bethfaida, well known to Andrew and Peter, living in the fame Town with them. And being himself fully satisfied with Fesus's Discourses, as those his two Friends had before been; he went prefently with great Joy to Nathanael, another good Man of their Acquaintance, with whom they had often discoursed about the Prophecies relating to the Melhab, and of their common Hopes and Expectations of his speedy Appearance; and told him the happy News, that they had certainly found out the Person they so earnestly desired, even the Messiah, the Redeemer of Ifrael; and that it was Jesus of Nazareth, the Son of Joseph.

A6. Nathanael, knowing from the Prophecies, that Christ was to be born at Bethlehem; and being moreover prejudiced with an Opinion that Nazareth, where he thought Jesus was born, was a wicked place; replied: Is it possible that any great Prophet should arise out of Nazareth? How much less the Messiah? But Philip said; Come and talk with him your self, and I doubt not but you will be convinced. Whereupon Nathanael, being a thoroughly honest and well-disposed Person, ready to lay aside his Prejudices, and hearken to any reasonable Information; went along with Philip.

47. Jesus seeing Nathanael coming towards him, said to those that stood by; Lo, here comes a plain, upright, sincere Man; one entirely free from all Hypocrify or Wilfulness; a true Israelite indeed, in whom is no manner of Deceit or evil Intention; an Inheritor of

44 Now Philip was of Bethfaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and faith unto him, We have found him of whom Mofes in the law, and the Prophets did write, Jefus of Nazareth, the fon of Jofeph.

46 And Nathanael faid unto him, Can there any good thing come out of Nazareth? Philip faith unto him, Come and fee,

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.

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48 Nathanael faith unto him, Whence knowest thou me? Jesus answered and faid unto him: Before that Philip called thee, when thou wast under the figtree, I saw thee.

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49 Nathanael anfwered and faid unto him, Rabbi, thou art the Son of God, thou art the king of Ifrael to to Tom there.

a And both Jeius

was called, and his disciples to the mar-

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evers ver. 23.

TIRECT. 50 Jesus answered and faid unto him. Because I said unto thee, I faw thee under the fig-tree, believest thou? Thou shalt see greater things than thefe.

51 And he faith unto him, Verily, verily I say unto you, Hereafter you shall fee heaven open, and VOL. II.

the Virtues and Holiness of our Father Abraham, as well as being one of his

natural Posterity by Birth.

48. Nathanael, hearing Jesus give this Character of him, faid: How can you know my Heart, when you have never been at all acquainted with me nor I believe ever once faw fo much as my Face before? Jesus replied: I have long known you, though you think me so great a stranger to you; I saw you, when you fat under the Fig-tree, before Philip called you; And at all other Puts the Buyers and times, when you knew nothing of it, I have observed the Honesty and Sincerity of your Heart.

> 49. Convinced by this extraordinary Evidence of Fesus's Divine Power and Knowledge, and rejoicing greatly at the Discovery, Nathanael immediately replied: Sir, I am fully fatisfied; and do here freely, and without any further scruple or doubt, confess and declare; that I believe you are indeed the Son of God, the expected Meffiah, the King

and Saviour of God's People.

50. Jesus answered: Have you such high and good Thoughts of me, because of this One Thing, that I told you I faw and knew you in your private Retirement? Verily, you that are of this teachable Disposition, so ready to lay afide former Prejudices, and to yield to anyreasonable Evidence, shall have much stronger and more convincing Arguments of my Power and Glory, than this with which you are now fatisfied.

51. Hereafter you shall see me work great and mighty Miracles, for the Glory of God and the Benefit of Men; fo that all Things in Heaven and Earth shall appear subject to my Commands; and

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the Angels of God shall themselves continually attend to execute my Will, or to declare my Power; and That some-* As par- times in a * visible and most illustrious manner.

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the angels of God afcending and defcending upon the Son of man.

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ticularly at his Refurrection. and Ascension.

+ See ch.

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CHAP. II.

Tesus turns Water into Wine, ver. I. Puts the Buyers and Sellers out of the Temple, ver. 13. Foretells his Death and Refurrection, ver. 19. Infincere Believers, ver. 23.

1. A Few Days after this, there was a Marriage celebrated in Cana of Galilee, by some of Jesus's Relations: And Mary the Mother of Jefus was present at it.

2. Fesus himself also, being at that time † in Galilee, with intent to choose Disciples; was invited to the Feast, with as many of his Disciples as had at that

time begun to follow him.

and the true, before

3. Now it happened, that the Company being great, the Wine that was provided for the Entertainment fell short. Whereupon Jesus's Mother, concerned for her Friends at this folemn Occasion of rejoicing, went to Jesus privately, and told him that all the Wine was out: Intimating her Defire, that as, during the time of his retired Life with his Parents, she had sometimes observed him to exert his Divine Power, in relieving the Wants of his Friends; so now, upon an extraordinary Occasion, he would be pleased miraculously to affist them.

A ND the third A day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, and his disciples to the mar-

riage.

3 And when they wanted wine, the mother of Jesus faith unto him, They have no wine.

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4 Jefus

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

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5 His mother faith unto the fervants. Whatfoever he faith unto you, do it.

6 And there was let there fix waterpots of stone, after the manner of the purifying of the lews, containing two or three firkins a-

7 Jesus faith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he faith unto them, Draw out now, and bare unto the governour of the feaft. And they bare it.

9 When the ruler of the feast had tasted the water that

4. Jefus answered her. * The Kind * The Paof Miracles which I am to work, and raphrase the Time of doing them, ought to be on this wholly left to my felf. Not that I am unwilling to be fought to, by Perfons in diffress; but I take this Matter, in which you are fo much concerned, to be of little moment, and of it felf not ordinarily worth a Miracle. The time is not yet full and come, though it is very near, in which clear, I I shall confirm the Truth by doing be- thought I neficent Miracles indeed, for the relief could no of miserable Persons; But here is no fuch occasion. Nevertheless I will not think much to fatisfy you in this Ex- much jupectation, and to do this Office of fice, as by Courtefy to my Kindred, though there ing it in be no urgent and absolute need of it.

5. Upon this, Jesus's Mother calling of that the Servants to her, admonished them judicious privately, to do whatfoeyer Fefus should Author, order them; without scruple, or asking

any Questions.

6. Now there was in the House fix large Water-pots of Stone, holding each of them two or three Gallons; which were fet ready for all the purposes of washing and cleaning of Cups, and the like: In which kind of Observations, the Fews were very + strict and nice, + See at all Entertainments.

7. These fix Pots therefore, Jesus or- 3 & 4. dered to be filled with clean Water. Which being done, it was immediately turned into the best and purest Wine.

8. Then Jesus bad the servants fill some of it out, and carry it to the Governor of the Feast to drink. they did fo.

9 & 10. Now though the Servants knew that it was Water turned into Wine, having feen when and by whom

Verse, is Dr Claget's; which being extraway do the Reader so transcribthe words

Mark vii.

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it was done; yet the Governor of the Feaft knew nothing of it, nor whence they had it. Tasting therefore, and perceiving the Wine to be better than ordinary, he called to the Bridegroom, and faid: Sir, we are extremely obliged to you, for your generous Civility to us. Usually Men at the beginning of a Feast bring forth their best Wine; and when the Guests have drunk a good deal, then they treat them with that which is worse: But you have entertained us all along with good Wine; and that which we are now drinking, is even manifestly better than any we have yet had.

11. The Bridegroom, in no less a furprize than the Governor of the Feast, professed that he knew nothing at all of it. 'Till at last the Servants being examined, the Miracle became evident; and Jesus's Power and Glory was manifested to the whole Company. This was the first Miracle that Fesus. worked, after his beginning to show himself publickly in the World. And his Disciples faith was greatly establish-

ed and confirmed by it.

12. ¶ After this, Jesus went down to Capernaum, where his usual Refidence was; with his Mother, and other Relations, and the Disciples which he had gathered in Galilee. But he continued there at this time, only a few days.

13. For the Passover of the Jews being near, at which time all the Men in the Country were obliged to go up to Jerusalem, to keep that great Feast in Remembrance of their Deliverance out of Egypt; Jesus also went up with the rest of the Jews, to celebrate the Pasfover after the accustomed manner, at the appointed Time and Place.

was made wine, and knew not whence it was, (but the fervants which drew the water knew) the governour of the feaft called bridegroom,

10 And faith unto him, Every man at the beginning doth fet forth good wine; and when men have well drunk, then that which is worfe: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him, out bak

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12 ¶ After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the Tews paffover was at hand, and Jesus went up to Jerusalem,

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14 And

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Chap. II.

14 And found in the temple those that fold oxen, and sheep, and doves, and the changers of money,

fitting:

15 And when he had made a fcourge of fmall cords, he drove them all out of the temple, and the fheep, and the oxen; and poured out the changers money, and overthrew the tables:

16 And faid unto them that fold doves, Take these things hence; make not my Fathers house an house of merchandise.

17 And his disciples remembred that it was written, The zeal of thine house hath eaten me up.

St JOHN.

14 & 15. Entring therefore into the City, he went first of all to the Temple, to put up his prayers to God, and to teach the People. And finding there the outer Court, which is the Court of the Gentiles appointed for Proselytes to worship in, filled with Money-Changers Stalls, and Sellers of Cattle and Doves, and fuch like; who fat there, under pretence of having these things near at hand, for the Convenience of them that came up to facrifice: he made a little Whip of small Cords, and drove out all the Traders with their Cattle; and overturned the Tables of the Money-Changers.

16. And he cleared the Place entirely of all that came to traffick there, faying: It is a most profane and unsufferable Thing, to turn any part of this Holy Place into a Market, and to make it a Place of Covetousness and heaping up Riches by Extortion; which is set apart and consecrated to the Service of God my Father, who sent me from Heaven to reform the Abuses in his Service, and all other Corruptions of

Mens Manners.

17. This zealous Action of Jesus, his Disciples observing; and seeing how his Concern for the Honour and Worship of God, made him expose his own Person, in turning out such a Number of Men, supported by the Priests and Rulers; they called to mind and applied to Him that prophetical Saying of the Psalmist, Psal. lxix. 10. The Zeal of thine House has eaten me up. It being evident that what he did, was not for any worldly Design, but only in great Zeal for the Glory of God.

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18. But

Chap. II.

18. But the Chief Priefts and Elders of the Jews, greatly displeased at the Authority which Fefus feemed to assume to himself, in opposition to theirs, who thought they had the only Right to govern the Temple and direct the Service of it: faid to him: What pretence have you to take thus much upon your felf, and to make fuch a Disturbance in the Temple? We prefume you have not any Order, or regular Authority from the High-Priest or Council of the Fews: And if you would be thought to be an extraordinary Prophet sent immediately from God, show us your Commission by fome evident Sign or Miracle from Heaven.

18 ¶ Then anfwered the Jews, and faid unto him, What fign shewest thou unto us, seeing that thou doest these things?

19. Jesus, knowing their Unworthiness and Malice, that they were not disposed to believe Him upon any reasonable Evidence, but desired a Sign only to cavil and quarrel at; thought sit to give them at present no other Answer, than only an obscure Prediction, which prejudiced and obstinate Persons, such as They were, were not likely to understand; but which yet on the other side should, when it came to be accomplished, be to his Disciples, and to all unprejudiced and well-disposed Persons, an undeniable Demonstration of his Divine Knowledge and Power. He answered them therefore in this manner:

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

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* Probably swered them therefore in this manner: at these I will give you, said he, a sufficient words Je- Sign or Proof of my Authority; Defus, by stroy * this Temple, and in three days I Some gewill raise it up: Meaning, that whereas sture, as they would shortly destroy his Body, (a by pointmore holy Temple than that which they ing perbaps figni- had then profaned,) he by his Divine Power would within three Days raise it fied his orun Body. up again.

20 Then

Chap. II.

Jews, Forty and fix years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was rifen
from the dead, his
disciples remembred
that he had said this
unto them: and they
believed the scripture, and the word
which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name: when they faw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men, St JOHN.

Words of Jesus, understanding these Words of Jesus in the literal Sense, as if he had meant the Temple of Jerusalem, replied: Many Years was this Temple in building, and many Thousands of Hands were employed about it, and do you think it possible that you alone can rebuild it in three Days, if it be pulled down?

21. But Jesus, as I said, meant not the Temple of Jerusalem, but his own

Body.

22. And this Prediction of his raising his Body from the Dead, though at the present very dark and hard to be underflood; yet afterward when the Accomplishment made it clear in the Event, it proved a great Confirmation of the Difciples Faith: And they were the more fully fatisfied of his being the true Meffiah, his Power in raifing himself from the Dead appearing the more conspicuous, when they remembred that he had foretold it so long before-hand: And comparing it with other Predictions, they learn'd with a more firm Belief to interpret the Writings of the Prophets concerning Him.

23. Now while Jesus continued at Jerusalem, teaching the People and showing many Signs and Testimonies of his Divinity, * during the whole time * Ev \(\tilde{\tau} \) in the Feast; several of the People, soon the feast struck with a sudden Wonder and A-on the feast mazement at the mighty Works which they saw him do, were as it were furtie; but prized into a Belief of him, and producing the fessed that they would be his Disciples. The substitute of the prize of the pri

24. But Jesus, knowing that in the time of the greatest part of them, their Belief was Feast. not considerate, and well founded upon + See the firm and lasting Principles; and that following when verse.

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when they came to see the Offence which others would take at his Person and Doctrine, and to observe how the Rulers and Chief of the Jews would be exasperated against him, they would, notwithstanding their present applauding his mighty Works, quickly fall off and be ready to betray him; For this Reason, I say, Jesus did not think sit to converse freely, and to trust himself securely with all these Persons, who acknowledged themselves convinced, and pretended to be his Disciples; but he withdrew himself from them.

25. For he knew entirely all their Hearts and Thoughts, long before they discovered them; not needing any information, either from themselves or others, to know what Men were, and what they would do; but understanding all Things by his own immediate and Divine Knowledge.

25 And needed not that any should testify of man: for he knew what was in man.

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CHAP. III.

Jesus's Discourse with Nicodemus, ver. 1. The true Notion of Regeneration, ver. 3, 5, 6. Of the Nature and End of Christ's Death, and of Faith in Him, ver. 14. Of God's Love to Mankind, ver. 16. The Condemnation of Impenitency, ver. 18. Wickedness the Cause of Men's Instability, ver. 20. John Baptist's Office, ver. 27. The Conditions of eternal Life, ver. 36.

convinced by the Miracles which fesus worked at ferusalem, that he was really a Divine Prophet, an extraordinary Teacher sent immediately from God was one Nicodemus, a Pharisee, an eminent Man among the fews, and one of their great Council.

THERE was a man of the Pharifees, named Nicodemus, a ruler of the Jews.

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St JOHN.

2. This Man, though for fear of the

Fews he durst not openly own the Per-

2 The fame came to Jesus by night, and said unto him; Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.

fwafion he had entertained concerning Fefus; yet defiring to be further instructed in the Nature and Certainty of that Doctrine, which he faw accompanied with fuch wonderful and undeniable Evidence; he went privately to fefus in the Night, and defired to confer with him himself about the Matters of Religion, faying: Sir, we are fully fatisfied that you are not an ordinary Teacher, but a Prophet fent immediately from God with some particular Message; For the Things which you do, appear evidently to be the Effects of nothing less than a Supernatural and Divine Power. I defire therefore you would be pleased to instruct me more fully and particularly, what that Doctrine is, which you are fent into the World to teach, and which you confirm and prove by fuch mighty Works. 3. Fefus replied: The Doctrine which

3. Jesus replied: The Doctrine which I teach, is in short this; That whosoever will inherit Eternal Life, must, in order to qualify himself for that happy State, be BORN AGAIN. Signifying by an easy comparison, that a wicked Man, before he can be capable of entring into the Kingdom of Heaven, must of necessity make so great a change and alteration in the whole course of his Life, as

may fitly be called a New Birth.

4. But Nicodemus, grossly misunderstanding Jesus's Words, as if he had
meant literally a natural and carnal
Birth, answered; How can a Man of
full Age, be born again? Is it possible
that such a one should enter the second
time into his Mother's Womb, and be
born anew, as a Child?

sules . Lead thates of Realon, and the

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus faith unto him; How can a man be born when he is old? can he enter the fecond time into his mothers womb, and be born?

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5. Jefus said: No; How can you put fo abfurd a meaning upon my Expressions? I did not mean a New Birth in a natural, but in a moral Sense; that a Man must be entirely changed from all the corrupt Opinions he has before entertained, and from whatever wicked Practices he has formerly been guilty of, and enter upon a perfectly new Course of Life: That he must be baptized into the Profession of the true Religion, which God is about to reveal to Mankind; and that, fuitably to this Obligation, he must be throughly purified from all worldly and carnal Lufts, and must univerfally conform himself in Mind and Life, to obey all the Holy Precepts of that Religion, under the Guidance and Affistance of the Divine Spirit, which God will be always ready to bestow on those who fincerely defire to obey his Commandments. This, I fay, is necessary in order to a Man's attaining eternal Life; and without this, he can never enter into the Kingdom of God.

6. Were it possible that a Man could ever so often be born again in that gross Sense wherein you understand me, do you think that this could avail any thing towards qualifying him to have an Inheritance in the Kingdom of Heaven? No: The Effect can be but anfwerable to the Cause: A natural Birth can give a Man no other Title, than only to this natural, mortal Life; and if he was thus to be born again a thousand times, yet he would not be thereby at all the nearer to Immortality. But if a Man be renewed in the Spirit of his Mind: If he be delivered from the Dominion of fleshly Lusts; if he governs his Life, not by the motions of Sense, but by the Dictates and Rules of Reason, and the

5 Jefus answered Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

God be with him.

6 That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.

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7 Marvel

7 Marvel not that I faid unto thee, Ye must be born again.

8 The wind bloweth where it lifteth, and thou hearest the found thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

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9 Nicodemus anfwered and faid unto him, How can these things be?

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Laws of God; hereby he is become indeed a Spiritual Man, entituled to Immortality, and fitly prepared to be an Inheritor of the Kingdom of God.

7. And do not wonder, that I called this fecret and invisible Renewal of the Life and Mind, by a Name which feems to fignify so very great and fensible a Change, as that of a New-Birth.

8. For though it is not indeed a fenfible and visible change, yet it is really and properly as great and true a change, and is attended with more confiderable and more lasting Effects, than is the natural Birth of a Child into the World. Neither is there any thing incredible in all this, nor contrary to Reason. For even in the natural World, there are many things in themselves so subtle, that we cannot at all difcern them with our Eyes, which yet are very manifest and very great in their Effects. The Wind is a thing altogether invisible, and no Man can behold it's Motion, even when it blows with the greatest Violence: Yet that there is fuch a Thing, is evident enough; and the Effects of it are fufficiently known. Thus therefore That Regeneration or Renewal of the Heart and Manners, which is worked in a Man by the Efficacy of true Religion and the Operation of the Spirit of God; tho' in itself it be invisible, and not at all discerned by Sense, yet in it's Effects it is a very great and plain thing, and really as manifest and considerable a Change, to all the Purposes of Eternal Life and Happiness, as the Birth of a Man is in respect of this mortal Life.

9. Nicodemus, used to the outward Pomp of Ceremonies, and the formal Observation of Jewish Rites, so that he

could

could not presently raise his mind above his strong Prejudices, to the apprehension of Spiritual and Moral Doctrines, replied: Sir, I profess I do not yet understand what you mean, nor how these Things can be.

* The Paraphrase on this Verse is Dr Claget's.

all that I have yet said, which an ordinary Jew, much more one of the great Council, might not well understand? Do you not your selves make Proselytes by washing them with Water, and count them New-born Persons? And as for that inward Holiness and Purity I speak of, have not the Prophets foretold that God will plentifully communicate his Spirit in the Days of the Messias for that purpose?

Prejudices are such that ye will not understand and embrace my Doctrine, yet the things which I have spoken, are both in themselves easy to be understood, and reasonable to be practised; and moreover the Miracles which ye have seen me work, are abundant Demonstrations, that what I say, is most certainly and infallibly true, and delivered with sufficient Evidence and Authority to convince you

Authority to convince you.

12. But if, notwithfland

ye believe me not even in these plain obvious Things, which I have suited to your Capacities, and delivered in easy Comparisons, drawn from the most natural and common Things here on Earth; howmuch less will ye believe me, when I tell you more Sublime and Heavenly Mysteries? when I declare to you the Divinity of my Person, and the Dignity of my Office; the Spiritual Nature of my Kingdom, and the Sufferings which I must first undergo for the Redemption and Salvation of Mankind?

o Jefus answered and faid unto him, Art thou a mafler of Israel, and knowest not these things?

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It Verily, verily, I fay unto thee, We fpeak that we do know, and testifie that we have feen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

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13 And

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13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven, is namoged

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- 14 ¶ And as Mofes lifted up the ferpent in the wilderneis, even fo must the Son of man be lifted up:

15 That whosoever believeth in him, should not perish, but have eternal life.

18 He that be-

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13. Yet these things are equally true and certain as the others; And the Works which I do are fufficient Arguments, why ye should believe me, even in These things also. Christ, the * Son * That Son of Man, he who now talks with you, of Man, + came from God, so as no other Pro-described phet, no not Moses himself ever did. Dan. vii. For He was with God, before he came 13. amongst Men; And when he first ap- + This Papeared in this World, he had before raphrase is had a Being before all Ages in Heaven; from Dr and continues still in the same high Claget's. Dignity. And 'tis the Prerogative of Him only, who came thus from God as no other ever did; throughly to understand, and to reveal to Men, the yet fecret Counfels of God concerning the Establishment of his Kingdom, and the Method of Men's Salvation.

14 & 15. This | Divine Person shall, | Thus Jeby his Sufferings and Death, accomplish sus often the Redemption and Salvation of Men: Speaks of opening an entrance into the Kingdom himself in of Heaven, to all those who shall fincerely obey him. And this ye ought not to be surprized at, as a new and strange Doctrine; fince ye have a Representation and Prediction of it, even in your own Law. For as Moses set upon a Pole in the Wilderness the Image of a Serpent, which, being indeed the Figure of a venomous Beaft, yet was fo far from having any thing of it's poisonous nature, that on the contrary all those who had been bitten by real Serpents, were immediately healed by looking up towards this Image: So the Son of Man, being made in the likeness of finful Flesh, yet having really no Sin in him, shall be lifted up on the Cros; that, by the power of his Death, finful Men believing one wastily and tingly receis this

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in him, and being enabled to conquer and forfake their Sins, may obtain Remission of Sin, and Everlasting Life.

16. T For the Good and Merciful God, the All-wife and Compassionate Creator of all things, pitying the miferable and undone Condition, into which Mankind had plunged themselves by Sin; merely of his own infinite Bounty and Tenderness, when there was no other Hopes of their Recovery, vouchfafed to fend into the World his Beloved and Only begotten Son, to reveal his Will to them more clearly, to give himself a Sacrifice and Propitiation for their past Sins, and to purchase a new Covenant of Salvation for them, upon the gracious Terms of Faith, Repentance, and fincere Endeavours of Obedience for the future.

with which the World is overwhelmed, that Men might justly expect the Appearance of the Son of God upon Earth, should be only for their Condemnation. But on the contrary, the Design of God in sending his Son into the World, was not to execute Vengeance upon Men, but to reclaim them from their Sins, that they might consequently be delivered from the Punishment thereof, and become capable of Happiness and Eternal Life.

18. Whosoever therefore believeth on the Son of God, embracing his Doctrine, and obeying his most just and easy Commands; shall certainly escape the Punishment of Sin, and obtain the Reward of Everlasting Life. But then on the contrary, this being the last and most gracious Offer of Mercy, that God will ever make to sinful Men: Whosoever wilfully and finally rejects this

16 ¶ For God for loved the world, that he gave his only begotten Son, that who foever believeth in him, should not perish, but have everlasting life.

17 For God fent not his Son into the world to condemn the world; but that the world through him might be faved.

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18 He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And

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zz ¶ After thefe thing came Jehn and his disciples into the land of Ju-

condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

ry & And John also westraptizing in them, because there water there there, and they came und were bap-

20 For every one that doth evil, hateth the light, neither cometh to the light, left his deeds should be reproved.

doth the truth, cometh to the light, that his deeds may be made manifest, that

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great Salvation, abusing the Mercy and Patience of God, and despising the largest Means of Grace; shall fall under a double Condemnation, without remedy, and without excuse; because he obstinately withstands the greatest Evidences of Truth, and the most gracious Terms of Salvation, that were ever proposed to Mankind, in this last and standing Revelation which God makes by his own Son.

19. Here then is the great Aggravation of the Sins of Men, and that which will be the occasion of the heaviest and feverest Sentence of Condemnation pasfing upon them; that having sufficient Evidence and Means of Conviction afforded them, fufficient Knowledge of the Truth, and powerful Assistance to obey it, fo that they cannot plead Ignorance or Inability; yet for want of an honest Mind, and only because they will not part with their beloved Lufts and Vices, they wilfully shut their eyes against the Light of Divine Truth, and obstinately reject the most Holy Doctrine of the Son of God, merely because 'tis inconsistent with their wicked Lives.

20. For wicked Men, who are refolved not to forfake their Vices, hate
and avoid that Knowledge, and will not
confider those Arguments, which would
convince them and make them ashamed
of the Folly of their Doings; and can
withstand the plainest and most evident
Truths, rather than be persuaded to reform their Lives.

21. But honest and sincere Men, who are always disposed to do whatever they shall know to be the Will of God; are willing and desirous to receive Instruction and Information, and have their Minds

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Minds always open to entertain and embrace the Truth upon just Evidence and Conviction; not having accustomed themselves obstinately to any Practices which they are ashamed to have examined and tried by the Light, or which they are unwilling to correct and amend.

22. ¶ After these things, Fesus having by his Preaching and Miracles converted many that were prefent at the Feast of the Passover, so that the Number of his Disciples was much increased; he retired with them from Ferufalem into the Neighbouring Country of Judæa; and there, * by the Ministry of these first Disciples, he baptized and received into his Company many others, who were likewife convinced by his Works and Doctrine, that he was the true Meffiah, and professed their Belief in his Name.

23. Now John the Baptist, notwithstanding Fesus's beginning to show himfelf, continued still baptizing and preaching Repentance as formerly; to prepare Men more and more, to receive what Jesus was to teach them. Only, for the convenience of having greater plenty of Water, he was removed from Bethabara to Enon near Salim.

24. John the Baptist, I say, continued still baptizing, as formerly. For all the Actions of Fefus hitherto related, were done before the time of John's being put in Prison by Herod.

25. + Jesus therefore and John, baptizing and making Disciples each at the fame time; there arose upon this Occameaning of fron a Dispute between the Jews and the word some of John Baptist's Disciples, about на Заргомод the | Use and Efficacy of their Master's Baptism. For, said the Jews, here is another Person that baptizes and makes they are wrought in God.

22 ¶ After these things came Jefus and his disciples into the land of Judea, and there he tarried with them. and baptized.

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23 ¶ And John alfo was baptizing in Enon, near to Salim, because there was much water

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24 For John was not yet cast into prifon. haverger ad

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25 Then there arose a question between some of Johns disciples and the Jews, about purifyhis deeds may gmi

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26 And

* Chap. iv. 2.

wer. 2. This feems to be the true in this place.

+ See

Chap. IV.

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26 And they came unto John, and faid unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him.

28 Ye your felves

bear me witness that

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fent before him:

27 John answered and faid, A man can receive nothing, except it be given him from heaven.

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Vol. II.

Disciples as well as John; and John does not seem to oppose him, or to be displeased at him for it. If this be not an Argument against the Use and Benefit of being baptized at all; at least to what Purpose is it that we are baptized by John, if his Baptism be not of sufficient validity to PURIFIE us, but we must still receive another Baptism?

26. The Disciples of John, not able to answer this Objection, because they did not yet rightly understand the Nature and Defign of his Office, and it's subserviency to the Ministry of Fesus, tho' they had often heard him declare it: came to their Master, and said: Sir, the Personwhomyou baptized sometime ago on the other fide of Fordan, and of whom you then gave fo great a Character, has fincetaken upon him your Work of Baptizing; and Disciples come in even faster toHim, and his Reputation grows greater than your's. This makes Men doubt concerning the Validity and Sufficiency of your Baptism, since you your self seem not to oppose him, and we cannot tell which way to vindicate you, and show the Reasonableness of your Procedings.

27. John replied: Ye are much miftaken, if ye think that I aim at such Honour and Esteem, as not to bear the Glory and submit to the Authority of a Superior. No: Ye are in a great Errour; not considering the Nature and Design of my Ministry, which, I have often plainly and freely told you, was only subordinate and preparatory to a greater and more excellent Institution. What God appointed and commissioned me to do, That I have endeavoured fully and faithfully to perform: I have foretold Men of the Coming of the Message.

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I have exhorted them to Repentance, and warned them of the Danger of delaying it; I have declared the approach of the Kingdom of God; and I have baptized with Water, as a Sign and as an Obligation to that Holy Disposition of Heart and Mind, whereby Men must be fitted for the Baptism of the Spirit. But I cannot exceed my Commission, nor pretend to have more Power and Authority than God has given me. Since therefore my Ministry was design'd, as I have already told you, not to prevent the Appearance of Christ, but only to prepare Men for it; far be it from me to envy the Glory due to Him only who came immediately from Heaven; much less that I should oppose Him, who am my felf, as well as you, in expectation of Salvation from him.

28. Ye your felves remember and can bear me Witness, that I never pretended my felf to be the Messas; but that, when the Jews sent Messengers to inquire who I was, I freely and plainly confessed to them that I was not the Christ, but only his Fore-runner to prepare and provide against his Coming.

29. * The Bride belongeth to the

are Dr Claget's Paraphrase.

part of the Bridegroom only; and his Friend, who 31st verse, served him all he could to gain her for him, must not pretend to the Right which the Bridegroom has in her. But if he be a true Friend, he will wait with fome Impatience till the Bridegroom affureth him that the last Interview has been fuccefsful: And then all this Friend's part is only to rejoice in the Success. Thus all that I have done, has been to prepare the Nation of the Jews for the coming of their Messias, who is their true Head and Husband. And upon his Appearance I pretend to

28 Ye your felves bear me witness, that I faid, I am not the Christ, but that I am fent before him.

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20 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegrooms voice: this my joy therefore is fulfilled.

30 He

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30 He must increase, but I must decrease.

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31 He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven, is above all.

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32 And what he hath feen and heard, that he testifieth; and no man receiveth his testimony.

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no Authority over you; but deliver you over to him, with great Joy to hear you tell me, that there are already fo many who are willing to be governed by him.

30. The Defign of my Preaching and Baptizing, was only to notify his coming to the World; which having done, I now most gladly give Place to Him. From henceforth the Number of his Followers will daily increase, and mine will decrease: And so it ought to be.

31. He that cometh from above, as Christ * only came, is greater than I * Ver. 13. am, or than all the Prophets, not excepting even Moses himself. For though they that are descended of earthly Parents only, can speak indeed from Principles of natural Reason, for by Revelation according to fuch certain degrees of the Spirit, as God is pleased to communicate to them:] Yet they have fo little of supernatural Knowledge, in comparison to the Fulness thereof in Him; their Doctrines are so earthly, in comparison to those Revelations of God's hiddenCounfels, which He brings along with him from Heaven; that for this Reason, as well as for the Excellency of his Person, he is to be infinitely Preferred before All.

32. We receive small proportions of Heavenly Knowledge, according to the narrow Capacity of our Nature; and preach it, according to the measure of God's Revelations to us, and the Limits of our Commission. But the Things which He teaches, he not only knows certainly and infallibly to be true; but also understands them throughly by his own Divine Knowledge, coming himfelf immediately from God, having in himself the Fulness of all Perfections,

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and revealing Things according to his ownGood Pleasure. Wherefore, whereas Ye are apt to envy him, and be displeased at his having so many Followers; I on the contrary am sorry, with much greater Reason, that there are not more Persons so well disposed, as to embrace his most Holy Gospel, which contains the only Means of Eternal Life and Happiness.

33. For the Testimonies, wherewith he proves his Power and Authority, are so evident and undeniable to all unprejudiced Minds; that, believing in Him, is only acting according to the most manifest Principles of Reason, and declaring a firm Perswasion that God who is the Author and Fountain of all Truth, is himself Faithful and True, and will not impose Delusions upon Men. And the Doctrine also that he teaches, is such; that, embracing it, is indeed receiving only the Doctrine of God himself.

34. Not only his wonderful and extraordinary Works, I fay, are the Teftimonies and Demonstration of his Authority; but even his Doctrine in itself appears to be most Heavenly and Divine. For as he came properly from Heaven, in fuch a manner as no Prophet ever did; fo he also speaks the Words of God in fuch a manner, as no other ever did: Not having supernatural Endowments conferred upon him in a limited measure, as the Prophets had; but posfeffing all Knowledge and all Perfections absolutely in himself: So that he is entirely to be believed with a hearty and firm Faith, in whatfoever he delivers.

35. In Sum; God the Father hath given him all Power and Dominion, and made him Head over all Things to the Church. So that by the Laws of his Religion, Men must govern and direct

33 He that hath received his testimony, hath set to his seal, that God is true.

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34 For he whom God hath fent, speaketh the words of God: for God giveth not the Spirit by measure unto him.

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. gagaratarand die

35 The Father loveth the Son, and hath given all things into his hand.

36 He

36 He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

Then comerly

their Lives; by Him they must be judged; and according to their Obedience, or Disobedience to his Commands, they must be decreed by him to eternal Life, or Punishment.

36. So that here is a plain Account of the Conditions upon which Mens everlasting State will depend. He that believes on the Son of God, embracing his Doctrine, and obeying his Commands, shall inherit eternal Life: But He that obstinately rejects, or impenitently disobeys, that great and standing Revelation of the Divine Will, and those last gracious Offers of Mercy and Salvation upon the easy Conditions of Faith and Repentance, which God makes to Mankind by his Son, and which he enables them to perform by his Spirit; shall fall under the final and eternal Wrath of God.

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CHAP. IV.

Jesus's Discourse with the Woman of Samaria, ver. 1. The Nature and Design of Christianity, ver. 23, 24. The Samaritans believe on Jesus, ver. 39. He heals a Nobleman's Son, ver. 46.

Hen therefore the Lord knew how the Pharifees had heard that Jefus made and baptized more difciples than John,

z (Though Jesus himself baptized not, but his disciples)

3 He left Judea, and departed again into Galilee.

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1, 2& 3. A FTER these things, Jesus knowing that the Pharisees and Council of the Jews at Jerusalem had received Information of his making and baptizing Disciples, and that in greater Numbers than John the Baptist had done; (though Jesus did not baptize with his own Hands, but only by the Ministry of his Disciples;) Jesus, I say, knowing that the Pharisees were informed of all that He did, and that they hated him, and were exasperated against him more than against John the U 3 Baptist,

Baptist, both because of his Doctrine and the Number of his Disciples, and also the Meanness of his Parentage; and that they were contriving Mischief against him; He retired out of Judæa, to avoid their present malicious Designs, because his Time of fuffering was not yet come; and returned into Galilee.

4. Now in his Way from Judaa to Galilee, it was necessary to pass through part of the Land of Samaria; (which was a Country inhabited by a mixt People, professing to observe the Law of Moses, and pretending to be descended from the Patriarchs; but who at the fame time mingled many of their own Superstitions with the Fewish Religion, and were at great Hatred and Enmity with the Fews.)

5. Fesus therefore, in his Passage through this Country, came to a City called Sichar, near the Piece of Ground which Facob on his Death-Bed gave for an * Inheritance to his Son Joseph.

* Gen. xlviii. 22. 32.

6. And there being a little without Josh.xxiv. the Town a Fountain of Water, called Facob's Well, being supposed to have been digged by that Patriarch; Jesus, weary and thirfty after his long Walk, fat down by the Side of the Well; and it + See Note was about + Six a Clock in the Evening.

on Chap. i. 7. Now as Jesus sat by the Well, wer, 39. there came out of the Town a Samaritan Woman to draw Water. And Jesus, designing to enter into Discourse with her, that he might have an Opportunity of manifesting himself to her, and after by her means to all the Inhabitants of Sichar; defired her to give him some Water to drink.

8. (This was in the Abfence of the Disciples, who were gone into the

Town to buy Provisions,)

4 And he must needs go through Samaria.

denote our the Son.

od man all

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his fon Joseph.

6 Now Jacobs well was there. Jefus therefore being wearied with journey, fat thus on the well: and it was about the fixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were goneawayunto the city to buy meat, 9 Then

Chap. IV.

o Then faith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

no Jefus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thouwouldest have asked of him, and he would have given thee living water.

Loros merdrendessin

faith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water.

St JOHN.

9. The Woman knowing Jesus by his Speech and Garb to be a Jew and not a Samaritan, replied: Sir, how come you, who are a Jew, to ask a Kindness of me, who am a Samaritan? (* For the Jews and Samaritans were at * These are such irreconcileable Enmity one against the words, the other upon Account of their Difference not of the in Religion, that though they would in-woman, deed in Case of Necessity + buy or sell and Evangetrassick one with another, as they would list, also with Heathens and Foreigners; yet + See ver, they would not entertain the least Friend-8. Ship, neither do they receive any Act of Civility one from another.)

10. Fesus answered her: If you were fenfible what an Opportunity the good Providence of God now puts into your Hands, of receiving the greatest Bleffing that ever was offered you; and if you knew who the Person was, that asks you to give him a little Water to drink: you would, instead of denying me so fmall a Kindness, immediately have begged of Me, and I would have given you Living Water. Meaning, by an easy Figure taken from the Occasion of their difcourfing together, the Doctrine of Salvation contained in the Gospel now about to be preached by Him, which more truly refreshes a well-disposed Soul, than Water does a dry and thirsty Body.

the Metaphor, but imagining that Jesus spake of real Water, replied: Sir, I understand not what you intend. If your Meaning be, that you would have given me fresh springing Water out of this Well; how could you have done that? For I do not see that you have any thing, to draw it out of this deep Well with; or if you had, why then did you ask me to draw some for you?

U 4 12. But

12. But if you mean that you could have directed me to some other Well, that affords better Water than this; I am no less at a loss to apprehend how that can be. Our Father Jacob, I am sure, look'd upon this to be the best in the Country; drinking of it Himself, with his whole Family, and all his Cattle: And I suppose you will not pretend to be a skilfuller Person, or a Greater and Holier Man than he was.

13 & 14. Fesus answered her: I do not speak of this or any other common Water, which by fatisfying for the prefent a bodily Thirst that will quickly return again, ferves only to prolong a transitory and uncertain Life in this frail and mortal State; But the Water which I have to give, is fuch, that whofoever drinks it, shall never thirst more; but it shall be in him a neverfailing Fountain of Comfort and Satiffaction, and shall preserve and exalt him to Immortality and eternal Life, where he shall never more be troubled with these bodily Wants and low Appetites, which in the present State give Men fuch continual Pain and Uneafiness. This Jesus said, opening and explaining the Metaphor to the Woman by Degrees, according to the usual figurative way of Teaching among the Jews; fo that by a little Attention and Confideration, the might easily have perceived, that Jesus by Living Water meant the Spiritual Doctrine of Life and Salvation.

15. But the Woman still understanding him in a gross Sense, as if he had spoken of natural and common Water, replied: Sir, I beseech you, give me some of this extraordinary Water, that I may never thirst any more, or be forced to take the Pains to come thus far constantly to setch it.

greater than our father Jacob, which gave us the well, and drank thereof himfelf, and his children, and his cattle?

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13 Jesus answered and said unto her, Whosoeverdrinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everalating life.

15 The woman faith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

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St JOHN.

Chap. IV.

16 Jesus saith unto her, Go, call thy husband, and come hither.

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17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband; in that faidst thou truly.

19 The woman faith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Matter further, thought it now a fit Occasion to discover himself to her. And accordingly, understanding perfectly the Woman's Circumstance by his Divine Knowledge, he took the following Method of manifesting to her his Knowledge and Power. He bid her go Home and call her Husband, and come again to him.

I have no Husband. Jesus answered:
You say true, you have not now any
Husband: You have formerly indeed
had five Husbands successively; but he
whom you now live with, * not your * Grotius
lawful Husband: Herein indeed you conjectures,
confess the Truth.

19. The Woman, perceiving that Je-illegally fus, though a Jew and a Stranger, who separated could not in the ordinary Course of things last Hushave heard any thing of her, yet knew band by an all her private Concerns and evil Con-unjust diversation in secret, replied: Sir, I am con-vorce, she vinced by your miraculous Knowledge nevertheof my Affairs, that you are a Prophet. less presum-

20. And because you are so, I desire ed to live

your Opinion in the great Question be-with anotween us and the fews concerning the ther Man. Truth of our Religion. We the Samaritans contend, that Mount Gerazim here, whereon our Temple is built, is the Place where God ought to be worshipped with Offerings and Sacrifices; Abraham and faceb having built Altars here, and so this being a more ancient Place for Sacrifice, than even ferusalem itself. On the contrary, the fews eagerly contend, that ferusalem is the only Place, in which God has chosen to record his Name, and to have Sacrifices offered to him; And they abhor and detest our Worship.

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Worship, as superstitious and erroneous, because it is performed in a Place and Manner somewhat different from theirs. Now you being a Prophet, I desire you would inform me whether our Place of Worship is not as Holy as theirs, and our Worship as true and acceptable to God.

four next werses are Dr Claget's Paraphrase.

+ 2 Kings

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the less Reason to trouble your selves about this Dispute now, inasmuch as the Occasion of it will be removed in a little Time. For the Sacrifices which are offered either in ferusalem or Gerazim, shall ere long cease for ever; and the Temples themselves shall be destroyed; and so the Privilege, about which you, contend, will be taken from you both.

22. Nevertheless to satisfy your prefent Question, I must tell you, that 7erusalem is the Place which God hath appointed for Burnt-offerings and Sacrifices. As for you Samaritans; when your Ancestors came first into this Land, they neither knew the Manner of God's Worship, nor him to be true God, but took him for some + petty God of this particular Country. And though at length you have gained by your Neighbourhood to the Jews, some better Information than your Ancestors for a long time had; you are yet, in both Respects, very ignorant. But the Fews have all along had abundantly sufficient Means of knowing both whom they worship, and how to do it. For God hath honoured Ferufalem, by raifing his Prophets from amongst them, and never amongst you Samaritans; so that you have no other Means of knowing his particular Revelations, but by them. And moreover, according to the Promifes made to the Fathers, of Their Lineage the Saviour of the World was to come; by whom God

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

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23 But the hour cometh, and now is, when the true worfhippers shall worfhip the Father in spirit and in truth: for the Father seeketh such to worship him.

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24 God is a Spirit, and they that worship him, must worship him in spirit and in truth.

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25 The woman faith unto him, I know that Messias cometh which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am be.

23. But what you are most concerned to observe, is this; that hereafter neither shall the Worship of God be confined to one Place, nor shall it stand at all in Sacrifices and Burnt-Offerings; but They only shall be accounted the true Worshippers, who in what Place soever they are, give their Hearts and Souls entirely to God, to love and obey him in all things. For That is the Worship which was always most acceptable to the Father; and That Doctrine is already begun to be published, by which so great a Reformation is to be made.

24. Do not wonder at this. For God is a MIND free from all Mixture of Matter, and infinite in all the Perfections of a Spiritual Nature, in Understanding Freedom and Goodness. And they who call upon him with Minds purified from Lusts and Malice, and from all inordinate Affections; these, I say, worship God so, as to do him the most substantial and real Honour: Because this Worship is agreeable to the Nature of God; it being the Devotion of the reasonable or spiritual Part of their own Nature, in which alone they are like to God.

25. The Woman, neither fully fatisfied with this Answer, not yet having any thing material to say against it, replied: Sir, I am not capable of debating with you upon this difficult Subject; But we expect the Messiah to appear shortly; and when he comes, he will remove all our Doubts, and declare the Will of God to us plainly and clearly.

26. Jesus, seeing the Woman by this Time well prepared to be instructed in the principal Point of all, which

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was his being himself the Christ; answered her again, saying: Do you expect that the Messiah will shortly appear? and that he will clear all your
Dissiculties? Know then that the Messiah, whom you expect, is already come;
and that you have an Opportunity of
seeing and conversing with him: For I,
whom you now talk with, am He.

been all this Time in the Town to buy Provisions, came back; and were amazed to find Jesus talking with a Woman, especially she being a Samaritan. Nevertheless, such was the Reverence and Respect they bare their Master, that they durst not interrupt his Discourse, nor ask him what he wanted, or upon what Occasion

be talkt with her.)

28. The Woman, hearing Jesus profess himself to be the Messiah; and being convinced, by his having before told her several secret Actions of her own Life, that he really was so; and knowing what earnest Expectations her Fellow-Citizens had, of the Messiah's appearing; She set down her Water-pitcher immediately, and, forgetting or slighting the Business she came about, ran into the Town with great Joy, to tell her Acquaintance what had happened unto her, and how strange a Discovery she had made.

29. And she said: I have sound a most extraordinary Person; one who, though a Stranger, and whom I had never seen before, yet by a very wonderful and divine Knowledge has told me all the secret Passages of my Life. I am fully perswaded, he is the expected Messah. However, believe not me; Come your selves, and see, and be convinced by his ownDiscourses and Works, how extraordinary a Person he is.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her.

28 The woman then left her waterpot, and went her way into the city, and faith unto the men,

and they that were

-row fitten Until oid!

29 Come, fee a man which told me all things that ever I did: is not this the Christ?

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30 Then

St JOHN.

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he faid unto them, I have meat to eat that ye know not of.

33 Therefore faid the disciples one to another, Hath any man brought him ought to eat?

34 Jesus faith unto them, My meat is to do the will of him that sent me, and to finish his work.

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Luido Cara

30. Upon this report of the Woman, the People gathered together, and came out of the Town in great Numbers, to fee and talk with Jesus.

31. Now in the mean time, while the Woman was gone into the Town, and before the People came out; the Disciples brought to Jesus the Meat they had bought, and desired him to eat, saying: Lord, you must needs be very weary and hungry after your long walk. We pray you, take some Refreshment before you go any further.

32. Fefus, intent upon his Work of bringing Sinners to Repentance, replied: Do not disturb me now; I have other Meat to eat, which ye are not aware of; Meaning, in a figurative Sense, the Satisfaction that he received in his own Mind from the Conversion of the Samaritans, which he had begun, and was then labouring to accomplish.

33. The Disciples not understanding this his Meaning, but thinking that he spake literally of ordinary Meat and Drink, and not daring to ask him about it; said one to another: Has any Body brought him any Meat privately, while we were gone into the City to buy?

34. Jesus answered: No, I do not speak of Meat in the literal Sense; But This I say, that I esteem it my meat and drink, the most necessary Work of my Life, and the greatest Pleasure and Satisfaction of my Mind, even a much greater Pleasure than satisfying the natural Appetites and Wants of the Body; to do the Work for which I was sent into the World; that is, to teach Men that it is my Father's Will, that by Faith in me, and by sincere Repentance, they should be brought to Salvation.

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35. And pointing towards the People that were come out of the City towards him, and began by this time to be in fight, he said: Look here, what a fair Opportunity is offered to us at this time, of carrying on this great Work; And can we do otherwise than rejoice at so great and near a prospect of Success? The Husbandman supports himself under the Labour of Plowing and Sowing, with a distant hope of Harvest after four Months to come: But fee, our Harvest is just at hand, and ready to be reaped; a great Company of Samaritans coming prepared with honest Minds to hear and embrace the Doctrine of Salvation. The converting fuch Men as these, is the great Work and Pleasure of my Life: And in this Work it is that I intend to employ you: And ye must prefer it, as I now do, before all temporal Satisfactions and Advantages whatfoever.

* The lowing verses are Dr Claget's Paraphrase.

36. * Now for labouring in this three fol- Work, you shall be largely rewarded by the Lord of the Harvest, not only in the Wages you shall receive for your felves, but also by the inexpressible fatisfaction of having gathered fo many Men into the Kingdom of Heaven, as you do. And this Happiness will be so much the greater, because in the Life to come you shall all meet together, both you that are to labour for the Conversion of Mankind, and those that have already taken Pains before you to prepare them for it; and shall all rejoice for ever in the Good which by your means God has done amongst Men.

37. For you must know, that others before you, have been greatly inftrumental to make way for the fuccess of your Labours, by preparing the World to receive the Doctrine of Salvation.

35 Say not ye. There are yet four months, and then cometh harvest? behold, I fay unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that foweth, and he that reapeth, may rejoice together.

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37 And herein is that faying true, One foweth, and another reapeth.

38 I sent

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CHURC OF MIS OWN

38 I fent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entred into their la-

Christ, the Saviner

of the world.

39 ¶ And many of the Samaritanes of that city believed on him, for the faying of the woman, which testified. He told me all that ever I did.

40 So when the Samaritanes were come unto him, they befought him that he would tarry with them: and he abode there two days.

And especially my own preaching beforehand, will make your Labour easy.] So that herein is that Saying true: One

foweth and another reapeth.

38. This therefore I tell you for your Encouragement, that when I fend you to preach the Gospel, you will be gladly received by all those, who by the Writings of the Prophets, and the Labours of other Good Men that have been in the World, [and principally by my own preaching before you,] are disposed to Faith and Piety. And 'tis fo great a Matter to be prepared for the Gospel by an honest and pious Disposition, that when you have to do with fuch, you will find the Work is more than half done to your Hands; So that other Men laboured, and ye are entered into their Labours. With these, and other fuch like Discourses, did Jesus at that time encourage his Disciples to begin their Ministry.

39. But to return to the History of the Samaritans. The Woman having reported in the City, that Fesus by a miraculous Knowledge had told her the fecret Actions of her Life; many of the Inhabitants upon this first Account that the Woman gave of his wonderful and divine Perfections, were inclined

to believe on him.

40. And coming out to him themfelves in great Multitudes, and feeing and talking with Him, they were more fully confirmed in their Belief that he was indeed the expected Messiah. And they defired him to go into their City, and continue with them some time, that he might instruct them in his Doctrine more largely and particularly. And he went in, and tarried there two. Days.

41. And

who were at first moved by the Woman's Account; when they heard him themselves, were convinced, and believed on Him.

42. And even those who did at first believe upon the Woman's Testimony; afterwards, when they had had time to hear his own Discourses at large, were so much more surprized with the Excellency of his Doctrine, and the Evidence of his Authority which he himself showed them; that they said to the Woman: We believe now, not upon the Credit of what you reported; but we our selves have heard such holy and wise and gracious Discourses from his own Mouth, that we are fully satisfied, he is indeed the Christ, the Saviour of the World.

43. ¶ Now after two days, when Fesus departed from Sichar, he went

into the Country of Galilee.

44. Nevertheless * he avoided therein the Town of Nazareth, the particular Place of his own Education; because, as he himself testified, a Prophet or Preacher of true Religion is no where likely to be so little esteemed, as in his own Country, among his own Kinsmen and Acquaintance, who know his Family and Education, and are apt to judge of him, not by his real Excellencies and true Worth, but by outward Respects and worldly Considerations; by the Quality of his Family, and by the Condition and

41 And many more believed, because of his own word:

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42 And faid unto the woman, Now we believe, not because of thy faying: for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world,

43 ¶ Now after two days he departed thence, and went into Galilee:

44 For Jesus himfelf testified, that a prophet hath no honour in his own country.

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^{*} This feems the most probable Interpretation, because St Matthew relates the like, Matt. iv. 13. But if this be not satisfactory, the Verse may be otherwise paraphrased thus. And he did not go thither [into Galilee] sooner, because, as he himself testified, &c.

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caile die.

45 Then when he was come into Galilee, the Galileans received him, having feen all the things that he did at Jerusalem at the feast; for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose fon was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and befought him that he would come down, and heal his son; for he was at the point of death.

48 Then faid Jefus unto him, Except ye fee figns and wonders, ye will not believe.

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VOL. II.

Circumstances of his Relations; and are grieved with envy to see any one esteemed above themselves, though never so deservedly.

45. Going therefore into the other Parts of Galilee, the Inhabitants of that Country entertained him willingly; having seen and been affected with the Miracles that he had worked at Ferusalem during the Feast of the Passover. For the Galileans, as well as other Jews, went up to Ferusalem constantly at the time of the Feast.

46. Fefus, I say, being willingly entertained by the Inhabitants of Galilee, who were of good and teachable Dispositions; travelled through that Country. And among other Places he came at length to Cana, where he had * for-* Chap. ii, merly turned Water into Wine. And there was in that place a certain Nobleman, one of Herod's Court, who had a Son sick at Capernaum.

47. This Man, moved by the Fame of the Miracles that Jefushad worked at Jerusalem, and hearing that Jefus was now retired out of Judea into Galilee, came as far as from Capernaum to Cana to find him out; and when he saw him, he fell down before him, and intreated him to go with him to Capernaum, and heal his Son, who was sick of a desperate Disease, and given over by the Physicians.

48. Jesus answered him: Ye Jews follow me in hopes of seeing Signs and Wonders; and nothing but the most astonishing Miracles will convince or work upon you. The Excellency and Holiness of my Doctrine ye regard not, nor are moved by it at all to become Wise and Good.

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49. The Nobleman, not discouraged by this gentle Reproof, but being very sollicitous, and full of tender concern for his Son, whose Case he thought could not bear any delay, replied: Sir, I beseech you make haste; otherwise I am afraid my Son will be dead, before

you can get to him.

Faith, and yet pitying his Weakness, that he should think fesus could heal his Son near hand, and not at a distance; said: There is no need of my going; I can heal your Son here, as well as if I was with him. Go home; your Son now, at the time of my speaking these Words, is recovered. With which Answer the Man went away well satisfied, believing that what fesus told him, would accordingly come to pass.

going home to Capernaum, with this Hope and Confidence of feeing Jefus's Promise effected; some of his Servants met him, and told him that his Son

was recovered.

52. Then he enquired of them, what time his Son began to grow better. And they told him, that he did not begin to amend by degrees, but recovered intirely all at once, yesterday * about sevena clock, and that his Strength and Spirits were

restored to him in an instant.

53. Whereupon the Nobleman, finding that their Account agreed exactly with the very time at which Jesus told him his Son was recovered, believed in Jesus, that he was indeed the Messiah; And he and his whole Family, convinced by so plain an Evidence of Jesus's Divine Knowledge and Power, professed themselves his Disciples from that time forward.

49 The noble man faith unto him, Sir, come down ere my child die.

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50 Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

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51 And as he was now going down, his fervants met him, and told him, faying, Thy fon liveth.

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52 Then enquired he of them the hour, when he began to amend; and they faid unto him, Yesterday at the seventh hour the sever left him.

53 So the father knew that it was at the fame hour, in the which Jefus faid unto him, Thy fon liveth; and himfelf believed, and his whole house.

54 This

* See

Note on

Chap. i.

2.39.

54 This is again the fecond miracle that Jefus did, when he was come out of Iudea into Galilee.

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54. This was the fecond Miracle, that Jesus worked in Galilee, after his coming out of Judea.



CHAP V.

Jesus heals a Man that had been lame eight and thirty Years, ver. 1. Moral Duties to be preferred before ceremonial, ver. 17. Jesus proved to be the Messiah, by his Doctrine and Works, ver. 19, 30. By the Testimony of John Baptist, ver. 31. and of God the Father, ver. 37. and of the Scriptures, ver. 39. Vice and Worldly-mindedness the Cause of Infidelity, ver. 40.

A FTER this feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the wa-

4 For an angel went down at a certain feafon into the pool, and troubled

I. A FTER these things, Jesus re-turned again to Jerusalem, at the next * Feast of the Jews, according * Penteto Custom.

2. And there he made known again fome think; his Power and Goodness by an extra- or, as ordinary Miracle upon the following others, occasion. There was in the City, near the Pafthe Sheep-gate, a Pool of Water, with fover. five Galleries adjoining to it; called by the Fews in their Language Bethefda, that is to fay, the House of Mercy.

3. In these Galleries there lay continually a great number of diseased Perfons, blind and lame Men, and such as had any part of their Body shrunk or withered; waiting for a certain mo-

ving or troubling of the Water.

4. For it had been observed of late Years, that at some particular times, the Waters were vifibly moved or troubled; and it was found by experience,

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cost, as

that immediately thereupon, they had a healing Virtue communicated to them. Wherefore this moving or troubling of the Water, was afcribed to the Operation of an Angel. Yet this healing Virtue extended no farther, than only to cure the first Person that stepped in, after the moving of the Waters; and him it cured, how great and deplorable, or of how long standing soever his Disease was.

- 5. Now among the diseased Persons that lay in the aforesaid Galleries, ready to strive each of them to get in first after the troubling of the Water; there was one very poor Man, that had been lame no less than Thirty and Eight Years.
- 6. Fefus feeing this Man, and knowing that he had lain there a long time in hopes of a Cure, and was a most suitable Object of his Compassion; went to him. And that, by giving the Man an Opportunity of declaring his Case before the People, he might make both the Miracle itself the more conspicuous, and also the Reason of his Working it upon this particular Person the more evident; he asked the Man, saying; Are you desirous to be cured of this Disease?
 - 7. The Man, not understanding what Jesus intended to do, but hoping to be assisted by him to get into the Water in time, replied: Sir, I have lain here a great while, in hopes of a Cure; but being very weak, and having no body to help me in, when sirst the Water is troubled, some other Person always steps in before me, and I am disappointed.

Syno Legzo of busel saw if him I bold

the water: who oever then first after the troubling of the water stepped in, was made whole of what foever difease he had.

THE RESIDENCE

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

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7 The impotent man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

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8 Jesus saith unto him, Rise, take up thy bed and walk.

that place.

himicif away, a

o And immediately the man was made whole, and took up his bed, and walked: and on the fame day was the fabbath.

10 ¶ The Jews therefore faid unto him that was cured, It is the fabbathday; it is not lawful for thee to carry thy bed.

them, He that made me whole, the fame faid unto me, Take up thy bed and walk.

they him, What man is that which faid unto thee, Take up thy bed and walk?

to And therefore

St JOHN.

8. Then faid Jesus to him: Rise up, your Disease is removed, and your Strength perfectly restored. And that the Compleatness of the Cure, might be the more evident and undeniable, to all that beheld it; he bid him moreover, take up his Bed and walk home.

9. At which Words of Jesus, the Man was entirely healed in an Instant; so that he who before was not able to stand or move himself at all, now walked strongly, and carried his bed with him. And it happened to be upon the Sabbath-day, when Jesus performed this wonderful Cure.

therefore, when they faw the Man carrying his Bed, rebuked him, faying; Do you not know 'tis the Sabbath-day, at which time it is not lawful for you to carry any Burden?

that our Teachers inform us, it is unlawful to carry any Burden on the Sabbath-day; But he that healed me in an Instant, and with only a Word speaking, and therefore I suppose must needs be some extraordinary Prophet, commanded me to do it; and his Commandment I thought, was sufficient Authority to excuse me in what I do.

r2. The Jews suspecting, that this was Jesus's doing, and angry that any Part of the Law relating to ceremonious Worship, should be thought of less absolute and indispensable Necessity, than any even the greatest Work of Mercy and Charity; said to the Man: Tell us then, who the Person is, that has presumed to put you upon this unlawful Action of breaking the Sabbath.

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13. The

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Jefus before, did not know who he was; and there being a great Crowd of People at the Place where the Cure was worked, Jefus had conveyed himself away privately; so that the Man, neither knowing his Name, nor the Place of his abode, could not direct the Jews

where they fhould find him.

let the Man go. After which, He, having carried home his Bed, went to the Temple to return God Thanks for his Cure. And there Jesus meeting him, spake to him again, saying: You have now, by the Mercy of God, been delivered from one great Evil; Let this be a Warning to you, never to fall into wilful Sin any more; lest God be provoked by your Ungratefulness and Abuse of his Mercy, to inflict some severer Judgment upon you.

15. The Man, knowing now, by his speaking to him this second Time, who fesus was; and thinking himself bound in Gratitude to give his Benefactor the Honour of the Miracle he had worked for his Sake; went and told the Rulers of the fews, that it was fesus, who had performed this extraordinary Cure.

16. The Jews, not attending at all to the Greatness of the Miracle, which was the Demonstration of Jesus's Power and Authority; but insisting only upon the Thing's being done on the Sabbath-day; went forthwith and charged him with profane Violation of the Sabbath; resolving to accuse him publickly, and bring him to Capital Punishment, for Impiety and open Sabbath-breaking.

13 And he that was healed, wift not who it was; for Jefus had conveyed himself away, a multitude being in that place.

14 Afterward Jefus finding him in the temple, and faid unto him, Behold, thou art made whole: fin no more, left a worfe thing come unto thee.

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15. The man departed, and told the Jewsthat it was Jefus which had made him whole.

16 And therefore did the Jews perfecute Jefus, and fought to flay him, because he had done these things on the sabbath-day.

17 But

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17 But Jesus anfwered them, My Father worketh hitherto, and I work.

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18 Therefore the Jews fought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God.

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quickneth whom he

19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing St JOHN.

17. But Jesus answered their malicious and superstitious Charge, saying: As God my Father, whom ye pretend to ferve and to worship; though he instituted indeed the Sabbath, in Memory of his ceasing from his Work of Creation, yet continues at all Times and Seafons to preferve and govern, and do good to his Creatures; So I also, who come down from him, and act by his Power and Commission, have sufficient Authority to do Acts of Kindness and Mercy to Men at all Times; without subjecting my felf to your ritual and ceremonial Observances; which ought most justly to give Place to the eternal Laws of God, to the Exercise of Mercy, Piety, and Charity; being never any further profitable, than they can be fubfervient to these great Ends.

18. At this Answer, the Jews, far from being fatisfied with the Reason and Plainness of it, resolved so much the more eagerly and fiercely, that they would destroy him; being now doubly enraged against him, not only because he had neglected their strict and superstitious Observance of the Sabbath, but also, and more especially, because he had vindicated his fo doing, by declaring himself to be the Son of God, and thereby affuming to himself a Power and Authority truly and really divine; which was in Effect utterly to take away Their Power and Authority in Religious Matters, whereinsoever His Doctrine was contrary to it.

19. They accused Him therefore with great Vehemence, both of Impiety in breaking the Sabbath, and of blasphemously equalling himself with God. But Jesus answered them again, saying;

The Things which I do and teach, are both agreeable to the Nature and Will of God my Father, and also performed by his immediate Commission and Authority. I do nothing in Opposition to his eternal and divine Laws; but every thing in Imitation of Him, and by his Direction and Appointment, who is the All-wise Preserver, and the most merciful Benefactor of Mankind, and has sent me into the World on purpose to promote the gracious Designs of his Mercy and Goodness towards Men.

which my Father has commissioned me to perform, and which are undeniable Tokens of his Love to me, ought to be sufficient Proofs and Demonstrations to you. Some of these Works ye have already seen, such as healing diseased Perfons with barely a Word speaking: But hereafter ye shall see much greater Works than these, and more undeniable Evidences of a divine Power; such as, though you will not be convinced by them, yet they shall assonish you, and you will not be able, with any Pretence of Reason, to gainfay them.

21. For Instance; Raising the Dead, is one of the most convincing, and undeniable Arguments of a divine Power, that can be imagined. Now even this Power also, I have received of my Father: That, as God the Father in time past did, whenever he thought fit so to manifest his Almighty Power, restore the Dead to Life; so now you may see that I also, whenever I shall judge it proper, for promoting the Design for which I came into the World, have Power to raise the Dead likewise.

Year chiwered them again, he

of himfelf, but what he feeth the Father do: for what things foever he doth, thefe also doth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

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21 For as the Father raiseth up the dead, and quickneth them: even so the Son quickneth whom he will.

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Chap. V.

judgeth no man; but hath committed all judgment unto the Son.

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23 That all men should honour the Son, even as they honour the Father, He that honoureth not the Son, honoureth not the Father which hath fent him.

I fay unto you, he that heareth my word, and believeth on him that fent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

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St JOHN.

22. And as I have Power to give Life, and bestow Rewards upon my Servants; so I have also Power to punish, and execute Judgment upon my Enemies. For from henceforth, God the Father will judge no Man, immediately by Himself; but hath appointed his Son to be the sole Judge of Men, who shall sinally distribute Rewards and Punishments to them, according to their Works.

that it is the Mind and Will of God the raphrase Father, that the Son should be honour on this ed with the same Faith and Obedience, Verse is which He requires to be paid to Him-Dr Clafelf: So that he who honoureth not the get's. Son, [by believing and obeying him,] dishonoureth the Father, who hath sent him into the World, attested with undeniable Evidences of a divine Power

and Authority.

24. Affuredly therefore I tell you; from henceforth, the Doctrine which I preach, shall be the only Rule of Life, by which ye shall be judged; and according to your Obedience or Disobedience to which, ye shall be finally faved or perish eternally. They who, with attentive and teachable Dispositions, hear my Word; and with well-disposed Hearts, believing the Testimonies which God gives concerning me, embrace my Doctrine, and profess themselves my Disciples; and with Constancy and Perfeverance to the End, obey and practife the Religion they profess: These, I say, and these only, shall inherit eternal Life; and be removed, as the Ifraelites were out of Egypt into the Promised Land, from the Condemnation of an unbelieving and unrighteous World, (in which their Sins without Repentance must have involved

COVETS

involved them,) into the everlasting Happiness of the Kingdom of God.

yea it is now already begun, when by the Preaching of the Doctrine of the Son of God, many who were dead in Trespasses and Sins, and falling into everlasting Destruction, shall be called back to the Inheritance of eternal Life. And of this you shall see a visible and fensible Representation, in my actual * raising several Persons from the Dead, and restoring them to Life.

26. For, as God the Father is the fupreme Governor of the World, and the absolute Disposer of Life; having all Power absolutely and originally in himself: So he has committed to Me the Exercise of this mighty Power; that I also may raise the Dead, and bestow Life on whomsoever I shall think worthy.

27. And not only so, but he has

† ver. 22. moreover, as + I said, committed to me

|| See Note full Power and Authority, to || judge

on ver. 25. and execute Vengeance upon my Enemies; because, being the Son of God,

I condescended to become the Son of
Man, for the Redemption and Salvation of all such as would believe and
obey me.

28 & 29. Be not surprized at this; as if it were a strange thing, I should have Power, in this present Time, to give Life or to take it away. This is a small

I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himfelf; fo hath he given to the Son to have life in himfelf.

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thould honour the

Sou, even as they

27 And hath given him authority to execute judgment also, because he is the Son of man.

hath everlaiting life,

and thall not come

28 Marvel not at this: for the hour is coming, in the which all that are in the graves

* The raising of the Dead in this verse, and the executing Judgment in ver. 27, seem not to mean the general Resurrection and Judgment; but Christ's raising particular Persons to life in the Course of his Ministry, and his executing Temporal Judgments upon the Jews. Because the Resurrection and Judgment mentioned in these Verses, are in the 28th and 29th Verses compared with, and opposed to, the general Resurrection and Judgment.

graves shall hear his

29Andshall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

33 Ye fent unto

long, and he bare

without unto the

30 I can of mine own felf do nothing: as I hear, I judge: and my judgment is just; because I feek not mine own will, but the will of the Father which hath fent me.

might be faved.

35 Fie was a burn-

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St JOHN.

Matter: I will tell you a far greater and more wonderful thing than this. Hereafter all Mankind, even all that ever did or shall live, shall hear my Voice at once, and be raised out of their Graves, and shall stand before my Judgment-Seat, and give an Account for all their Works. And they that have sincerely repented of their Sins, and believed and obeyed my Gospel, shall be rewarded by me with eternal Life; And they that continuing impenitent, have obstinately rejected the Gospel, or wilfully disobeyed it, shall be punished with everlasting Destruction.

30. To return therefore to the Subject of our present Dispute, and to apply what has been faid, to the Matters of your present Accusation against me. Ye Fews * accuse me of Profaneness in ne- * See the glecting your ceremonious Observances, Paraand of Blasphemy in making my self the phrase on Son of God, and assuming to my self a ver. 18, divine Power and Authority. To this and 19. Accufation, + the Sum of what I have answered, is this: That in all that I act or speak, I set not up for my self, or study my own Glory, in Derogation to the Honour of God my Father; but do every thing agreeably to his Will, in Conformity to his eternal and di-"The Pa vine Laws, and by his express Comrodseale mission and Authority. endino

31 & 32.

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† That this Verse is a reassuming and returning to the Head of the Discourse, as it is here paraphrased; appears not only from the Fitness of the Sense, but also from the same Words being repeated here, which began the Discourse, wer. 19. The Words at wer. 19, are ἐδύναται ὁ νίος ποιεῖν ἀφ' ἐαυτοῦ ἐδέν, &c. The Words here are, ἐ δύναμαι ἐγοδ ποιεῖν ἀπ' ἐμαυτοῦ οὐδὲν, &c. Which I do not find any Commentator has taken notice of.

it to enkindle in you the

and his Preaching

31 & 32. Indeed, if I only faid this, and barely affirmed it of my felf, you might have some Reason to suspect me; A Man's own fingle Testimony concerning himfelf, not being allowed by the Law of your or any other Nation. But I have another that bears Witness of me; even John the Baptist, whose Testimony ye cannot with any Pre-

tence of Reason reject.

33. For ye had a great Opinion and Effeem of him. And when ye fent to him by publick Authority extraordinary Messengers, Men of Credit and Repute, to ask his Opinion, not concerning me, but concerning Himself; so that ye thought him worthy to be believed even in his own Cause; ye know that He, unasked, and of his own Accord, gave a clear and full Testimony

- To the Truth concerning me.

34. Yet it is not upon his, or any 81 .197 other Human Testimony, that I need to depend for the Proof of my Commiffion and Authority. Only, because ye put me upon it, I am willing to argue in your own way, that I may by any Means lead you to the Acknowledgment of that Truth, which is necessary for your Salvation.

35. * John was indeed a Man illuffrious amongst you, for great Sanctity of Life, and Purity of Doctrine. His Example was fit to enkindle in you the Love of Goodness, and his Preaching to enlighten you with the Knowledge of the Truth. And for some time, [till stroy with soft of he came to bear witness concerning me] you were strangely delighted, that after and in stantil and fo long a ceasing of the Prophetick Spirit, God had fent fuch an eminent Prophet among you. I will consent at them by man all to see arred

31 If I bear witness of my self, my witness is not true.

32 There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.

33 Ye fent unto John, and he bare witness unto truth.

so I can of mine own (elf do nothing: as I hear, I judge: and my sudement, is just;

because I feel not

mine own will, but - 34 But I receive not testimony from man: but thefe things I say, that ye might be faved.

35 He was a burning and a shining light: and ye were willing for a feafon to rejoice in his light.

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36 ¶ But I have greater witness than that of John: for the works which the Father hath given me to finish, the fame works that I do, bear witness of me, that the Father hath fent me.

honour from men.

you, that ye have

as But I know

not the love of God 37 And the Father himself which hath fent me, hath borne witness of me. Ye have neither heard his voice at any time, nor feen his shape.

38 ¶ And ye have not his word abiding in you; for whom he hath fent, him ye believe not.

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neine, bim ye will 39 Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

36. But I have a greater and more undeniable Testimony, than John the Baptist's. The miraculous Works, as * I faid, which my Father has com- * See the missioned me to do; some of which I Parahave already begun to perform, and phrase on which I shall hereafter continue and fi-ver. 20. nish: These are an unquestionable and Divine Testimony, a certain and sufficient Evidence of my coming from God; being indeed the immediate Declaration and Testimony of God himfelf concerning me.

37 & 38. Besides all which, God my Father has moreover in feveral other ways, Himself borneWitness to me. Ye have not indeed ever feen him vifibly, or heard him speak; (though the Appearance of the Holy Ghoft, and the Voice from Heaven at my Baptism, amount to little less even than That:) But in his Law, and in his Prophets, who wrote by the Inspiration of his Holy Spirit, he has made many and ample Declarations concerning me. Yet the Word of God, and the Declarations of his Prophets, have made little or no Impression upon your Minds. therefore though God has now fent you the Person, whom all these plainly point at; yet ye believe him not.

39. Ye profess to search and examine the Scriptures; Why then do you not mind and observe carefully what they teach you? These ye cannot in reason refuse to appeal to; because ye your felves profess to believe, that 'tis by them ye must be directed in the way to Eternal Life. Now these Writings expressly prophety of me, and direct

you to me.

solving they tot buy sale 40. The ower and Dignity, and faffer-



Ao. The Truth therefore is, that the Reason why ye will not believe on me, and embrace the Conditions of Eternal Life, is not for want of sufficient Means of Conviction; but only because of your own inexcusable Prejudices, wilful Obstinacy, and incurable Love and Affection to the World.

41 & 42. All the things that I have alledged for my felf, and all the Proofs I have brought of my being fent from God, and all the Doctrines which I teach, and the whole manner of my Conversation; show plainly that I seek not vain-glorious Ends, to make my felf great in the World, and fet up for the Leader of a Party; but only to promote the Glory of God, and the Salvation of Men. But now, fo far is this from recommending me to You, who are wholly governed by these carnal Affections and worldly Interests your felves, and have no fincere Love of God and Religion; that, on the contrary, ye reject me chiefly for this very Reason.

43. Ye reject me, I say, principally for this very Reason, because I seek not temporal Interests, neither set up my felf as the Head of a Sect in the way of worldly Pride and Ambition; but preach to you plainly in the Name of God my Father, to instruct you in the Spiritual Doctrine of Salvation, to-turn you from your Sins, and in particular to take your Affections off from this finful World. For, if another should come, pretending himself to be the Messas; though without any of that Evidence of Divine Authority, which I have brought along with me; and should set up Himself to be a great Person, promising you for your Service worldly Power and Dignity, and fuffer40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

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43 I am come in my Fathers name, and ye receive me not: if another shall come in his own name, him ye will receive.

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44 How can ye believe, which receive honour one of another, and feek not the honour that cometh from God only?

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45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in. whom ye trust.

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46 For had ye believed Moses, ye would have believed me: for he wrote of me.

ing you quietly to go on in your Vices; Him you would entertain and follow with all Eargerness.

44. Nay, and it is impossible indeed ye should act otherwise, so long as the ruling Principle of your Mind, is a vain and worldly Defire of temporal Greatnefs and Honour, of Flattery and the Favour of Men; without caring at all to approve your felves in the fight of God, by that Sincerity and Honesty of Heart, which he principally requires, and which will gain most Praise from Him, when it receives none from Men. 'Tis impossible, I say, while ye continue in this Temper, feeking chiefly the Applause of Men; either that you should believe on Me, or that ye should not be seduced to believe Impostors.

45. Do not think, because I reprove you thus freely, that I mean to make my felf a Spy of your Actions, and threaten to accuse you to the Father, from whom I profess to come. Alas! I shall not need to accuse you to the Father. For Moses himself, even He for whole Law you profess to be so zealous, by whose Law you hope to be faved, and in a pretended Concern for whose Honour you persecute me, as if I went about to destroy his Law; even Moses, I say, in whom you put all your trust, will himself be your Accuser at the great Day.

46. For if ye had indeed believed him, as ye pretend, and had diligently read and confidered his Writings, with an honest and fincere Heart; ye must confequently have believed on me; fince in his Writings he plainly enough points at me, and gives Testimony to

me.

47. But

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47. But if you will not let the Writings of Moses convince you, which ye pretend to know and understand so well, and which you are wont upon all occasions to magnify, how shall ye believe my Words, against whom you conceive the greatest Prejudice, for whom you have no Reverence at all, and whom ye neither know, nor are willing to examine what Authority I have?

47 But if ye believe not his writings, how shall ye believe my words?

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end from God only?

CHAP. VI.

Jesus feeds a great Multitude with a few Loaves, ver. 5. Walks upon the Water, ver. 16. Men ought to be more sollicitous about their eternal, than their temporal Life, ver. 27, 32. The Gospel fitted to convince sincere and teachable, not obstinate and incorrigible Men, ver. 37. Viciousness the Cause of Unbelief, ver. 43. In what Sense Jesus called himself the Bread of Life, ver. 51, 55.

1. A Fter these things, Jesus retired again into Galilee; and went into that part of the Country, which is near the City of Tiberias, beyond the

Lake of Genefareth.

2. And a great many People, who had feen the Miracles of Healing, which he had worked in other Places, followed him; fome out of curiofity, to fee more Wonders; others, to beg affiftance for themselves or their Friends, against incurable Diseases; and others, with a Desire to hear his Doctrine.

3. Jesus therefore taught them many Things, and healed as many of them as had any Infirmity of Body. And when he had done, he retired with his Disciples to a neighbouring Mountain in the Defert, to pray and to refresh themselves.

A FTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

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4 And

4 And the passover, a feast of the lews, was nigh.

5 ¶ When Jesus then lift up bis eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 (And this he faid to prove him: for himself knew what he would do.)

7 Philip answered him, Two hundred pennyworthos bread is not sufficient for them, that every one of them may take a little.

8 One of his difciples, Andrew, Simon Peters brother, faith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?

Vol. II.

St JOHN.

4 & 5. But the Multitude observing whither he went, still followed him. And their Number continually increafing, because several of the People, who were now hastning from all Parts towards Jerusalem by reason of an approaching Passover, stayed and joined themselves with the Company; the Disciples desired Fesus to make use of his Authority, and fend them away. But Jesus took pity on them; and refolving to give them some Refreshment before he dismissed them, he said to Philip: I am refolved, not to fend the Multitude away fasting, because many of them come from far, and have been a long time here; but how shall we do. to buy Provisions for so great a Number of People?

6. This Jesus said, not that he himself was at any loss what to do, but only to try his Disciples Faith, whether by the Miracles they had already seen, they had learnt for the future to rely on his Divine Wisdom and Power in cases where all

human Means failed.

7. Philip, not confidering Jesus's Power, nor apprehending that he had any Design to feed the People miraculously, replied: All the Money we have, is not sufficient to buy Bread enough, to give to every one of them so much as a Taste.

hearing when Jesus spake to Philip, and seeming to expect He would do something extraordinary, though he knew not what, said: There is indeed a little Lad here, that has five Loaves of Bread and two small Fishes; but what these will do towards feeding so great a Multitude, I cannot imagine.

10. Then

10. Then Jesus bid the Disciples cause the People to sit down upon the Ground, which was at that time sull of Grass. And they did so; not distrusting, though not yet sully foreseeing the Event. And being set down in order in several Companies, they by that means appeared to be in Number about five thousand Men.

Fish in his Hands, and having given Thanks to God and blessed them; he brake the Bread, and divided the Fish, and gave it out to his Disciples, bidding them distribute it among the Multitude, and give to every one a piece

of each: And they did fo.

12 & 13. And fo marvellously did the Bread and Fish increase, as it went through the Disciples Hands; that every one of that great Company had as much as he desired to eat. And when they had done, Fesus bid the Twelve Disciples gather up the Fragments, that nothing might be lost. And every one of them filled his Basket with what was lest: So that there remained twelve Baskets full of broken Food, after all the Multitude had enough and were statisfied.

- 14. This was so fensibly evident and undeniable a Miracle, that the Multitude immediately hereupon concluded, that Jesus must needs be the Messiah their Saviour and Deliverer; whom, according to the antient Prophecies, they expected was to appear in the World about this time.
- 15. They resolved therefore, according to their salse Notion that the Messiah was to be a temporal Prince, to take Jesus and proclaim him their King.

no And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about sive thousand.

I I And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the sishes, as much as they would.

were filled, he faid unto his disciples, Gather up the fragments that remain, that nothing be loft.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five-barley-loaves, which remained over and above, unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth, that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him

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Chap. VI.

byforce to make him a king, he departed again into a mountain himfelf alone.

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16 And when even was now come, his disciples went down unto the sea,

17 And entred into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.

18 And the fea arofe, by reafon of a greatwind that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they fee Jefus walking on the fea, and drawing nigh unto the ship: and they were afraid.

20 But he faith unto them, It is I, be not afraid.

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21 Then they willingly received him into the ship, and immediately the

St JOHN.

But Fesus, aware of their Design, which was very contrary to the Intent of his Preaching and Miracles, first sent away his Disciples in a Boat over the Lake, lest they should join with the Multitude in this their rash Resolution; and then retired again to the Mountain by himself alone to pray; designing to sollow his Disciples soon after, and overtake them before they were got to the other side of the Lake.

16 & 17. Now it was just about the Evening, when the Disciples went down to the Lake's side, and took Boat to go over the Water towards Capernaum; But before they had gone far, it grew very dark, and still Jesus came not to them.

18. The Lake also became very rough, by reason of a strong contrary Wind that blew against them; so that they thought themselves in great dan-

ger of being lost.

19. They were forced therefore to labour very hard with their Oars; and yet it was a great deal after midnight, before they had rowed about twenty five or thirty Furlongs. At which Time, Jesus taking pity on them, came walking towards them on the Water. But it being dark, and he seeming as if he would have passed by them, they did not know him, but, taking him for an Apparition, were affrighted and cried out.

20 & 21. Then discovering himfelf to them, he bid them, not be afraid. And they took him in joyfully; believing that all danger was past, now he was with them. And the Event was answerable to their Expectation: For though they had before

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made fo little way in fo long a time, yet now the Boat arrived prefently at the place where they intended to land.

22, 23 & 24. The next morning, fome of the dispersed Multitude, who remained still at the Place where Fefus had fed them near the Lake fide; having feen the Disciples take Boat alone, without Jesus; and knowing that there was no other Boat there at that time, wherein Jesus could have followed them; yet not being able to find Jesus on that side, they suspected that he was gone after his Disciples Iome way or other, though they knew not how. Finding therefore some other Boats newly come from Tiberias that morning, they refolved to follow the Disciples, in hopes to find Fesus with them on the other fide of the Lake.

* The Paraphrase on the three following verses is extracted from Dr Claget, from whom I bave also in the remaining

Chapter.

25. * And when they found him, they asked him by what wonderful means he got thither; feeing he went not over with his Disciples; and there was no other Boat left on the other fide to transport him, besides those in which they themselves now came; and the way by Land through Tiberias, was too far about, to get thither in fo short a time.

26. But Jesus, not caring to satisfy taken seve-their needless Curiosity, turned their ral things Discouse to things of greater moment, and answered them in this manner: I know, ye do not follow me for the true part of this end of the Miracles I work, which is that ye might believe in me and obtain everlasting Life; but merely for the prefent temporal Benefit ye hope to receive by them, as ye did yesterday when ye eat of the Loaves and were filled.

ship was at the land whither they went.

22 The day following, when the people which flood on the other fide of the fea, fawthat there was none other boat there, fave that one where into his difciples were entred, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread after that the Lord had given thanks.)

24 When the people therefore faw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, feeking for lefus.

25 And when they had found him on the other fide of the fea, they faid unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and faid, Verily, verily, I fay unto you, Ye feek me, not because ye faw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the father fealed.

28 Then faid they unto him, What shall we do, that we might work the works of God?

sed by not spar

29 Jefus answered and faid unto them. This is the work of God, that ye believe on him whom he hath fent.

30 They faid therefore unto him, What fign shewest thou then that we may fee and believe

St IOHN.

27. But I had a further and much greater End in miraculously feeding your Bodies; which, if you attend, I will now tell you. And that is, to perfwade you, not to be fo follicitous and take fo much Pains for the nourishing a mortal Body, and prolonging a Life which will shortly end; as for that Virtue and Knowledge, which are the Food of Souls, and the Means of living happily for ever, when this Life shall be no more. 'Tis for fuch Things as these, that ye ought to follow Me; whom God my Father, by the wonderful Works which he has fent me to do for the Relief of Mens Bodies, has demonstrated to be the Person by whom he intends to convey these Spiritual Bleffings to their Souls.

28. The Men, disgusted at this Anfwer, which tended to draw them from the Defire of temporal Advantages to hearken to a refined and spiritual Doctrine, replied: God has already given us a Law, to direct us in the Knowledge and Practice of Virtue; What can you teach us in this Matter, more neceffary or more acceptable to God?

29. Fesus answered: Yea, God hath fent his Son into the World, to reveal a better Doctrine, and prescribe a holier Life, than Moses did; And the Work which you have to do, most acceptable to God, and necessary to your own Salvation, is to believe on Him whom God hath fent, to hear his Doctrine,

and obey his Instructions,

30. The People, prejudiced now against Jesus, for calling them off from the Cares of this World to a Heavenly Life; and forgetting how they had extolled him the day before, for his late

Miracle;

Miracle; answered: If you pretend to a higher and better Doctrine than Moses taught, why do you not show us equal, if not greater, Signs and Wonders than he worked; that we may see them, and believe you for their sake? What do you perform answerable to such a singular Faith, as you require of us?

Need give us Bread to eat, making five Loaves serve about five thousand of us: But what was this, to Moses's feeding our Fathers in the Desert, who were vastly a greater Number; and that for no less than forty Years together; and with Manna also, which was not earthly Food, such as we eat yesterday, but Bread from Heaven, as the Scripture

stiles it, Pfal. lxxviii. 25?

nify Moses in Opposition to Me, for giving your Fathers Bread from Heaven? I tell you, the Manna which Moses caused to fall from the Clouds, to sustain your Fathers in this short and mortal Life, is by no means to be compared with that Heavenly Bread, which God now sends you, truly and properly and in the most excellent Sense, from the Highest Heavens, to sustain and nourish your Souls unto Everlasting Life and Happiness.

33. For the true Bread of God, much more properly so called than the Manna given by Moses; is * that Spiritual

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31 Our fathers did eat manna in the defert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus faid unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down

^{*} O Katalalwar ought not in this verse to be rendred (as it is by our Translators) be that cometh down, but that which cometh down. As appeareth both because the Jews still understand Jesus to speak literally of material and natural Bread, wer. 34. and because 'tis upon Occasion of that their misunderstanding him, that he first begins to explain the Figure and apply it to himself, ver. 35.

from heaven, and giveth life unto the world.

34 Then faid they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

St JOHN.

Bread, which God has fent down from Heaven, to feed and nourish Mens Souls with Divine Knowledge and Goodness, far more truly and properly, and to a much more excellent Purpose of eternal Life and Happiness, than this Mortal Body is sustained and nourished

by natural Bread.

34. The Jews, not understanding this Discourse of Jesus concerning his own Divine Doctrine, but grossly imagining him to speak of some strange and extraordinary Bread in the literal Sense, replied: Sir, we desire no other Bread than this which you so highly magnify; Give us but such Bread always as this, and without all Question

we shall believe you.

35. Fesus answered them again: I do not speak of Bread in the gross and literal Sense. But because by extolling Moses for giving your Fathers Manna in the Wilderness, ye gave me Occasion to compare my Works with his; therefore I have shown you the Difference between my giving you that Spiritual Food which will nourish your Souls unto everlasting Life; and his giving to your Fathers Bodily Food, only to support them in this mortal Life. By the true Bread of Life therefore, which I spake of, I meant my felf; whom God has fent into the World, to direct and bring you up in the way of Everlafting Life. Whofoever believeth on Me, and embraces my Doctrine, and obeys my Instructions, shall never want any thing necessary to his Eternal Happiness; feeing he has the Means which will more certainly support him unto Everlasting Life, than Meat and Drink maintains and nourishes the Body in this mortal State.

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36. I my felf, I fay, am the true

Bread of Life; and ye have already

36 But I faid unto you, that ye also have seen me, and believe not.

feen, in the Works that I have done, fufficient Evidence to convince you, that, what I fay of my felf, is the Truth.

* Ver. 26. But, as I * told you before, so long as ye follow me for the sake only of prefent temporal Benefits, and have not learnt to prefer Spiritual Good Things and everlasting Life, above Meat and Drink and the Enjoyments of this prefent World; 'tis no Wonder if, notwithstanding the strongest Evidence even of Signs and Miracles, ye still distant.

believe and reject me.

37. For the true Reason why ye believe me not, is not for want of fufficient reasonable Evidence to convince you, but because you are not prepared by a good and honest Heart to receive the Truth. And thus you may well perish, notwithstanding my being sent on purpose to save you. My Father has indeed fent me into the World, to fave Mankind. And all fuch as are of an humble and teachable Disposition, prepared and capable to embrace the Salvation which I propose to them; these will certainly learn of me, and not one of them shall want Means requisite for his Conviction and Instruction. But though I came on Purpose to save the World; yet I am not bound to bring those to Faith and Salvation, who obstinately set themselves against all the Evidence, which is fufficient to convince good and honest Minds.

38. For I came down from Heaven, not to act arbitrarily, uncertainly, or violently: But to bring Men to Salvation, in such a Manner, and upon such Conditions, as my Father has thought

fit to appoint.

THE LANG

37 All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wife cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that fent me.

39 And

St JOHN.

39 And this is the Fathers will which hath fent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that fent me, that every one which feeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jewsthen murmured at him, because he faid, I am the bread which came down from heaven.

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39 & 40. Now the Will of my Father, and the Method which he has established in this Matter, is this: That all Persons of honest and well-disposed Minds, ready to obey the Will of God when discovered to them, and attentive to confider the Evidence proposed to them of my being fent from God; fhould have every thing done for them; which is necessary to bring them to Faith and Repentance, and to believe and embrace my Doctrine. And that all Persons who are so brought to Faith and Repentance, to believe and embrace my Doctrine should have all due Care taken of their Preservation and Improvement all along; that none of them may be loft, but be brought finally to everlasting Life, and to that End be raised up by me at the last Day. This, I fay, is the Will and Appointment of my Father. But 'tis no Part of the Trust committed to me by the Father; either that I should bring any Men to Faith, who are not of humble and teachable Dispositions; or that I should bring any to Salvation, who, obstinately refifting all Means of Conviction and Reformation, will not be first brought to the Faith and Obedience of the Gospel.

41. The Jews feeing now plainly by this Answer of Jesus, that by the Bread of Life coming down from Heaven, which he spake of, he meant only himself and his Doctrine; and that, instead of feeding their Bodies, he promised them only Spiritual Food to instruct and nourish their Souls; they were disappointed, and set themselves again to disparage him, and took occasion to murmur against him; particularly for professing that he came down from Heaven.

42. And

42. And they said one to another: How comes this Man to take such great things upon himself? Is not his Father a Carpenter? And do we not know his Mother and all his Relations? Plain and mean Persons, People of no Quality, Power, or Authority? How could He come from Heaven, who was born into the World as other Men are, and in as mean Circumstances as the most?

43. But Jesus answered them, saying: Do not raise vain Cavils, and seek Objections against me, from the outward Circumstances and Appearances of Things; as if it were impossible for me to come from God, because my Family and Relations are mean. I tell you, the Cause why ye believe me not, is not for want of reasonable Conviction, but only because ye are obstinately and incorrigibly wicked, and resolved not to embrace that Doctrine which would reform you.

44. And indeed so long as ye continue in this Temper, and will not shake off your Worldly-mindedness, nor make eternal Life your main End, nor fincerely defire the Knowledge of the Way that leads to it; it is impossible ye should be convinced by any thing that I have Power to fay or do. For God did not fend me into the World, to force or compel Men; but only to preach fuch Doctrine, and perform fuch Works, as should be sufficient to convince and bring to Salvation Men of plain Honesty and fincere Intention. Wherefore except ye amend your Tempers, and put on Dispositions pleasing and acceptable to God, and prepared to receive the Revelations of his Will; there is no Hope or Reason to expect, ye should believe in Me.

42 And they faid, Is not this Jefus the fon of Joseph, whose father and mother we know? how is it then that he faith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among your selves.

44 No can can come to me, except the Father which hath fent me, draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

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46 Not that any man hath feen the Father, fave he which is of God, he hath feen the Father.

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St JOHN.

45. When God foretold by his Prophets, that he would establish the Kingdom of the Messiah upon Earth; he promifed also, that he would vouchfafe at the same time to instruct Men more remarkably, and in a more immediate and extraordinary Manner, than ever he had done before fince the World began; and that Men of humble and honest Minds should not fail of the Knowledge of their Duty, nor want abundantly sufficient Means of Conviction. These Prophecies God has now actually fulfilled; and granted fufficiently clear Discoveries of Himself, to make all well-disposed Persons wise unto Salvation. Nevertheless, he has not made such Provision, but that Men, under the Power of worldly Lufts and Interefts, may yet avoid being effectually worked upon by these Means. If therefore you would embrace the Doctrine of the Meffiah, you ought first to prepare your selves by a teachable Disposition to receive what Revelations God shall think fit to make to you of his Will; and you must have God for your Mafter, before you can be fit to be the Disciples of his Son.

46. You must first, I say, hear and learn of God, by an honest and sincere Endeavour to obey his Will; and then you will readily hear and believe what I have further to tell you from him. Do not mistake me, as if I said that any Man could see, or be immediately taught by God the Father, in the literal Sense. No; That is the peculiar Privilege of the only Begotten Son, to have the Father manifested to him in that most perfect and intimate Manner. But this I say: You must by an humble teachable Spirit, we aned from all covetous and worldly

Affections,

Affections, be prepared to submit and resign your selves in general to all such pious and spiritual Instructions, as shall at any time appear to come from God; and then God's speaking to you by his Son, will have Success upon you.

47. Verily they, and they only, who with such Dispositions come unto me, and hear my Doctrine, and believe and obey it; shall obtain everlasting Life. Yea, they shall as certainly obtain it, as if they were already possess of the state of

48. In Summ therefore, as I told you before, I my felf am the True Bread of Life I have been speaking of: Whom God has sent into the World, to direct and bring you up in the way of everlasting Life.

49 & 50. With which Bread of Life, the Manna that you boast of your Fathers eating in the Wilderness, is by no Means to be compared. For the Manna, which they eat, could not preserve them from Death: But whosoever eateth of this Bread, by believing in me, embracing my Doctrine, and persevering in the Obedience of my Commands, shall thereby be preserved and nourished un-

51. But more particularly: When I tell you, that I am the Bread of Life which came down from Heaven, and which he that eateth of, shall live for ever: As you are to understand this in general with respect to all the Doctrine which I deliver; so more especially it has respect to this particular Part of it, that I am come into the World to lay down my Life for the Salvation of Mankind. For in the strict Application of the Similitude; by the Bread which I am to give, must be understood my Flesh which I am to deliver up for [the Redemption and] Life of the World.

47 Verily, verily, I fay unto you, He that believeth on me, hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which came down from heaven, that a man may eat thereof, and not die.

51 I am the living bread, which came down from heaven, if any man eat of this bread, he shall live for ever: and the bread that I will give, is my slesh, which I will give for the life of the world.

52 The

therefore strove amongst themselves, saying, How can this man give us bis slesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the slesh of the Son of man, and drink his blood, ye have no life in you.

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thall live feet even.

52. These last Words, though such figurative Expressions were very usual and frequent among the Jews; and though Jesus in the foregoing part of his Discourse had given them sufficient Hints to understand them by; and though the Men to whom he spake, had themselves given him the occasion to make use of the Figure, by upbraiding him with Moses's giving to their Fathers Bread from Heaven in the Wilderness; yet because Jesus did not expressly add the application, the Fews fenfelessly and perverfely mifunderstood him, as if he had meant literally that he would deliver up his Flesh to be eaten like Bread: And they quarrelled at him, as if he had fpoken a great Abfurdity.

53. But Jesus, knowing their malicious and wilful Perverseness, and how unworthy and unprepared they were to receive his Doctrine; did not think fit to explain himself at that time more clearly to fuch unreasonable and prejudiced Men; But perfifting in the fame figurative way of Expression, he repeated and affirmed more earnestly whathe had before afferted, faying: Affuredly I tell you, how abfurdly foever you underfrand me, it is certainly true, that Except ye eat my Flesh, and drink my Blood, ye have no life in you. Except you be entirely united to me by a hearty Belief and Practice of my Doctrine, and partake of the Merit of that Sacrifice which I shall offer for the Sins of the World, and continue in the Communion of my Religion, and receive Spiritual Nourishment by the continual participation of those means of Grace, which I shall purchase for you by my Death; ye can never attain Eternal Life.

54. They

fense eat my Flesh and drink my Blood, shall inherit Everlasting Life; and I will raise them up at the last Day, to as certain an enjoyment of it, as if they

were already possest thereof.

Flesh and Blood, the continuing in the Profession and Communion of my Religion, the being united to me by a hearty Belief of my Doctrine, and constant Obedience to my Commands; is in a more true and excellent Sense, the Food and Nourishment of the Soul unto Everlasting Life; than natural Meat and Drink is the Nourishment of the Body, in this frail and mortal State.

56. For to eat my Flesh and drink my Blood in this sense, is to become spiritually a Member of my Body, and consequently to be made Partaker of

my Life and Immortality.

57. So that as the Father, who is the original Author of Life, has communicated Life to me; and will reftore it to me after I have laid it down, by raifing me again from the Dead: So I also will communicate Life to those, who thus become Members of my Body, by raifing them to Immortality and Eternal

Happiness.

58. This then is, as I at first told you, the true Bread of Life, even the Word and Doctrine which God has sent you from Heaven. With which, the Manna that your Fathers eat in the Wilderness, is by no means to be compared. Because That Bread served only to support the Body in this mortal State, for a short time: but This preferves and nourishes the Soul for ever, even unto Eternal Life.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath fent me, and I live by the Father: fo he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These

Chap. VI.

59 These things faid he in the synagogue, as he taught in Capernaum.

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60 Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can hear it?

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knew in himfelf, that his disciples murmured at it, he faidunto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was be-

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St JOHN.

59. These things Fesus said openly, in the Synagogue at Capernaum; upon occasion of the People following him out of the Wilderness for the sake of the Loaves wherewith he had sed them; and because of their magnifying Moses's giving their Fathers Manna in the Wilderness, in opposition to His Miracles.

60. ¶ Now because he expressed his Mind in a figurative way, which required both a great Attention, and also a very good Disposition of Mind to receive and consider it; he was greatly misunderstood, not only, as I have said, by the unbelieving Fews, but even by many of his own Disciples also; who could not forbear murmuring among themselves, and complaining that it was a strange and hard thing, he should call himself Bread which came down from Heaven, and that he should bid them eat his Flesh and drink his Blood.

61 & 62. But Fesus knowing their Thoughts, and their private Discourse among themselves, called them to Him and faid: Are ye furprized and diffurbed at what I have now spoken, as if they were strange inconceivable and unintelligible Things? What if hereafter ye shall see me go up again to the same place, from whence I at first came? Does not this feem now to you altogether as strange a thing, that I should ascend up into Heaven, as that I have come down from thence? Yet when you fee that, it will cause you not to wonder at this neither. And it will teach you also to understand those other Words in like manner, which I spake concerning your eating my Flesh, and drinking my Blood, not in a gross and absurd, but in a rational and Spiritual Senfe.

63. Learn

the mean time, to draw your selves off as much as you can, from gross and carnal Notions, to wise and just Apprehensions of Things. And whenever I speak to you of the Conditions of obtaining Everlasting Life, and express my self in figurative and metaphorical Words; know that 'tis of no use to take what I say, in the gross and literal Sense; but ye ought always to understand me of Spiritual Actions, such as improve the Soul, and tend to make Men better.

64. But I know that some of you do not heartily believe in me, and therefore are not willing to apprehend me rightly, but rather desirous to pervert my Words to an absurd Sense, that ye may have a Pretence to leave me. This Jesus said, because he knew how every one, that professed himself his Disciple, stood affected towards him; and perfectly foresaw, not only who of the Multitude that followed him would revolt, but likewise which of his Apostles would betray him.

* ver. 44. such among you, therefore I told you * before, that my Doctrine could never be heartily entertained and embraced by any, but only by such as were endued with good and teachable Dispositions, willing to learn, desirous to be instructed in the way of Eternal Life, and prepared to receive any well-attested Revelation of God's Will.

66. Upon this, many of the unfincere Disciples, whose Consciences were touched with this close application of Jesus's Discourse; thinking themselves discovered, and that it was to no purpose to dissemble any longer, went off from him, and followed him no more.

63 It is the spirit that quickneth, the slesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

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64 But there are fome of you that believe not. For Jefus knew from the beginning, who they were that believed not, and who should betray him.

65 And he faid, Therefore faid I unto you, that no man can come unto me, except it were given unto him of my Father.

delicative a

66 ¶ From that time many of his disciples went back, and walked no more with him.

67 Then

Original from UNIVERSITY OF CALIFORNIA Chap. VI.

67 Then faid Jesus untothe twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou haft the words of eternal life.

60 And we believe, and are fure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chofen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

St JOHN.

67. Then faid Fesus to the Twelve Apostles: Will ye also fall away from me, and forfake me, as these Men

have done?

68. Peter who was generally the most forward of them all to express his Zeal, answered: Lord, to whom should we go? What Teacher should we follow? WhofeInstruction and Disciplineshould we submit to, if once we forlook You whose Doctrine is the only true Guide to Eternal Life and Happiness?

69. For we are firmly perfwaded and fully fatisfied, by what we have heard from you and feen you do, that you are indeed the Promised Messah, the

Son of the Living God.
70. Hereupon Jesus, to shew that he knew the Hearts of the twelve Apostles as well as of the rest of the Multitude, and also to caution them against having too great a Confidence in themfelves, replied: You make indeed a brave and generous Confession; But it is not true of you All. For though I have chosen you Twelve above all others, to admit you to the closest Friendship and Intimacy with my self; yet I know that one even of you, whom I have thus particularly honoured, will entertain a base and treacherous Design of delivering me up to my Enemies.

71. This Jesus meant of Judas Iscariot, who was to betray him; though he did not at this time think fit to name

him.

VOL. II.

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CHAP.



CHAP. VII.

Jesus refuses to go to Jerusalem with his Relations, ver. 1.
The Nature and End of Christianity, ver. 16. Ceremonies
must give Place to moral Duties, ver. 22. Different Opinions of the People concerning Jesus, ver. 40.

A Fter these Things, Jesus continued to dwell a great while in the Country of Galilee, travelling from one City to another, preaching the Doctrine of the Gospel, and confirming his Words with many Miracles in all that Region round about. For fo great was the Hatred which the chief of the Fews at Ferufalem had conceived against him, because of his Freedom in reproving their Corruptions and Superstitions at his last being there, that they fully determined to take away his Life, upon the first opportunity they could find of apprehending him; And therefore 7efus, the appointed time of his Suffering being not yet come, forbore going again into Judæa, and continued in Galilee for a long time together.

of Tabernacles drew near, which was a Feast kept in remembrance of the Israelites living in Tents for Forty Years in the Wilderness, and one of the three great Feasts at which all the Men were by the Law obliged to go up to ferusalem; fesus's Relations, observing him to be later than ordinary before he went up to the Feast, hastened him, saying: Why do you tarry here so long in this observe Corner of the Country? Why do you not rather make all the haste you can

A FTER these things Jesus walked in Galilee: for he would not walk in Jury, because the Jewssought to kill him.

s of profession and summ

2 Now the Jews feast of tabernacles was at hand.

3 His Brethren therefore faid unto him, Depart hence, and go into Judea, that thy disciples alfo may see the works that thou doest.

4 For

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4 For there is no man that doeth any thing in fecret, and he himfelf feeketh to be known openly; if thou do thefe things, shew thy felf to the world.

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5 For neither did his brethren believe in him.

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6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

into the populous Country of Judæa, and to the City of Ferusalem, where the principal Men of the Nation dwell, and where there is at this time a vast Concourse of People; that your Works may be feen by the chief Rulers, and by the great Multitudes of People that are met together there; and so you may get a far greater Number of Disciples, than you can possibly do here.

4. For the way to gain Authority and Reputation among the People by doing great Things, is not to do them privately in a Corner; And the way to obtain the esteem of being a Prophet or eminent Teacher, is not to hide your felf in a retired and solitary Part of the Country. But if you can at any Time and in any Place do fuch Wonders as you undertake to do here, do them in Judæa, do them in ferusalem, do them at the publick time of the approaching Feast; that the great Men, the Fews, the Profelytes, and

5. This they faid, not having worthy Thoughts of Jesus and of his Power, nor any right Apprehension of the End and Design of his Teaching; but unreafonably and unjustly imagining, that his Aim was Vain-Glory and the Esteem of Men, only to fet himfelf up for the Head of a Sect and the Leader of a Party.

Strangers, may all take notice of them,

and be convinced of your Power.

6. Fesus therefore answered them: Ye understand nothing of my Case: It it is not yet a proper time for me to show my self publickly at Jerusalem; For I know what Defigns are formed against me; and that I cannot do it so soon, and in fuch a manner as you would have me, with fafety of my Life. But you may go up thither as openly and as foon as you Z 2 pleafe, please, without any Fear that any Body

will hurt you.

7. * For whilft you are led by world-* The four following ly Affections and Principles your felves, Verses are you are in no danger of being hated and Dr Clapersecuted by worldly Men; Butsolong get's Paas my Doctrine reproves their wicked raphrase. Practices and carnal Lufts, they will hate and oppose me all that they can.

> 8. Go ye up therefore to 'ferusalem before Me. For it is neither fafe for me to go thither in your Company, nor to go yet. Leaveme to take my own Time.

> 9. Thus Fefus first fent his Relations away, and then tarried in Galilee some time after they were gone, as he had faid he would.

> 10. But they being gone, He went also; not with Company, but as privately as he could; that he might avoid the Deligns of those that lay in wait to kill him.

> 11. Now the Fews at Ferusalem, expecting him at the Feast, lookt for him among his Relations; but by his flay in Galilee after his Kindred were come away, and by the Privacy of his coming up afterward, they were disappointed.

12. There was great Whispering therefore concerning him among the People, and much Enquiry made after him by the chief of the Jews who fought his Life, why he came not up to the Feaft. And this gave occasion to a general Discourse about him, every one paffing their Judgment upon him: Some faying that this Contempt of the tradi-+ Chap. v. tionary Law in + healing a lame Man on the Sabbath-day, plainly showed him to be a false Prophet, a Seducer of the People, and the Ring-leader of a law-

less Sect, which he was endeavouring

7 The world cannot hate you; but me it hateth, because I testifie of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had faid these words unto them, he abode still in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in fecret.

11 Then the Jews fought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others faid, Nay; but he deceiveth the people.

13 How-

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13 Howbeit, no man spake openly of him, for fear of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up into the temple, and taught.

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15 And the Jews marvelled, faying, How knoweth this man letters, having never learned. to gather out of the ignorant Multitude: But others faying on the contrary, that all his Words and Actions proved him to be a good Man, one that endeavoured to promote true Piety by his Doctrine, and to relieve and benefit the People by his Works.

13. Nevertheless, they who had the best Opinion of him, and inclined to favour him most, durst not speak their Thoughts of him freely and publickly; lest the Rulers, who were his professed Enemies, should come to hear of it, and persecute Them also for his sake.

14. In the mean time Jesus having, as I said, come up to Jerusalem privately and without Company, kept himself for some time undiscovered, so as not to be taken notice of in the solemn Assembly at the beginning of the Feast. But about the third or sourth Day of the Feast, he appeared again openly in the Temple, and preached to the People.

15. And this he did with fo much Strength and Clearness of Argument, with fuch Evidence of Truth, and fuch Gravity and Authority of Speech, that all the People, and even his very Enemies themselves, the bitterest and most professed Haters of Him and his Doctrine, were aftonished and faid; How comes this Man to understand anything of the Scriptures, who never was the Disciple of any learned Interpreter of the Law? And how comes he to pretend to expound the Prophets, who never was taught or educated in any of the Scribes Schools, but was the Son of an ordinary Tradefman, and brought up ignorantly in a mean Family.

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Chap. VII.

16 Jefus answered them and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my felf.

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16. This they faid, endeavouring maliciously to detract from him as much as they were able, upon account of that very Doctrine, which they could not at the fame time forbear to express their Admiration of. Fesustherefore answered them: The Doctrine which I teach, is not indeed a Doctrine of Human Learning and Wisdom: I have not studied or taken Pains for it, in hopes to become a celebrated Teacher for pompous Skill and vain Subtilty in Disputes; as the Scribes generally do, whose principal Aim is the Applause and Praise of Men. But the Doctrine which I preach, is the plain Doctrine of God; fitted, not to please your Curiofity, but to reform your Hearts and Lives; and communicated to me immediately from the Father, whose Glory alone I feek, and not my own.

17. And that this is not a Pretence, but that it really and truly is so, a Doctrine not of Human Art and Invention, but of Divine Authority; might have been evident to you, not only from my Works, which are also a Proof of my Authority, but even from this verything, from the Nature and Tendency of the Doctrine it felf; if ye had not been wanting in an honest and fincere Mind, to receive just and reasonable Conviction. For there is no Man who lays aside Partiality and unreasonable Prejudices, and who is prepared to believe and do whatfoever shall sufficiently appear to be the Will of God, how contrary soever it may prove to Mens carnal and worldly Lufts; but may eafily be able to judge, from the very Nature and Tendency of a Doctrine, whether it proceeds from God or not.

18. One that is thus qualified; as on the one hand he cannot doubt, but

18 He that speaketh of himself, seeketh

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eth his own glory: but he that feeketh his glory that fent him, the same is true, and no unrighteoufness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

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20 The people answered and faid, Thou hast a devil: who goeth about to kill thee?

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that a Doctrine fuited to the corrupt Opinions and vicious Affections of Men, must needs be the Invention of some Deceiver, who aims at nothing but popular Applause or worldly Honour and Advantages; fo on the contrary he will eafily believe, that a Doctrine fitted not to please and flatter Men, but only to correct their Errors and reform their Lives, and to promote the Glory of God without respect to the Opinion of Men, or to any temporal Advantages, certainly comes from God, and has no reason

to be suspected of Imposture.

19. But now Ye are very far from being thus qualified to judge of my Doctrine. Ye have no fincere defire to know or obey the Will of God, and ye are refolved not to forfake your Covetousness and worldly Lusts: Ye will by no means lay afide your most unjust Partiality, nor cease to be blinded with most unreasonable Prejudices. The Law of Moses, which ye confess to be of Divine Authority, ye your felves difobey in the greatest and most important Instances; and yet ye go about to kill me, because ye * pretend I have broken it * Chap. in a small Circumstance. Ye accuse v. 9. To me fiercely as a most profane Person, which because I healed a Man on the Sabbath-Place that day; and ye yourselves make no scru-our Saviple of attempting to murder an innocent our here Person, without regard to any Holiness pears of Time or Place, or to the principal plainly and greatest Commandments in the from his Law of God.

20. The Jews, enraged at this plain words. and sharp Reproof, replied to Fesus; ver. 21. You are mad. We know not what of this you mean; Who ever went about to Chapter. murder you?

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21. fejus

. 21 Jefus answered and faid unto them. I have done one work, and ye all marvel.

21. Tesus answered: Yes, I well know your malicious Intentions; but I know no just Reason why you should be fo enraged against me. I did indeed one thing the last time I was here, that juftly raised your Admiration; * Chap. v. which was, the * healing a lame Man v. 8, and with only a Word speaking: But I know

no reason why you should be angry at me for that Work; excepting only that it was done upon the Sabbath-day. And how little reason ye have to take Offence at that particular Circumstance, I dare appeal even to your felves to judge from the Proportion of your own acting in other Cases.

+ The Paraphrase on the three , following Versesis Dr Claget's.

22. For Instance: † If the Eighth Day after the Birth of a Male-Child fall upon the Sabbath-day, you do nevertheless circumcife him, not with standing that strict Observation of the Sabbath which the Law of Moses requires. And this you do, because Moses's Law, or indeed a more ancient Law given to Abraham, requires that every Male-Child should be circumcifed the Eighth Day.

23. If then a Child may be circumcifed on the Sabbath, because, without exception of the Sabbath, he is to becircumcifed on the Eighth Day; why are you angry with me for doing a better Work on the Sabbath-day, in the perfect Cure of a Man that was all over infirm? For that Law of doing Good and relieving the Miserable at all times, is a more ancient and excellent Law than either that of the Sabbatick Rest, or that of Circumcifion upon the Eighth Day.

24. Lay afide therefore your prejudices against my Person; and compare these Cases attentively and impartially one with another; and then fee whether you

22 Moses therefore gave unto you circumcision, (not because it is of Mofes, but of the fathers) and ye on the fabbath-daycircumcife a man.

relation history

23 If a man on the fabbath-day receive circumcifion, that the law of Mofes should not be broken; are ye angry at me, because I have made a man every whit whole on the fabbath-day?

24 Judge not according to the appearance, but judge righteous judgment. 25 Then

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25 Then faid fome of them of Jerusalem, Is not this he whom they seek to kill?

26 But 10, he fpeaketh boldly, and they fay nothing unto him: do the rulers know indeed, that this is the very Chrift?

27 Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

hands on him, be-

28 Then cried Jefus in the temple as he taught, faying, Ye both know me, and ye knowwhence I am: and I am not come of my felf, but he that fent me is true, whom ye know not.

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can justly condemn me as a Sabbathbreaker, and acquit your felves.

Inhabitants of ferusalem, wondring at the Liberty of Speech which fesus took, said one to another; Is not this he, whom, if ye will believe him, they seek to kill? Yet you see with what boldness and freedom of Speech he talks openly in the Temple, and no Man offers so much as to bid him besilent. One would be tempted to think, from his Teaching thus without controul, that the Rulers and the Council themselves, instead of desiring to apprehend him as an Impostor, rather on the contrary believe him to be indeed the Messale.

27. Yet this they cannot do; fince we all know this Man's Family and Relations, whence he comes, and who his Parents are; fo that 'tis impossible he should be, or be believed to be, by understanding Men, the promised Messiah; it being one unquestionable Character of the true Messiah, that no Man can

declare his Generation.

28. Fesus, observing their Talk, and feeing the Perverseness of their Objection against him, replied with a loud and earnest Voice: Are ye so certain that ye well know me, and whence I am? Ye might indeed, if ye would confider and attend to my Doctrine and Works: For these plainly show, that I come not in the ordinary Manner, with human Means and for human Ends, to fet up my felf vain-gloriously for a learned Teacher and fubtle Disputer, as the Scribes generally do; but that I am fent immediately from the Father, the God of Faithfulness and Truth, to teach you the plain Doctrine of Faith THE CAME OF THE PARTY OF THE PA

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and Repentance, and thereby direct you in the Way of Life and Salvation. Ye might, I fay, if you would attend to my Doctrine and Works, easily thus understand wherefore and from whom I am come: But ye neither know God, nor are desirous to understand and obey his Will; and therefore you so eagerly reject me, who am sent to reveal it to you, and exhort you to obey it.

29. For I alone have perfect Knowledge of God, and am thoroughly acquainted with his whole Will; coming
from him in fuch a Manner, as no Man
ever did; having full Power and Authority from him, to perform all mighty
Works; and being commissioned and
fent by him for this very Purpose, that
I might make known to you the Mysteries of Salvation, and the Way to eter-

nal Life and Happiness.

30. Upon Jesus's affirming thus plainly that he came immediately from God, which was such an afferting of his own Power as endangered the Authority of the great Council of the Jews: some of the People were so enraged, that they resolved to apprehend him immediately, and accuse him of Blasphemy before the Council. But their Hearts sailed them in the Attempt, God so ordering Things, that he should not yet sall under his Enemies Power; because the appointed Time of his Suffering was not come, and he had many Things to do before his passion.

31. Moreover, which helped much to discourage those that would have seized him, a great Part of the People were so far from joyning with them in the Attempt, that on the contrary they spared not to declare their Disposition to believe on him, saying: We must never think to know Christ by the Testimony

29 But I know him, for I am from him, and he hath fent me.

30 Then they fought to take him: but no man laid hands on him, because his hour was not yet come.

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31 And many of the people believed on him, and faid, When Christ commeth, will he do more miracles than these which this man hath done?

33 ¶ The

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32 ¶ The Pharifees heard that the people murmured fuch things concerning him: and the Pharifees and the chief priests sent officers to take him.

33 Then faid Jefus unto them, Yet a
little while am I
with you, and then
I go unto him that
fent me.

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feath, Julias flood, and cried faying, if

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34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. of Miracles, if this Man be not the Christ; for whenever Christ comes, he cannot do greater or more evident Miracles than this Man has done.

32. And This some of them spake so freely and openly, that the chief Priests and Pharises and Rulers of the Jews heard of it. Whereupon, being much startled and jealous for their Authority over the People, and fearing to what this might in time grow; they forthwith sent out publick Officers, with express and strict Orders to watch him, and take the first Opportunity they could possibly of apprehending him, and bringing him before the Council.

33. Fefus therefore, knowing the Defign against him, faid to the People, among whom were the Officers fent to apprehend him: I am not ignorant what Defigns are formed against my Life, and what Methods are taken to bring them about; But 'tis in vain that any of you labour at present to put an End to my Teaching; For the divine Wisdom will not suffer me to be delivered into the Hands of my Enemies, before the Time for that Work which my Father fent me to do, shall be accomplished; which is now not far off. And even then, when they have done all their Pleasure, they shall yet after all be disappointed of their main Intention, fince I shall not at last perish, but return to my Father from whom I came out.

34. And then, * though ye feek me, ye will not be able to find me; and where I shall be, thither ye cannot follow me.

35. These

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^{*} This may be understood, either of their not being able to perfecute him any more, or of their not being able to avoid that general Destruction which he was after his Ascension to bring upon them.

35. These Things Jesus spake concerning his Death, Refurrection, and Afcention; darkly at prefent and obfcurely, to those who were invincibly prejudiced against him; but so as to be remembred, after the actual Accomplishment of the Things themselves, by fuch as believed on him; to the greater Confirmation of their Faith. The Fews therefore, not understanding what he meant, faid one to another; Whither does this Man intend to go, that we shall not be able to find him? Will he, because he despairs of bringing us over to his Sect here in Judæa, travel up and down in far Countries to the Difperfed among the Gentiles, and endeavour to gather a Party out of Them?

36. What else can he mean, by saying, that though we seek him, we shall not be able to find him; and that where he shall be, thither we cannot

follow him?

37. ¶ Hitherto the Officers, who were fent out with Authority to apprehend Fesus, could not find any Opportunity of doing it. And now on the last Day of the Feaft, which was the Day of an Holy Convocation or full Affembly; it being the Custom of the People on that Day, to fetch Water from Siloam, fome of which they drank with loud Acclamations, and some of which they brought for a Drink-offering to God, both as a Commemoration of their Fathers being miraculously relieved when they thirsted in the Wilderness, and alfo as an Offering with Prayers for Rain against the following Seed-time; Fesus observing this Solemnity, stood in a convenient place, and, alluding to the Rite they were at prefent employed in, cried aloud, faying: If any Man thirst, let

35 Then faid the Jews among them-felves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of faying is this that he faid, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink.

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38 He that believeth on me, as the fcripture hath faid, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him, should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this faying, faid, Of a truth, this is the prophet.

41 Others faid, This is the Christ. But some faid, Shall Christ come out of Galilee ?

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him come unto me, and drink. I will give him the Spiritual Water of Wife Instructions, and of the Doctrine of Eternal Life; which to the Souls of all who really and earnestly defire Wisdom and Happiness, is a truer and greater Refreshment, than natural Water is to a thirsty Body.

38 & 39. And if he fincerely and heartily believes on me, and becomes my faithful Disciple; he shall not only thus be filled with Divine Knowledge and Wisdom himself, but shall moreover be able by the overflowing Gifts of the Holy Spirit, (which the Scripture has promised in several places) to derive to many Others that Conviction and Knowledge which is necessary to their Eternal Salvation, with exceeding great Strength and Efficacy and admirable Success. This Jefus spake, as of a Gift to be bestowed hereafter; because That exceeding Abundance of Divine Gifts, which he now meant, was not to be poured out presently, but was reserved to be the Effect and the Evidence of his Exaltation to the right hand of God.

40. At these Sayings of Fesus, some of the People, struck with Admiration and Reverence by the Greatness and Majesty of the Things which he spake in a prophetical and authoritative Stile; and confidering at the fame time what wonderful Works attended his Teaching; faid: Certainly this is one of the Prophets rifen from the Dead, to make way for the coming of the Messiah; For, some such extraordinary Person he must needs be.

41 & 42. Others of them faid: He can be no other than the Messiah himfelf, who speaks and acts such wonderful

42 Hath not the scripture faid, That Christ cometh of the feed of David, and out of the town of Bethlehem, where David was?

ful and divine Things. But others again on the contrary, led away with that vulgar Mistake, that Fesus was born at Nazareth, because he had lived there from his Youth; replied: Can any thing ever persuade us that a Man born in Galilee can be the Messiah, when the Scripture expressly tells us, that Christ is to come of the Family of David, and to be born in * Bethlehem the City of David?

* Micab V. 2.

> 43. Thus the People were greatly divided in their Opinions concerning Fesus; some being convinced by the Power and Evidence of Truth, to acknowledge him to be the Christ; but others on the contrary sticking obstinately to the Prejudices, which for want of due inquiry they had rashly and unreasonably conceived against him.

> 44. And some of them had a great mind to lay hold on him and fecure him. But no body had the heart to do it; no, not even the Officers themfelves, who were fent out on purpose by Authority of the Council with ex-

press Orders to apprehend him.

45. When therefore the Officers returned to the Chief Priests and Pharifees, without having apprehended fefus; They demanded of them; Why have ye not brought him, as ye were

positively commanded to do?

46. The Officers answered: So ex-+ It seems traordinary and surprizing is the Authority, and so affecting the Sincerity and Plainness with which he teaches; the v. 49, that like whereof we never heard before; that though we went with a full Refolution to lay hands on him, yet when we came to him, we could not find in our Hearts to offer him any Violence. + And of this,

43 So there was a division among the people because of

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharifees; and they faid unto them, Why have ye not brought him?

46 The officers answered, Never man fpake like this

man.

47 Then

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answer.

Some Such

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cers.

47 Then answered them the Pharifees, Are ye also deceived?

48 Have any of the rulers, or of the Pharifees believed on him?

49 But this people, who knoweth not the law are curfed.

faith unto them, (he that came to Jesus by night, being one of them)

51 Doth our law judge any man, before it hear him, and know what he doeth?

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all the People, who were aftonished as much as we, are Witnesses.

47. The Pharifees in great Anger replied: What? Are Ye also, who have the Advantage of being our immediate Attendants, led away with the Error of the ignorant Multitude, and seduced into a Belief of this Man?

48 & 49. You see; not one of the Rulers, who belong to the great Council, and are the only proper Judges whether a Man be a true Prophet or no; nor any one of the Pharisees, Man eminent for strict Holiness, and for their great Learning and Skill in all Questions of the Law; have believed on him. Why then should Ye be led away with the Folly of the giddy common People? who 'tis no wonder if they be deceived by every Impostor; having no Understanding of the Law, and being therefore justly forsaken of God, and left under his Curse.

50 & 51. Upon this, * Nicodemus, * The Paone of the great Council, and a Favou-raphrase rer of Jesus, (the same that had formerly on these come to Jesus and conversed with him pri-two vately by Night,) observing the Pharifees Verses is Rage against him, and these indecent Dr Claand indifcreet Passages; though he was get's. a Man of a timorous Nature, and durst not interpose directly in the behalf of Jesus; yet could not forbear to say fomething in general, that might allay their Heat, and divert them from fudden Attempts against him. And therefore he faid: Doth our Law justify us in condemning a Man before we hear what he can fay for himself? Equity feems to require, that we should take knowledge of his Actions as well from this own Words, as from what others fay against him.

52. But

52. But the Pharifees, possest with unreasonable Prejudices; and not willing to be at the pains of making any equitable Inquiry; instead of abating their Passion upon this grave and gentle Reproof, were on the contrary more exasperated, and replied fiercely to Nicodemus; What, are You also of this Galilean Faction? Search the Scriptures, and trust to your own Eyes; see, if ever any Prophet arose out of Galilee.

52 They answered and faid unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.

53. Which abfurd Argument, grounded wholly on a vulgar Prejudice against the Country of Galilee, and on a false Opinion of Fesus's being born at Nazareth, giving occasion to some other Disputes among them; some of them thereupon, fearing least Controversies should grow among themselves, said, that nothing more could be done at that time. And so they broke up the Council in Anger, and every Man returned to his own House.

53 And every man went unto his own house.

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CHAP. VIII.

Of the Woman taken in Adultery, ver. 11. Of the true Nature and Design of the Gospel, ver. 12, 14. Vicious Affections, and not want of Evidence, the Gause of Men's Unbelief, ver. 23.

retired out of the City to the Mount of Olives, to refresh himself, and to spend part of the Night in Meditation and Prayer.

JESUS went unto the mount of Olives.

2. And in the Morning early, he returned again to the City, and went into the Temple; And the People reforted to him, as usual, in great Multitudes; and he sat down and taught them.

2 And early in the morning he came again into the temple, and all the people came unto him; and he fat down, and taught them.

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Chap. VIII.

3 And the Scribes and Pharifees brought unto him a woman taken in adultery; and when they had fet her in the midft,

4 They said unto him, Master, this woman was taken in adultery, in the very

act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

Rooped down in and

wrote on the ground.

6 This they faid, tempting him, that they might have to accuse him. But Jesus stooped down, and with his singer wrote on the ground, as though he heard them not.

3 & 4. And as he was instructing the People, a Company of Scribes and Pharifees came in, and brought with them a Woman taken in Adultery, and set her before him, saying: Master, we have taken up this Woman, not upon a bare suspicion of Adultery, but having plainly convicted her of the Crime, by the Testimony of those that took her in

the very Act.

5. Now it being expressly commanded in the Law of Moses, that both the Adulterer and Adulteress should be put to Death; it has been the Custom of our Nation to execute this Law upon the Offenders, by the Peoples stoning them to Death with Stones. Nevertheless, because we find you do in some other Matters dispense with the Law of Moses, we are desirous to know what Directions you would give us in the present Case.

6. This they faid, not that they had any real respect for Fesus, or any deference at all to his Authority; but on the contrary, only with a malicious Defign to enfnare and expose him: Thinking, that if on the one fide he should incourage the People to stone her, then he might be accused to the Roman Governor for promoting a feditious and tumultuary Execution of a Criminal without the Governor's Authority; but if on the other fide he should endeavour to fave her from the Fury of the common People, then the Jews might be offended at him as an Enemy to their Liberties. Jesus therefore, knowing their malicious Delign against him, feemed at first not to regard them; but, stooping down, wrote upon the Pavement with his Finger, as if he had been intent upon fome other Thoughts, and had not heard what they faid.

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9 And they which

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7. The Pharifees, feeing him not regard them, or thinking him to be put to a great streight for an Answer, continued asking and pressing him to deliver his Opinion. Whereupon Jesus raising himself up, said: Why do you urge Me to give any Judgment in this Matter? I have nothing to fay against your executing the Law. Only ye ought to confider, that he that is very zealous in punishing another, should in all Equity be free from Guilt himself. Whoever therefore among you has a clear and innocent Conscience, let him begin and cast the first Stone at the Woman.

8. By this Answer Fesus plainly avoided the Snare they had laid for him; neither absolutely encouraging their tumultuous way of executing Criminals, nor yet wholly denying the Peoples Liberty; * but only justly reproaching the Pharifees, for being led to the Severity they pleaded for, not by the true reason, that Zeal of an honest Mind, a hearty Love of Right, and a real Indignation against Sin, but merely by Hypocrify and an outward false Appearance of Holiness. And having thus answered them, he stooped down again and wrote on the Ground with his Finger; giving them Place; He time to consider; and that, being reproached and shamed by their own Consciences, they might be willing to take the Opportunity of flipping away, whilst they imagined that he took no notice of them.

> 9. Accordingly, every one of them applying to himself what Jesus had faid, and fearing to be discovered and shamed, they took the Advantage of his being otherwise employ'd, and of his feeming not to mind what they did; and went out one by one: till there was not

Chap. VIII.

7 So when they continued afking him, he lift up himfelf, and faid unto them, He that is without fin among you, let him first cast a stone at her.

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8 And again he stooped down, and wrote on the ground.

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o And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldeft, even unto the last: and Jesus was left alone,

* Tis therefore without Mr le Clerc, in bis Additions to Dr Hammond, fays upon this does not fee what danger Christ

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Chap. VIII.

alone, and the woman standing in the midst.

10When Jesus had lift up himself, and faw none but the woman, he said unto her, Woman, where are those thine accufers? hath no man condemned thee?

II She faid, No man, Lord. And Jesus faid unto her, Neither do I condemn thee? go, and fin no more.

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I2 Then spake Jesus again unto them, saying, I am the light of the world: he that solloweth me, shall not walk in darkness, but shall have the light of life.

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one of them left, but only fesus and the Woman, with the Disciples and the People who were there before to

hear Fesus preach.

and feeing none of them left who brought the Woman, but the Woman standing alone in the midst: he said unto her: Where are the Men that brought you hither to receive my Sentence? Have none of them declared that you should be stoned?

of them, Lord. Then Jesus, who came into the World not to condemn the World, nor to exercise his Authority in punishing Sinners, but to save the World by bringing Sinners to Repentance, replied: Neither do I condemn you; Go and live, notwithstanding you have done Things worthy of Death; And let this Deliverance be a warning to you for the future: Fear the Judgment of God; Repent, and sin no more.

12. ¶ Having thus disappointed the Defign which the Pharifees had formed against him, Jesus returned to his former Purposes, and continued to instruct the People in the Nature and End of his coming into the World, faying: I am the Light of the World, fent down from Heaven to dispel the Darkness of Ignorance, Superstition, and Wickedness; and to reveal the Will of God, and the Way to eternal Life and Happiness, clearly and fully to Mankind. As he that travels in the Day-time, and not in the Night, cannot easily err, but may fee both whither, and which way he goes; So whofoever believes and follows my Doctrine, shall not remain under any great Mistake or Uncertainty

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concerning the way to Salvation, but shall have a sufficient Knowledge of all things necessary to Eternal Life.

things necessary to Eternal Life.

13. Upon this, fome Pharifees that

* Chap. v. you fay. And you your felf * confess, that what you only fay, and barely affirm of your felf, we are not bound to believe upon your own fingle Testimony concerning your felf

mony concerning your felf.

14. Fesus answered them: 'Tis true.

a Man is not ordinarily to be believed upon his own fingle Testimony; And + Chap. v. therefore I have given you abundant + v. 32, and other Proof of the Truth of my Com-36. mission. But altho' it had really been as you fay, that I had brought no other Testimony, but only my own bare Affirmation concerning my felf; yet in my particular Cafe, my Testimony would of it felf alone have been fufficiently credible; as you your felves could not but have confessed, if you would have impartially confidered the Manner and Circumstances of my Appearing, and the Nature and Tendency of my Doctrine, which alone evidently enough shows

whence I come, and whose Glory I seek.

15. But Ye judge only by worldly Affections and Passions, and not at all according to the Reason of things. I on the contrary am so far from being led by such Byasses and Prejudices to judge wrong of Men, that I | neither judge

|| See Chap. wrong of Men, that I || neither judge ii. v. 47. nor pass Sentence on any Man at all; but only endeavour, by Teaching and Exhortation, to bring them to Repentance.

16. And yet if I should assume and exercise my Authority at present to judge and condemn you for your un-

13 The Pharifees therefore faid unto him, Thou bearest record of thy felf; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of my self, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I judge no man.

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16 And yet if I judge, my judgment is true, for I am not alone

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alone, but I and the Father that fent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of my felf, and the Father that fent me, beareth witness of me.

19 Then faid they unto him, Where is thy Father? Jesus answered, Yeneither know me, nor my Father: if ye had known me, ye should have known Father also.

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belief; my Sentence would not want abundant Evidence of it's being just and right. For besides that my own Testimony is, as I have faid, in my particular Case, of it self sufficiently credible; I do not infift upon that; but have another Testimony which you have no colour to refuse, even the Testimony of my Father, who has * many Ways * See Paand by many wonderful Works testified raphrase that he has fent me.

17 & 18. This Testimony, I fay, ver. 36, you have no Pretence to refuse. For 37, and 38. your own Law, to which you profess the greatest Reverence, makes the Testimony of two Persons to the same Thing, valid in Causes of the greatest Confequence. Now this is the present Case before you. You have my own Testimony concerning my Self: And you have moreover my Father's Testi-

mony concerning me.

19. The Fews reply'd; Where is your Father, That other Witness to whom you appeal? Tesus, knowing their Perverfeness, and by what worldly Affections they were hinder'd from understanding and receiving his Doctrine, answered them; Ye will neither understand who I am, nor who my Father is, though I have often and fufficiently explain'd my felf, fo that you have not wanted Means and Opportunity of knowing, but are only blinded with obstinate and wilful Prejudices. + If you had been willing + This is to learn who I am, by the Holy Doc- Dr Clatrine I have delivered; you would also get's. eafily have understood who it is that I mean by my Father, which fent me into the World to make known this Doctrine to you. But so long as ye cannot endure to believe, that the Doctrine which I Aa3 preach,

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preach, is God's Message to you; neither can ye endure to hear who my Father is, whose Messenger I am, to reveal

it to you.

20. These Things Jesus spake with great Freedom and Sharpness, openly in the Temple it self, and in the Treasury where the Chests for the Offerings were kept; a Place from whence it was not easy for him to have escaped, and which his bitterest Enemies the Chief Priests and Rulers of the People frequented. Nevertheless, because the appointed Time of his last Suffering in Obedience to the Will of God, was not yet come; the divine Wisdom so over-ruled the Malice of his Adversaries, that no Man offered to lay Hands on him at that time.

Hearts boiled against him, and that they were contriving his Death; continued his Discourse to them in the following Manner. I shall shortly return to him that sent me, when you will desire more than ever to have me in your Power; And all that you will gain by persisting in your Hatred of me, is to be destroyed for your Sins in this World, and condemned for them in the other. [But as for my self, I am going where I shall have the forever reach for every

be out of your reach for ever.]

Does he intend to get out of our Hands by killing himself? [Because he says, he is going where he shall be out of our Reach for ever.]

23. To this perverse Question, Fesus answered: No; What I say, is not so much because I am concerned to save

20 These words spake Jesus in the treasury, ashe taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then faid Jefus again unto them,
I go my way, and
ye shall feek me, and
shall die in your fins:
whither I go, ye
cannot come.

Jews, will he kill himself? because he faid, Whither I go, ye cannot come.

23 And he faid unto them, Ye are from beneath, I am

^{*} The Paraphrase from hence to the end of the Chapter, is taken for the most part from Dr Claget, with some Additions and Alterations.

from above: ye are of this world, I am not of this world.

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24 I faid therefore unto you, that ye shall die in your fins: for if ye believe not that I am be, ye shall die in your fins.

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25 Then faid they unto him, Who art thou? And Jesus faith unto them,

My felf from your Defigns against me, as to admonish You of your own Danger [in perfifting impenitently to disbelieve and reject me. Which that you may be fensible of and avoid, or be utterly inexcufable if you will not, I now tell you again, what I have often told you before, that the Reason why ye disbelieve and reject me, is [not at all for want of fufficient Evidence of my being fent from God; but wholly and folely because your Ends and Designs, your Spirit and Temper, are contrary to mine. Your Affections are wholly fixed on this present finful World: And my Design is to take them off from it. You do not relish Spiritual Rules, and Heavenly Truths: And I came from Heaven to instruct you in none but such.

24. Now fo long as ye continue in this Disposition, 'tis impossible indeed ye should ever believe that I am the Light of the World, [or give your selves up to be guided by my Instruction. And therefore * I faid unto you, that conti-* Ver. 21. nuing impenitent you would certainly be at length destroyed for your Sins in this World, and condemned for them. in the other. For,] fince the only Reafon of our Unbelief, is your worldly and carnal Affections; 'tis plain there is no Remedy for you, feeing you will not become honest and good Men [and prepared to receive my Doctrine, which is the only Way to Salvation;] there is no Remedy, I fay, but your Sin must be inexcufable, and your Destruction not to be avoided.

25. Upon this [authoritative Denunciation, the Jews, as they asked him before who was his Father, now they demanded of him Who himself was. To Aa4 which

Even the fame that I faid unto you from the beginning.

26 I have many things to fay, and to judge of you: but he that fent me, is true; and I fpeak to the world those things which I have heard of him.

27 They underflood not that he spake to them of the Father.

28 Then faid Jefus unto them, When ye have lift up the Son of man, then shall ye know that I am be, and that I do nothing of my self; but as my Father hath taught me, I speak these things.

which perverse Question, Jesus answered: What from the first I said I was, that I affirm to you still; [And if you ask me never so often, I can give you no other Account.]

26. He faid moreover: I could take Occasion from these unreasonable Questions of yours, to charge you with several things which you would not care to hear.

* But I pass them by at present; leaving only this one Thing with you, which you would do well to consider and remember: viz. He that sent me, is the Author of Truth, and expects to be believed, and you will find it a terrible thing to despise his Authority; [which you do, by rejecting me; For] in all the Instructions which I have given the World, I have kept to my Commission, and delivered nothing but what he will justify.

27. Notwithstanding all this, the Jews did not yet apprehend that Jesus spake to them of God his Father. And he did not think fit to explain himself more fully at that time; because he had said enough to enlighten honest Minds; and to have said the thing more plainly, would have drawn their Fury upon him, which at present he intended to avoid.

28. Instead therefore of saying expressly that God was his Father, he proceeded to lay such Things before them, as might tend either to calm their angry Spirits, and put them into a more considering Temper, or at least lay a Foundation for their Repentance and Faith afterward, when they should see those Things sulfilled in him, which he foretold of himself. He spake therefore to

29 And

^{*} This latter part of the Verse may otherwise be thus paraphrased; But however ye may dislike them, they are certainly true; being I speak nothing but what I have Commission from my Father, the Author of Truth, to declare.

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29 And he that fent me, is with me: the Father hath not left me alone: for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then faid Jefus to those lews which believed on him, If ye continue in my word, then

this Purpose: I know the Fews will put me to an ignominious Death; and when they have so done, they will think they have done their Work effectually. But I tell you beforehand, that foon after that, it * will appear yet more evidently than now it does, who I am, and who my Father is; and that I have not gone about to deceive you, by pretending an Authority which I have not; but have faithfully delivered that Doctrine, which my Father will justify; and have fummoned you by those Threatnings, which, if you continue in your Unbelief, he will punctually execute.

29. Then you will be convinced, that he which fent me, stands by me; and that the Father, though you were most confident that he had forfaken me, does undeniably appear in my Behalf; and therefore that I never faid nor did any thing, but what was perfectly agreeable

to his Mind and Will.

30. Now upon Jesus's foretelling thus what would happen to Himself and to Them afterwards, and the Affurance wherewith he did it; feveral, that heard him, were disposed to consider and compare what they had known [and heard] of him before; and, being perfuaded that he was a Person sent from God, They declared that they would become his Disciples.

31. But Fefus knowing who these were, and that their Faith was not fo firm and well-grounded as it should be; [and that, with the fenew Professors, many of the Unbelieving Jews hypocritically

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^{*} This was fulfilled by his Refurrection and Ascension, the fending of the Holy Ghost, and the wonderful Destruction of the Jewish Nation. THE WING SHOWS THE

* Ver. 37, joyned themselves, * with Intent to take and 40. some private opportunity of killing him,

He said to them all: If ye believe on me indeed, and are induced so to do, not only by my Works and other Signs of a Prophet which ye discern in me, but also by the Purity of the Word which I preach unto you; and are resolved not to sly off from me because of my Doctrine, but to conform your Minds and Practices to it; then shall ye be my Disciples indeed. For if you will sincerely do that which I command you, the Reasons why ye should believe on me will take such fast hold upon your Minds, that nothing can be able to shake your Faith.

32. And as, by believing me, you begin to know the Truth; fo, by doing according to my Word, you shall know it more perfectly. And by this means, you may gain the greatest and most desirable Freedom in the World.

33. The Jews who had pretended to believe on him, [misunderstanding these last Words, as if he had spoken of a secular and bodily Freedom,] replied: We have a natural Right to Freedom, being descended, not from a servile People, but from Abraham; and we have not lost that Freedom to which we have this Right by Nature, having never become any Man's Bond-Slaves, but being governed by our own Laws. What Freedom then can you pretend to give Us, who are free already?

34. Jefus, somewhat moved at their perverse Misapplication of his Words, answered with some Vehemency: Nay, but I speak of a better Freedom, and a worse Bondage, than that which you are so much concerned about. For my Meaning is, that he who knows the

are ye my disciples indeed.

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They anfwered him, We be Abrahams feed, and were never in bondage to any man: how fayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin.

of believed I to

35 And

Truth, and is led by it, shall be free from the Servitude of Sin; And there cannot be a greater Slave, than he whose will is enslaved to his Lusts.

35 And the fervant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

35 & 36. I knowindeed that you value your felves upon your belonging to the Family and House of God, which was first set in Order by Moses, and was afterward to be administred according to His Law; [and that, upon this Account, you will fay you have already all possible Freedom, even in that spiritual Sense also which I am speaking of.] But I must tell you, that [neither is this Privilege whereof ye boaft, fufficient of it felf to give you that perfect Freedom from the Power and Dominion of Sin, which I now speak of; neither was] the Authority of Moses intended to last always, but only for a time, like that of a Servant, and to give place at length to the Authority of the Son, whose Government in God's House is to continue for ever. [Wherefore the only way for you to preserve to your selves the Privilege of God's Family, and to obtain a perfect Freedom from the Slavery of Sin, is to submit to the Authority of the Son who is now come, and to continue under his Doctrine and Government.

37. And this you would do, if you were as truly Abraham's Seed by likeness of Disposition and Manners, as I acknowledge you to be by natural Descent. But instead of this, you on the contrary go about to destroy me; And That for no other Reason, but because my Doctrine is too Holy and Good for you; and because your Minds are so possess with worldly Affections and Lusts, that it can take no Place in you.

38. And

37 I know that ye are Abrahams feed; but ye feek to kill me, because my word hath no place in you.

38. And indeed, fo long as I speak those Things that are agreeable to the Mind of my Father; and you will do those contrary things, which plainly show to what Father you belong; there is no Possibility that we should agree

better than we do.

39. To this the Jews answered: What Father do you suppose we belong to? We have already told you, that Abraham is our Father. Jesus replied: I have granted that he is so, in the natural and carnal Sense: But if he were your Father in that Sense which would make most for your Honour and Advantage, ye would do Works like Abraham's Works, and show that you have Tempers and Dispositions like his.

40. But now quite contrary, ye seek to kill Me without any just Cause; which ye ought not to design against any Man whatsoever. And the true Cause of your Malice is, that I have told you the Truth. And this is the more inexcusable, because it is that Truth which God reveals to you: Whereas Abraham was a great Example of Humility, and Teachableness, and Readiness to believe and obey all divine Revelations, how hard soever it was to Flesh and Blood so to do.

Father. The fews answered: We are content that our Father should be known by our Deeds. For as we are not born of an adulterous or idolatrous Race, but of Parents that worship God, and him only: So neither do We our selves serve any other besides Him. And therefore, as Abraham was our Earthly Father; so God, and God only, is our Heavenly Father.

Chap. VIII.

38 I fpeak that which I have feen with my Father: and ye do that which ye have feen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abrahams children, ye would do the Works of Abraham.

40 But now ye feek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham.

41 Ye do the deeds of your father. Then faid they unto him, We be not born of fornication; we have one Father, even God.

42 Jesus

42 Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God; neither came I of my felf, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

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44 Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.

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Father, as you fay; you would love him: And then you would love Me also for his sake. For as I came at first with his Authority, so now I stand here speaking to you in his Name. Neither do I pretend this without Testimony from God, as those do who come of their own Heads, and set up for themselves under colour of coming from God; But the Proofs of my Commission are so evident, that if you would judge honestly, ye could not but confess that God has sent me.

43. If God be your Father, why do you understand his Language no better, nor acknowledge that Spirit of Integrity [and true Holiness] which runs through all that I say, and which ought of it self to induce you to believe, that I who deliver a Doctrine worthy of God, was sent by him to deliver it? [Why do you not, I say, understand this?] Even because my Doctrine is troublesome and painful to such as you are, and you cannot with any Patience endure so much as to hear it.

44 & 45. [The Truth is;] Hewhom ye resemble and obey, is your Father. And therefore the likeness of your Manners and Dispositions, and your obstinate Inclinations to fulfil the Lusts of the Devil, plainly show you to be his Children. For as He fought the Death of Adam and his Posterity at first, and has bent himself ever fince to destroy those especially, whom God raised up for the great Benefit of Mankind: Even fo are ye now disposed against Me, whom God has fent to fave the World. And as the Devil having first served his malicious Ends by a Lie, has ever fince hated the s; yet now being to

45 And because I tell you the truth, ye believe me not.

Truth, which is not for his Turn; and when he lies, does according to his own Nature and Temper: So in This also ye are his Children. For if I should tell you Lies, and flatter you in your Sins, you would not contradict me. But because I will not suit my Doctrine to your Lusts and Interests, but tell you the Truth; for this very Reason you believe me not.

46. If I have done any thing that makes me unworthy of Belief, why do not fome of you convince me of it? And if my Doctrine it felf be worthy of Belief, why do ye not believe me?

47. For there is no want of any other necessary Evidence to induce you to it. But every one that has an honest Mind, would, in such a Case as this, rejoice to have God's Truth propounded to him; as a Child of like Dispositions with his Father, is delighted with his Father's Conversation. The only Reason therefore, why ye cannot endure God's Word which I speak unto you, is because ye are not the Children of God, but of quite contrary Dispositions to him.

48. Here the Jews, unable to bear these severe Reproofs, broke out into Rage and Revilings, saying: Can any Man blame us for afferting [that you are an Enemy to our Nation and Religion, and] that you hate the People of the Jews no less than if you were a Samaritan; and that you are governed by a lying Spirit, [or are mad?] For who but a Samaritan [or a Madman,] would say that the Children of Abraham are not the Children of God, but the Children of the Devil?

49. But Jesus, though he had used great sharpness before in representing them to themselves; yet now being to

46 Which of you, convinceth me of fin? And if I fay the truth, why do ye not believe me?

47 He that is of God, heareth Gods word: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well, that thou artaSamaritane, and hast a devil?

49 Jefus answered, I have not a devil; but I honour my Father,

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Father, and ye do dishonour me.

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50 And I feek not my own glory: there is one that feeketh and judgeth.

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51 Verily, verily, I fay unto you, If a man keep my faying, he shall never see death.

52 Then faid the Jews unto him, Now we know that thou haft a devil. Abraham is dead, and the prophets; and thou fayeft, If a man keep my faying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self?

show his resentment of the Reproaches, he answered them with great Mildness, saying: I am not governed by a lying Spirit, [nor am mad;] But because I will say no other things than such as tend to the Honour of my Father, therefore you speak thus dishonourably of me.

50. However, I am not moved with these Reproaches. For my own Glory is not the thing I aim at. Only I must tell you, that there is one, for whose sake I willingly endure these Indignities, who will vindicate me from this Dishonour.

Him, I say with the same assurance that I have always said it: If a Man believes and obeys my Doctrine, he shall live for ever. Remember that I have told you so again, notwithstanding your provoking Language and Behaviour; for I do not by any means desire your destruction.

52. The Jews, nothing softned with this Mildness, [continued in their former Rage; and] perverting his Words as if he had spoken of exemption from temporal Death, replied in the same reproachful manner: Now it is undeniably plain, that you are governed by a lying Spirit, [or are mad.] For Abraham kept the Word of God, and so did the Prophets, and yet they are all dead. And you say; If a Man believes and obeys your Dostrine, he shall live for ever.

53. Abraham and the Prophets could not so much as make Themselves immortal; And you pretend to make Others so. Are you greater therefore than our Father Abraham, and the Prophets?

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felf greater than I am, I should get more Shame than Honour by it. But 'this my Father that declares me to be what I pretend that I am. And, that you may no longer be able to doubt who I mean by my Father; I tell you plainly it is he of whom ye say that he is your God, the God of Abraham and of the Prophets.

55. But though you own him to be your God, yet you are as far from knowing and pleasing him, as if ye owned him not at all. But I know, that what I fay and do, is not of vainglory, as you affirm; but is all defigned for his Honour, and is acceptable to Him. And if I should say otherwise, I should belie my felf, as you belie me; which I am not to do in compliance with you, or in contempt of Applause. And therefore, to speak the Truth as it is, I do both know what is acceptable and well-pleafing to the Father, and am affured also that I do nothing but what he approves.

56. And that which I am to accomplish in the World, is so much for the Honour of God, and the Benesit of Mankind; that your Father Abraham, to whom God revealed something of it, was so transported with Joy, that he * desired nothing more, than to have seen me as you see me. But as far as he did see me, he was delighted with that, which you have in great Abhorrence. So great a difference there is between Abraham and you that glory in being his Children.

fee my day. 57. To this the fews, refolving to wrest all his Words to such a Sense as might make him ridiculous, answered:
You have not yet lived half an Age,

54 Jefus answered, If I honour my felf, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God.

55 Yet ye have not known him; but I know him: and if I should fay, I know him not, I should be a liar like unto you: but I know him, and keep his faying.

56 Your father Abraham rejoiced to fee my day; and he faw it, and was glad.

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57 Then faid the Jews unto him, Thou art not yet fifty years old, and haft thou feen Abraham?
58 Jefus

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* hyakkiáraro. not as we render it, rejoiced; but earneftly defired and longed, to

58 Jesus said unto them, Verily, verily, I fay unto you, Before Abraham was, I am.

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59 Then took they up stones to cast at him: but Jefus hid himfelf, and went out of the temple, going through the midst of them, and so passed by.

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and do you pretend to have feen Abraham, who died so many Ages since?

58. Whereupon Fesus, taking occafion at last to utter that Truth, which would explain and vindicate all the great Things, which he had justly faid of himself, and which they made so much difficulty to understand, replied: You see me indeed now a Man [like your felves, and I appear to you one of as late Original, and as short Life as your own; But really before Abraham, and before all Generations, I had a Being with Him, of whom Moses told the Israelites, that his Name was I AM.

59. At this Saying, the Yews, judging it Blasphemy in the highest degree, because [they thought] he had made himself not only greater than Abraham, but as it were * equal with * Chap. v. God; fell into the utmost Rage. And ver. 18. thinking him not worthy to be anfwered any other-ways, than by an immediate and zealous Attempt upon his Life, which Attempt they had now colour enough to justify; they took up Stones to cast at him, and kill him. But Jesus, seeing now that no good was to be done upon them, avoided their Rage, as he was wont to do; and went out of the Temple through the Crowd, unfeen and un-

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CHAP. IX.

Jesus gives Sight to a Man born blind, ver. 1. The Gospel fitted to convert the humble and teachable, not the proud and wilful, ver. 39. Unbelievers cannot plead Ignorance, or want of Evidence of the Truth of Religion, ver. 41.

A Fter these things, as Jesus was walking with his Disciples from Jerusalem to some of the neighbouring Villages, they saw by the Way-side a * Ver. 8. Man that was born blind, * begging.

2. Upon which occasion, the Disciples asked Fesus, saying: Master, how comes it to pass, that this Man was born blind, rather than another? Was it for any Sin, that he himself had committed in some former State, or would commit here? Or was it upon Account of some Fault, that his Parents had been guilty of before him?

3. Jesus replied: 'Twas not intended for the Punishment of any particular Sin at all. But the infinite Wisdom of the Divine Providence, suffered this Man to come into the World in this Condition, that I might have an Opportunity of working anotable Miracle upon him, and of remarkably evidencing the Power of God, which accompanies my Preaching, and attests and confirms my Doctrine.

4 & 5. And alluding to the present Occasion of the Cure, which he was about to effect, he said: For this Purpose came I down from Heaven, that I should be the Light of the World; to give Sight to the Blind, and to enlighten them that walk in Darkness; to instruct the Ignorant, to rectify the Erroneous, and to convert the Wicked. And so long

A N D as Jefus paffed by, he faw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

went out of the temtile, going through

midil of them,

3 Jesus answered Neither hath this man finned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that fent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

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7 And faid unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came feeing.

8 The neighbours therefore, and they which before had feen him, that he was blind, faid, Is not this he that fat and begged?

9 Some faid, This is he, others faid, He is like him: but he faid, I am he.

as I continue here upon Earth, I must take all Opportunities of benefitting Mankind; by relieving their Bodies, by instructing their Minds, and by giving Proofs of my Power and Authority to fave them. The time will shortly come, when I shall be taken away from them: And then they can no more have the Advantage of my personal Presence, to heal and to instruct them. What time therefore I have yet left to continue in the World, I must employ wholly in this Work, which I was fent on purpose into the World to perform.

6 & 7. Then, having by these Words raised in his Disciples a great Attention, and an Expectation of fome extraordinary Miracle, he spit on the Ground, and having made Clay with the Spittle, he anointed the blind Man's Eyes therewith, and bid him go and wash in the Pool of Siloam: (which Word, fignifying in the Jewish Language, Sent; might give him occasion to think of the Messiah,

* who was prophesied of under that Name.) * See Gro-And accordingly the blind Man went tius on the and washed, and immediately received place.

the Use of his Eyes.

8 & g. In the mean time Fesus conveyed himself away, without the blind Man's Knowledge; fo as not to be prefent when the Man returned with the Use of his Sight. But the Neighbours and fuch Paffengers as happened to be then at the Place, feeing him at his Return walking without Affiftance, and with the perfect use of his Eyes, were greatly furprized and aftonished, and knew not what to believe concerning him: Some asking doubtingly; is not this the Man, that used to sit here blind, and begging by the Way-fide? Others B b 2 afferting

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afferting positively, that it was certainly the very same Man, which way soever he came to have his Sight at present: And others saying on the contrary; Nay, it is impossible it should be the same Man, since no one ever heard of such a Cure, as the healing one born blind; yet he is indeed extraordinarily like him. But the Man himself affirmed that he was the same Person.

the fame Man, that used to sit here begging, and was born blind; how come you now by the Use of your Sight?

fitting by the Way-side begging, after my usual manner; there happened to pass by a Man, whose Name they said was fesus; who observing me to be blind, stopped and cametowards me, intending, as I expected, to give me an Alms: But instead of that, he, to my great Surprize, after a little Talk, anointed my Eyes with a kind of Clay that he had made, and then bid me go wash in the Pool of Siloam; which having done, I immediately received the Use of my Eyes.

12. The People, not fatisfied with this Answer, asked him again: Where is this Man you speak of, that we may from him make further Inquiry about this Matter? The Man answered: I know not: He went away as soon as he had given me the directions I told you, and I never saw him at all, neither have I heard of him since.

13. Upon this there arising much Debate, the Matter came at length to the Pharisees Ears; and the Man was brought before the Council to be examined, concerning this Cure.

14. For one particular Circumstance, there was, which made them very folli-

to Therefore faid they unto him, How were thine eyes opened?

and faid, A man that is called Jefus, made clay, and anointed mine eyes, and faid unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received fight.

12 Then faid they unto him, Where is he? He faid, I know not.

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13 ¶ They brought to the Pharifees him that aforetime was blind.

14 And it was the fabbath-day when Jesus

Tefus made the clay, and opened his eyes.

15 Then again the Pharifees also asked him how he had received his fight. He faid unto them, He put clay upon mine eyes, and I washed, and do fee.

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16 Therefore faid some of the Pharifees, This man is not of God, because he keepeth not the fabbath-day. Others faid, How can a man that is a finner. do fuch miracles? And there was a division among them.

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citous to prevent it's being thought a Miracle or a good Work. And that was, that Fesus had done it upon the Sabbathday, in Diminution to the Authority and Obligation of their Traditions.

15. The Council therefore, hoping to find out some Objection against the Truth of the Miracle, commanded the Man to give them a particular Account, of the Manner and Circumstances how Fesus had cured him. The Man anfwered: He made a Sort of Clay, and anointed my Eyes with it, and then bid me go and wash in the Pool of Siloam; which I did, and immediately there-

upon received my Sight.

16. To this, the more obstinate and wilful of the Pharifees, who were most strongly prejudiced against Fesus, and resolved not to believe any Testimony whatfoever in his Favour, replied: Well, we know not what to make of the Cure; but this we are very fure of, that the Person who you say effected it, is not a good Man, nor fent from God, feeing he keeps not the Sabbath, and observes not our Traditions strictly. But others of them, who were fomewhat more moderate and less superstitious, faid: Nay, if you once grant the Truth of the Miracle, 'tis by no means credible that God would enable a Deceiver, to perform fo great and beneficial a Work, for a Testimony of his divine Commission. If therefore you will effectually destroy this Man's Authority; there is no other way, but to enquire strictly into the Fact, if you can find out any Mistake or Deceit therein. Thus there was a Division among the Pharifees themselves, about Fesus's giving Sight to the blind Man.

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17. They asked the Man therefore again, saying: What Opinion have you your self of this Person, who you say hath given you your Sight? The Man answered: I suppose he must needs be a Prophet; For such a Cure as this, cannot, I presume, be the Effect either of Accident or Art.

18 & 19. The Pharifees then, feeing the Man possest with a favourable Opinion of Fesus, began to suspect Him also, as if he had not really been born blind; but, being fecretly a Disciple of Fesus, had only pretended Blindness for some time, that he might gain his Master the false Honour of a reputed Cure. Sending therefore for the Man's Parents, (who by especial Providence, to give undeniable Evidence of the Truth of the Miracle, and to take away all Excuse from the malicious Unbelief of the Pharifees, were yet alive,) they asked Them, faying: Is this your Son, who you fay was born blind? If you are fure it is the fame Person, and if you are sure he was really born blind, and has continued fo till this Time; pray tell us how comes he now to fee?

20621. The Man's Parents answered: That this is our Son, the very same Person that was born blind, we are very well assured: Also that he was really born blind, and has continued so ever since till this Time, we are no less certain: But how he has now gained the Use of his Sight, or who it is that has worked this great Cure upon him, this we are altogether ignorant of. We were not present when he received his Sight; nor know at all in what Manner, or by what Person, or by what Means the Thing was effected. Our Son is of full Age, able to give a sufficient Account of his

17 They say unto the blind man again. What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

did not believe concerning him, that he had been blind and received his fight, until they called the parents of him that had received his fight.

him how he had re-

ed them, faying, Is this your fon, who ye fay was born blind? how then doth he now fee?

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20 His parents answered them, and faid, We know that this is our son, and that he was born blind.

21 But by what means he now feeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself.

22 Thefe

thing I know, that

whereast was blind.

22 These words spake his parents, because they seared the Jews: for the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue.

his parents, He is of age, alk him. 100, 100 his real of bills and the bills are the b

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24 Then again called they the man that was blind, and faid unto him, Give God the praises we know that this man is a finner.

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25 He answered and said, Whether he be a sinner, or no, I know not: one

own Affdirs, and to Him we must wholly refer you, for Satisfaction in this Matter. 22 & 23. This the Man's Parents

faid, with great Cautioufness and Fear; For the chief Priefts and Pharifees had already agreed in Council, that whofoever believed Jesus to be the Messiah, should immediately be excommunicated and declared an Apostate from their Religion. The Man's Parents therefore fearing, least, if they spake too freely of the Greatness of the Miracles it should be interpreted as a Sign of their Inclination to believe in Fesus; and that they should thereby drawup on themselves the Hatred and Ill-will of the Pharifees; answered them, as I said, in this Manner: That they themselves knew nothing of the Matter, but referred them wholly to their Son, who was of Age to give a fatisfactory Account of himself.

24. Hereupon the Pharifees, feeing the Cautiousness of the Man's Parents. and that they could learn hothing from Then; ordered the Manchimself to be called in, the second time; and faid to him: If it be really true, that you were born blind, and that you have now received your Sight; Give God the Praife, who has youchfafed you fo great and wonderful al Mercy : But do not think that this Fefus, who you fay pretends to have cured you, was at all the Author, or Caufe, of Influment of this Bleffing. For we are well affured, that he is a wicked Man and a Deceiver; being a Breaker of the Sabbath, and a Neglecter of our Traditions, with the

25. The Man replied: Whether he be a wicked Man, or not, you may judge as you please: But one thing I am fure I am not deceived in; and that

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is, that whereas I was blind all my Life before, now I fee perfectly well.

26. The Pharifees, being invincibly prejudiced, and therefore still desirous to find out, if possible, some Pretence of an Objection against the Miracle, bid the Man then relate to them once again all the particular Circumstances of his Cure; that they might yet more particularly review and examine them, and more strictly weigh and consider them.

at their impertinent and malicious Curiosity, answered: Have I not already given you as distinct and full an Account, as is possible, of the whole Matter? Why would you have me repeat the same Thing over and over again? Is it, that you your selves would be at length convinced of the Greatness of this Man's Power, and become his Disciples.

28. The Pharifees enraged at this Answer, to the highest Degree of Fury and Paffion, replied with many reviling and reproachful Words: No. We know andeed that you are this Man's Disciple, as your Partiality for him all along in this whole Affair has sufficiently discovered; We fee how fond you are of new Sects and strange Doctrines, and how easy you are to be imposed upon by any Deceiver: But We, whom instead of answering thus rudely, you ought in Matters of Religion to be wholly guided and directed by, persevere stedfastly in our Firmness to our ancient Religion, the Law of Moses.

29. We know certainly that Moses was a Prophet sent from God, and that his Law is an authentick Revelation of

Chap. IX.

thing I know, that whereas I was blind, now I fee.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

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them, I have told you already, and ye did not hear, wherefore would ye hear it again? will ye also be his disciples?

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28 Then they reviled him, and faid, Thou art his disciple; but we are Mofes disciples.

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21 Per too style

29 We know that God spake unto Mofes: as for this fellow,

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30 The man anfwered and faid unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not finners: but if any Man be a worshipper of God, and doth his will, him

he heareth.

Lord that I might believe on him?

Lord that I might believe on him?

J. Kind Jehrs faid with both then him,

and it is he chartelle-

35 He answered

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

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the Will of God, fully and fufficiently attested to be of divine Authority. But as for this Upstart, whom ye are so eager to follow, we know not what Authority he has, or that he can pretend to any at all.

30. The Man replied: Why, this indeed is a very strange Thing, that a Man should have Power to work so extraordinary a Miracle, as giving Sight to one born blind; and yet ye not be able to judge with what Authority he comes, or whether he has any Authority at all.

31. I thought it had been a Rule amongst you, in judging of a Man's being a true or a false Prophet, that God never gives wicked Men and Deceivers a Power of working extraordinary and unparallelled Miracles, openly in Confirmation of their Doctrine, in Testimony of their divine Commission, and without Opposition of any greater Power to withstand them; But that so great a Privilege was granted only to Holy Men and Prophets, sent immediately of God upon extraordinary Occasions, to make particular Discoveries and Revelations of his Will.

32. Now the Miracle that this Man has worked upon me, is one of the most eminent Instances of this kind, that ever was heard of. For among all the Wonders we read of, that were done by the antient Prophets, or even by Moses himself; there is no Example of Sight being given to one that was born blind.

33. 'Tis impossible therefore but this Man must be a Prophet sent from God; since he does as great and even greater things, than any of Those, whose Commission you acknowledge to have been undoubtedly Divine.

34. The

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34. The Pharifees, enraged at the Man's presuming to argue and dispute thus with them, answered: You are a bold and impertinent Fellow, brought up all your Life in Ignorance and Wickedness, with an understanding as dark and blind as your Body; And do you pretend to instructus, who are Teachers and Guides of the People, Men eminent for Learning and Skill in the Law, and for extraordinary Holiness and Strictness of Life? And they ordered him to be excommunicated and declared an Apostate.

35. After which, Jesus meeting him, and having heard that the Council of the Fews had cast him out, he said to him; Do you believe on the Meffiah; the Son of God ? Brill in the language

36. The Man replied: Sir, I expect and hope for his coming; And if he be already come, I befeech you tell me who and where he is, that I may go and profess my Belief in him.

37. Jesus answered : He is already come; and you your felf have both feen him, and experienced his Power. For it was he that lately gave you the Use of your Sight; and it is he that

now talks with you wood bodiow and

38. The Man replied: Lord, I believe and am fully convinced, that you are indeed the Meffiah, the Son of God. And he kneeled down before Jesus, and

worshipped him may I on abound ; Hol

39. Then faid Jesus: With most admirable Wisdom and Justice, hath the divine Providence and unerring Counfel of God fo ordered Things, that by Means of my coming into the World, they that were Blind might receive their Sight; and on the contrary, they that think they See best, might be discovered

34 They answered and faid unto him, Thou wast altogether born in fins, and dost thou teach us? And they cast him out.

so The man anfivered and faid anto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eves.

at Now we know 135 Jefus heard that they had cast him out; and when he had found him. he faid unto him, Doft thou believe on the Son of God?

36 He answered and faid, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

world began was it 38 And he faid, Lord, I believe. And he worshipped

39 ¶ And Jesus faid, For judgment I am come into this world: that they which fee might fee; and that they which fee, might be made blind.

40 And

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to be truly blind. Meaning, by an easy and customary Allusion to the Matter then before him; that as the gracious Difpensation of the Gospel, was a glorious and effectual Means of bringing ignorant, but humble and teachable Persons, to the Knowledge of the Truth, and of the Way to eternal Life; (whereof his giving Sight to the blind Man was a most apt Emblem and Similitude:) So on the contrary, the Ignorance of proud and incorrigible Men, fuch as were the unbelieving Jews, was by this very Means of the preaching of the Gospel, rendered only more manifest and inexcufable.

40. But the Pharifees, who were prefent when fesus spake this, understanding his Words perverfely and abfurdly in the literal Sense, replied in a scoffing Manner: Why, do you think then indeed, that we are become blind?

41. Jesus, knowing their malicious Obstinacy, answered: No; if ye were indeed blind in that Sense, so as by any natural Impediment to be prevented from feeing my Works, ye might perhaps have feemed to have fome kind of Excuse for your Infidelity. But now fince, as you fay, you See plainly, and therefore cannot pretend to be ignorant of these my mighty Works, which are an undeniable Evidence of my divine Commission; Your obstinate Insidelity, in rejecting the plainest and strongest Means of Conviction, is absolutely without Excuse. with the destroy Lance the prefent Octability Posts, But he,

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40 And Some of the Pharifees which were with him heard these words, and faid unto him, Are we blind also?

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- 41 Jefus faid unto them, If ye were blind ye should have no fin: but now ye fay, We see; therefore your fin remaineth.

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CHAP. X.

Christ distinguished from all false Teachers, ver. 1. Of his purchasing to himself an universal Church, ver. 16. Why Jesus did not in express Terms declare himself to be the Messias, ver. 25. Humility and Teachableness the necessary Preparatives to receive the Gospel; and that Insincerity is the only Cause of Men's Unbelief, ver. 26. Of Jesus's being the Son of God, ver. 33.

1 & 2. A Fter these Things, Fesusob-ferving how the Chief Priests and Pharifees grew every Day more and more enraged to fee many of the People follow him and embrace his Doctrine; and knowing on the contrary how ready they would be to encourage the People to follow any fuch false Teachers, as would flatter them in their Vices, and fpread Doctrines fitted to promote the worldly Defigns and Temporal Grandeur of their Rabbies and Elders; and how these Men themselves, without any Regard to the true Defign of their Office, did, with only covetous and ambitious Intentions, affect to be looked upon as the Guides and Leaders, the Shepherds and Pastors of the Flock of God: He rebuked them for their Corruptions, and afferted his own Authority, and diffinguished himself from all false Teachers, in the following Manner; accommodating his Discourse, as usually, with figurative Expressions alluding to the present Occasion. Verily, said he, whoever goes into a Sheepfold, not regularly by the Door, but climbing disorderly and violently over the Fence; cannot be look't upon as any other than a Thief or an Enemy, that comes either to Real or to deIVERILY, verily,
I fay unto
you, He that entreth not by the
door into the sheepfold, but climbeth
up some other way,
the same is a thief
and a robber.

2 But he that entreth in by the door, is the shepherd of the sheep.

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3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

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4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.

5 And a stranger will they not follow, Aroy the Sheep. For without doubt the true Shepherd, that is fent to feed and look after the Sheep, will not go in by any other Way, than by the Door, and by that Way which the owner of the Sheep has appointed. Thus, whoever undertakes to feed and guide the Flock of God, to teach and instruct his People; and yet goes not to them in the Way which God has appointed, and following the Method which He thinks fit to reveal, but will go in a Way of his own inventing, and according to his own Fancy or corrupt Inclination; is certainly, notwithstanding any pretences of Zeal or Authority, an Enemy and Hinderer of Mens Salvation. For without question, every one that fincerely, and free from worldly Defigns, intends only to teach and instruct Men in the Way of Salvation; will go entirely in fuch Method as God shall think fit to appoint, and will submit wholly to his Directions.

3 & 4. To the Shepherd that comes in this Way and Manner, the Porter openeth the Door; and the Sheep which are committed to his Charge, hear and know his Voice; and he calls them by their Names, and leads them out to Pasture, and goes before them himself, and they willingly follow bim. Thus to Christ, and to all sincere Preachers of Righteousness, who come not with any worldly defigns, but wholly in the Way that God has appointed; good and well-disposed Persons, prepared by pious Inclinations and the Grace of God, readily submit themselves, and receive Instruction, perceiving the Authority and Excellency of the Doctrine proposed to them.

5. But to a Stranger that climbs up over the Fence, the Sheep will not go; but

will flee from him, not knowing his Voice, but being terrified at his coming. Thus by false, proud, and worldly-minded Teachers, who persist obstinately in Ways of their own inventing, and refuse to promote that Method of Man's Salvation, which God reveals; pious and well-disposed Persons will not be seduced; but only such, who can thereby serve their worldly Interest, Pleasure, or Ambition.

the hearing of the Pharisees, without adding at first any Explication. But asterward, perceiving that they had not at all understood what he meant, he added and said: Verily, if ye will bear that I should tell you plainly the Truth, Imy self am the Door of God's Sheepfold; the Way, which God has revealed for the Salvation of Men; the great Shepherd, whose Doctrine all Preachers of true Religion must instruct Men in, as the only Method which God has appointed for the bringing them to Happiness and Eternal Life.

8. All that have fet themselves up in other Ways, and have pretended, or do pretend to teach Men other Methods of Salvation, and other Doctrines in opposition to mine; are Thieves and Robbers, * who destroy and scatter the Sheep, instead of feeding them; that is, serve their own proud, ambitious and tovetous Ends, instead of teaching Men saithfully the Doctrine of Salvation. But sincere, honest, and well-disposed Persons, do by the grace of God escape their Deceits, and are not seduced by them.

9. I am the Door of God's Sheepfold; the Way, which God has revealed for the Salvation of Men. Whosoever believes on Me, as the Author of Life and Happiness; embracing my Doctrine,

but will flee from him: for they know not the voice of strangers.

6 This parable fpake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then faid Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me, are thieves and robbers: but the sheep did not hear them.

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9 I am the door: by me if any man enter in, he shall be faved, and shall go in and out, and find pasture.

10 The

* Jerem. xxiii. 1. † Ezek. xxxiv. 2, 3 & 4. 14 I am the good thepherd, and know my sheep, and ain known of mine. 15 As the Pather

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am they come that might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

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Sum I olla 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, feeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catheth them, and fcattereth the sheep.

13 The hireling fleeth, because he is an hireling and careth not for the heep.

and feeking for Salvation only through Me, under my Guidance, and in that Method which God has revealed by Me; fhall receive fuch Knowledge and Instruction in all necessary Divine Truths, as will abundantly support, nourish and guide him fafely unto everlasting Life.

10. Impostors, Deceivers, and corrupt worldly-minded Teachers, pretend to instruct and guide Men; only that they may have opportunity of * ruling and * Ezek. domineering over them, and of promot-xxxiv. 2, ing their own worldly and temporal Inte- 3 & 4, rests thereby. But, on the contrary, the only Defign of My coming into the world + is to inform the Ignorant, to convert + Ifa. xi. the Wicked, to strengthen the Weak, to it. bring backthose thaterr, and to conduct Men to Happiness and Eternal Life.

11. I am the good | Shepherd, the | See Etrue Leader and Guide of the Flock of zek.xxxiv. God. I defire only the Safety and Good 20. & of those which are committed to my xxxvii.24.

Charge; and am fo far from feeking any worldly Advantages to my felf from them, that on the contrary I willingly undergo all Labours, and expose my self to all Dangers and Sufferings, and am ready even to lay down my Life for their Sakes.

128 13. Whereas they that are hired for Wages, and perform their Service only in prospect of Gain, without having any natural and affectionate Concern for fuch as are committed to their Care; when they fee any Danger approaching, they forfake their Trust, and defert those that are committed to their Charge; neglecting their Duty, when there is no worldly Advantage to be made by it; and not having Resolution to expose themselves to any temporal e, in respect of the former verter

Hazard, for the eternal Welfare and Benefit of others.

14 & 15. I am (I fay) the good Shepherd, the great Guide and Leader of the Flock of God. And there is fuch a mutual Affection, fuch a Likeness and Agreeableness of Disposition, between Me and those Persons whom I am to lead, instruct, and take particular Charge of, as a Shepherd doth of his Sheep; that they perceiving the Excellency and Agreeableness of my Doctrine, quickly know and discern Me from all false Teachers, and come unto Me; and I know and readily embrace them. Even * in the fame manner as, by reason of the perfect Unity and Agreeableness that is between Me and my Father, I am abfolutely and intimately acquainted with His Will, and He knows and entirely loves Me. Such an Affection, I fay, and Agreeableness there is between Me and my Sheep. And a fignal Instance of this Affection on my part, I shall shortly give; which is, that I shall lay down my Life for their Sakes.

16. Moreover, besides those of God's antient Flock, the *Israelites*, who shall believe and obey Me, and by Me be brought to Salvation; there are also other well-disposed Persons, scatter'd through the World into other Places and Nations, who shall at length hear the Sound of my Doctrine, and become my Disciples. These likewise will I bring and unite to the former; and they shall

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even fo know I the Father, and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

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17 There

^{*} Kayw yer for water, ought not to be rendered. even for know I the Father; but simply, and I know the Father. For these Words are not the latter Member of the Similitude, (as our Translation makes them) in respect of the foregoing Words in the same Verse; but this whole Verse is one Member of a Similitude, in respect of the former Verse.

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17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my felf: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

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all become * one Flock under one Shep- * See herd, joined together in one Holy Com- Ezek. munion and Fellowship, in the Profes-xxxvii; sion and Practice of One pure and un- 22 & 24. defiled Religion; and making, without Distinction of Nations or Families, One holy and undivided Church of God, under one Head, which is Christ.

am willing to lay down my Life; that I am willing to lay down my Life; that I may thus purchase to my self a Church out of all Nations and Ranks of Men, who by the efficacy of my Death shall be redeemed from the Wickedness and Misery of a corrupt World, to the Profession of my true Religion on Earth, and the Enjoyment of my eternal Happiness in Heaven. And for this Reason my Father loves Me, and hath committed all Power and Dominion to Me; because I am willing, in order to bring about so excellent a Design, to lay down my Life and take it again.

18. I lay down my Life, I say; not because the Power and Malice of my Enemies can prevail against Me; but freely and voluntarily, because it is the Will of my Father, and because it is necessary to the Salvation of Men, that I should do fo. For this great End I have full Power to lay down my Life; and have also Power to take it again. Believe me not, that I lay down my Life freely; unless I show that I have also Power to take it again. But if I restore my self to Life again, and raife my felf up with the fame ease as I suffer my Life to be taken away; then believe that it is not by my Enemies prevailing against Me, but by my own free Choice, and in obedience to the Will and Appointment of my Father, that I lay down my Life.

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19, 20 & 21. Upon Fesus's faying these Words, the Yews began again to be divided amongst themselves, and to fall into different Opinions concerning Some crying out; The Man is possest with a Devil, and is mad; How have ye Patience to hear him talk at this rate? But others replying on the contrary: Nay, it is impossible he should be either a mad Man, or a possest Person. For, can Madness, or being possest, enable a Man to give Sight to one that was born blind? This Work, you must confess, was plainly and undeniably the Effect of no less than a truly Divine Power. And if his Actions be evidently the mighty Power of God; how then can ye suppose, that his Discourses are only Madness, or the Ravings of an evil Spirit? 22 & 23. ¶ Now it was at the Feast

of the Dedication, when Jesus made these Discourses to the People; Which Feast was a yearly folemn Commemoration, * 1 Mac- kept * in remembrance of Judas Maccab. iv. 56 cabæus's cleanfing the Temple, and fet-& 59. And ting up and confecrating a new Altar, 2 Maccab, after the Profanation of the Temple by Antiochus. And the Feast being in the Winter-time, Jesus therefore chose to walk in a Porch of the Temple, call'd Solomon's Porch, which was a Place con-

> 24. As Fefus therefore was walking in this Place, some of the Chief of the Yews came about Him, and faid: Why do you hold us fo long in doubt with uncertain and obscure Expressions? If you are indeed the Messiah, why do you not plainly and in express Words declare your felf to be fo?

> venient for the People to meet in and

discourse in bad Weather.

10 There was a division therefore again among the Jews for these sayings.

20 And many of them faid, He hath a devil, and is mad: why hear ye him?

21 Others faid, These are not the words of him that hath a devil: Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication. and it was winter.

23 And Jefus walked in the temple in Solomons porch,

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24 Then came the ewsround about him, and faid unto him, How long doft thou make us to doubt? If thou be the Christ, tell us plainly.

. 25 Jesus

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25 Jesus answered them, I told you, and ve believed not: the works that I do in my Fathers name, they bear witness of me.

26 But ye believe not; because ye are not of my sheep, as I faid unto you.

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27 My sheep hear my voice, and I know them, they follow me.

25. Fesus knowing that they who put this Question to him, did not do it because they defired any Satisfaction, or wanted fufficient Means to know who he was, but only that they might have a Pretence to accuse him before the Roman Governor for a feditious Defign of fetting himself up to be their King; replied: I have already given you abundant Demonstrations who I am; fo that there is no reasonable room of doubting; and yet ye believe me not. The Works, I mean, which I have performed as Testimonies of my Divine Commission, are undeniable Evidences of my being fent from God.

26. But 'tis no wonder, that notwithstanding this, ye still disbelieve me. For ye would continue to do the fame, notwithstanding any other Declaration, which ye now hypocritically and maliciously defire, or any other Proof whatfoever, that could possibly be given. For, the Reason why ye do not now believe me, is not because ye have not already feen fufficient Evidence to convince you who I am, but because ye are obstinately and maliciously prejudiced against the Holiness of my Doctrine; being of Tempers contrary to that humble and teachable Disposition, which I faid was the Temper of those whom I called my Sheep.

27. Those who are of that humble and teachable Disposition, free from Prejudices and worldly Interests, and fincerely prepared to receive whatever shall appear to come from God; quickly perceive the Excellency of my Do-Etrine, and are convinced by the Proofs of my Divine Commission, and are as

Cc 2

willing to follow Me, as I am ready to acknowledge and embrace Them.

28. To these Persons, and to these only; I will give eternal Life, and they shall never perish. For by believing on Me, and persevering in the Obedience of my Commands, they shall be enabled to withstand and overcome all the Temptations of the Devil, and all the Allurements and all the Persecutions of the World; so that no Force or Malice, either of Men or Devils, shall ever be able to take them away from me.

29 & 30. My Father, who has appointed Me to be their Saviour, to instruct, preserve, and bring them to everlasting Life, is greater than all, and has fupreme and uncontroulable Power over all; fo that nothing can oppose or hinder His Will and Pleasure. Now my Father and I are in effect One and the same, in Power and Will; he having communicated his Power to Me. 'Tis therefore the same Thing to oppose My Will, as to oppose His. And therefore, fince no force can take out of His Hands, those whom he determines to fave; neither can any Power, as I faid, be able to take them away from Me.

31. At these Words, the Fews, falling again into a great Rage, took up Stones to cast at Jesus, and kill Him.

32. But Jesus said to them: What just Provocation have I given you, that you should attempt thus tumultuously to stone Me? All the Works that I have done among you, in proof of my Divine Commission, are such as tend only to the great Benefit and Advantage of Men. I have fed the Hungry, I have healed the Lame, I have given Sight to the Blind, I have cast out Devils, I have

28 And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

29 My Father which gave them me, is greater than all: and none is able to pluck them out of my Fathers hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The

33 The Jews anfwered him, faying, For a good work we stone thee not; but for blasphemy, and because that thou being a man makest thy self God.

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34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the fcripture cannot be broken:

36 Say ye of him, whom the Father hath fanctified, and

cured all forts of Diseases, and I have raised the Dead. For which now of these good Works is it, that ye are so angry, as to go about to take away my Life?

33. The Fews replied: No; 'Tis not for any good Work, that we think you deserve to be stoned; but because you blasphemously and impiously arrogate to your Self the Power and Majesty of God; and, being a mere mortal Man, no way superiour to us, you assume to your Self the Title of the Son of God; not in a dutiful and pious Sense, as we all do, but in a haughty and profane Manner, and in Derogation to the Honour and Glory of God, as if you were an equal Sharer in his divine Power and incommunicable Attributes, and were to be look'd upon as vour Self a God.

do you seek Pretences to accuse and revile Me? What if I stiled my Self the Son of God, and declared my Self to be endued with His Power and Authority? Is this a just Reason why ye should call me a Blasphemer? Does not the Scripture it self, upon much smaller Occasions, call Men * Gods, and Chil-* Psal. dren of the Most High; even only be-lxxxii. 6. cause, being Judges and Rulers of the People, they act by Authority and Commission from God?

35 & 36. If then the Scripture itfelf, which ye cannot contradict or find Fault with, scruples not to call ordinary Magistrates Gods, only because they are in the Place of God, to judge and rule His People; How much more unreasonable is it in you to accuse Me of Blasphemy, for calling my Self the Son

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of God, who have originally an infinitely nearer Relation to God than any earthly Magistrate ever had, and am sent into the World upon a much more extraordinary Occasion, with other Authority, with other Powers, and with other Testimonies of my Divine Commission, than was ever given to any temporal Ruler or Judge?

37. Which Superiority, that it is not a bare pretence in Me: but that I really have such Authority, such Powers, and such Divine Commission, as none before Me ever had; I do not desire you should believe upon my own Affirmation: Unless I also perform such Works in Confirmation of what I say, as you yourselves cannot with any tolerable Reason deny to be plainly the Effects of a Pow-

er no less than truly Divine.

38. But if I really do such Works and ye cannot deny it; then, though you have no Respect for my Person, nor regard to my own Affirmation concerning my Self, nor Disposition to believe and embrace my Doctrine, upon Account of it's intrinsick Holiness and Purity; yet at least let the undeniable Evidence of the mighty Works which I persorm, overcome your Prejudices, and convince you, that there is between my Father and Me, a persect Communication of Power, and Agreement of Will.

39. Here the Jews not knowing what to answer to this Argument, fell again into a Rage, and attempted to apprehend Jesus by Force. But the appointed Time of his Suffering being not yet come, He withdrew himself privately from among them, and escaped out of their Hands.

fent into the world, Thou blasphemest? because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe me not, believe the works: that ye may know and believe that the Father is in me, and I in him,

39 Therefore they fought again to take him: but he escaped out of their hands.

40 And

Chap. X.

40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

41 And many reforted unto him, and faid, John did no miracle; but all things that John spake of this man, were true.

42 And many believed on him there.

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40. And departing out of Jerusalem, he retired again over Jordan, to Bethabara, the Place where John the Baptist had at first preached and baptized. And there he continued some time, preaching and instructing such as resorted to Him, in the Nature and Doctrine of the Gospel.

41 & 42. And many believed on him there, more than in Judea and Ferusalem: The Place itself contributing not a little towards their Conversion. For they remembred the Testimony that John the Baptist had given in that Place concerning him. And observing that Fesus worked many Miracles, and fully answered the great Character that John the Baptist had given of him; they concluded, that if John the Baptist, who did no Miracles, would yet certainly have been believed to have been the Messiah, if he had not himself expressly denied it; much more Reason was there to believe, that Jesus, who did fo many mighty Works, and those professedly in Proof of his Divine Commission to that Office, was undoubtedly the expected Meffiah.

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CHAP. XI.

Jesus raiseth Lazarus from the dead, ver. 1. Of the Malice of the Jews, ver. 46.

of Jesus living at Bethany, fell sick. And he had two Sisters: The Name of the one was Martha; and the other was Mart. Mary, the same that afterwards * axxvi. 7. nointed Jesus's Feet at a publick Entertainment, and wiped them with the Hair of her Head.

3. These two Sisters therefore being acquainted with Fesus, and knowing his Kindness for their Brother, sent immediately to let him know what a dangerous Condition His Friend Lazarus was in. Hoping that He, whom they had known to do so many Miracles for the Benefit of Strangers, would not be backward to come and restore to Health one that was his particular Friend.

4. Jesus hearing this Account, and having before resolved in his own Mind what he would do, said to His Disciples: This Sickness of our Friend Lazarus, shall not finally prove mortal; But the Wisdom of divine Providence has permitted him to fall into this Disease, that I may have an Opportunity of manifesting the Glory of God, and working a notable Miracle upon him, for the Proof of my Authority and confirmation of my Dectrine.

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tain man was fick, named Lazarus of Bethany, the town of Mary and her fifter Martha.

(2 It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was fick.)

3 Therefore his fifters fent unto him, faying, Lord, behold, he whom thou lovest is fick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorisied thereby.

5 Now

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was fick, he abode two days still in the fame place where he was.

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them, Our friend

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7 Then after that, faith he to his disciples, Let us go into Judea again.

8 His disciples fay unto him, Master, the Jews of late sought to stone thee; and goes thou thither again?

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9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night,

5 & 6. Nevertheless, notwithstanding this Declaration of His Intention to work a Miracle on Lazarus's Behalf, and that he was moreover known to have a particular Kindness both for Lazarus and for his two Sifters, fo that it might have been expected He would immediately have done fomething for him, without the least Delay; yet Jefus designing to work the Miracle in a Manner very different from what either his own Disciples or Lazarus's Relations could expect, continued fill two Days after his hearing of Lazarus's Illness, in the same Place where He was before, without taking any further Notice, or expressing any more Concern for Lazarus.

7. But at length, at the End of two Days, knowing that Lazarus was by that time dead, He faid to His Disciples: Come, let us go back again into Judea.

8. The Disciples, either not considering the Declaration that Jesus* had * Ver. 4. made upon his first hearing of Lazarus's Illness, or else understanding him as if He had meant only that he would heal Lazarus without going to him, seemed very much surprized at this Motion, and said: Master, did not the Jews attempt to stone you there very lately, and will you now return thither again so soon, and unnecessarily expose yourself to the most extreme Danger?

of the Malice of the Jews, as before. For as a Man that travels in the Day time is in no great Danger of stumbling and falling, so long as he enjoys the Benefit of the Light of the Sun, and the Darkness overtaketh him not: So I, till the Time be finished, wherein my Father

has

has appointed me to preach his Will, to instruct the World by my Doctrine, and to convince Men by my Works; shall not be delivered up into the Hands of my Enemies, how great and how unwearied foever their Malice against me may be.

11. But though the Danger were really greater than it is, and even as great as your Fears; yet I could not forbear going upon this Occasion. For our Friend Lazarus is fallen asleep, and I must go to him to awake him: Meaning that Lazarus was then dead, and that he intended to go and restore him to Life; which to the Divine Power was as easy a Thing, as awaking a Man out of fleep.

12 & 13. But the Disciples misunderstanding Him, as if he had meant only in the literal Sense, that Lazarus was afleep, and taking his natural Reft; replied: Lord, if he can sleep, it is a good Sign that his Disease is abated, and that he may probably recover. But Jesus meant, as I said, that La-

zarus was really dead.

14. Seeing therefore the weak Mistake of His Disciples, He then told them plainly, faying; Lazarus is dead.

15. And I am glad, said He, for your Sakes, that I was not with him; because now I shall have an Opportunity of doing a much more remarkable and fignal Miracle, than if I had been with him fooner; for the greater Confirmation of your Faith. Let us now therefore go to him.

16. Then faid Thomas to his Fellow-Disciples: Well, fince our Master is fully resolved to go again into Judea,

he stumbleth, because there is no light in him.

11 These things faid he; and after that, he faith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of fleep.

12 Then faid his disciples, Lord, if he fleep, he shall do well.

13 Howbeit, Jefus fpake of his death; but they thought that he had spoken of taking of rest in sleep.

14 Then faid Jefus unto them plainly, Lazarus is dead.

15 And I am glad for your fakes, that I was not there (to the intent ye may believe) nevertheless let us go unto him.

Then faid Thomas, which is called Didymus, un-

to his fellow disciples, Let us also go, that we may die with him.

served I take to

17 Then when Jesus came, he found that he had lien in the grave, four days already.

of God, thou will

18 (Now Bethany was nigh unto Jerufalem, about fifteen furlongs of.)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, assoon as she heard that Jesus was coming, went and met him; but Mary sat still in the house.

21 Then faid Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

though he was so lately in Danger of His Life there, and we cannot by any Perswasion prevail upon Him to forbear going, and to continue in this retired Place for the Preservation of his own Life; let us e'en resolve to go also with him, and, if the Will of God be so, perish together with him, rather than forsake him, and suffer him to fall alone into the hands of the Jews.

17 Jesus therefore, with his Disciples following him, went from Bethabara beyond Jordan, to Bethany; which was at such a Distance, that, when they came thither, they found Lazarus had been already no less than four Days

dead and buried.

18 & 19. They found there also many of the Jews, Inhabitants of Jerusalem; who, because Bethany was very near the City, had come down in great Numbers to comfort the two Sisters, Martha and Mary, after the Loss of their Brother: Providence so ordering Things, that there should be abundant Witnesses from among the Chief of the Jews, and out of Jerusalem it self, present at Jesus's working such an extraordinary Miracle, as raising one from the Dead.

Village, Martha hearing that he was coming, ran out in haste to meet him; and left her Sister Mary sitting still with her Friends in the House, and not yet knowing any thing of Jesus's

Approach.

21. And as foon as Martha saw fefus, she said unto him: Lord, I could heartily have wished you had come hither a few Days sooner; For if you had, had, I know you were able, and I doubt not but you would have been willing, to have cured my Brother's Sickness; and therefore I sent to give you notice of it, as soon as possibly I could.

22. But now he is dead, there is no hope of recovering him. Though even yet, whatever you should desire of God, I know would be granted

you.

23. This she said between Hope and Despair; believing that nothing was too hard for fesus to effect; and yet not daring to hope to see one raised to Life, after he had been four Days dead and buried. Fesus therefore spake comfortably to her, saying: Do not despair; your Brother shall rise again from the Dead.

24. Martha replied: Yea, Lord, I know that he shall rise again at the general Resurrection, at the last Day. But though this is indeed great Matter of Comfort to us, yet we could not but wish, that, if it had been the Will of God, he might at present have continued some Time longer with us on Earth.

25 & 26. Jesus answered: I am the Author of Life, both present and suture. And as I have power to raise up all Men at last to the general Judgment; so I have also Power to raise up whomfoever I please at present. Whosoever therefore believeth on me; as he shall not finally continue under the Power of Death, and perish for ever; so he is at present holden of Death by my Permission only, and during my Pleasure. Dost thou believe this, Martha?

27. Martha replied: Yea, Lord, I believe, and am fully fatisfied, that you

22 But I know, that even now whatfoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha faith unto him, I know that he shall rife again in the resurrection at the last day.

25 Jesus said unto her, I am the refurrection and the life: he that believeth in me, though he were dead, yet shall he live;

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?

27 She faith unto him, Yea, Lord; I believe I believe that thou art the Christ the Son of God, which should come into the world.

28 And when she nad so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 Assoon as she heard that, she arose quickly, and came

unto him.

30 Now Jefus was not yet come into the town, but was in that place where Martha met him.

31 The Jewsthen which were with her in the house, and comforted her, when they saw Mary that she arose up hastily, and went out followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jefus therefore faw her weeping, and the are the Messiah the Son of God, the same that was promised by the Prophets, and have been long expected by the whole Nation of the Jews, and are now sent into the World for the Redemption and Salvation of Men; and that all things therefore are in your Power.

28. And as foon as she had said these Words, she ran back to the House, and whispered to her Sister Mary privately, saying; Jesus is come, and waits to

speak with you.

29. Which when Mary heard, she rose up immediately, and ran out in all haste to meet Yesus.

30. Now Jesus was not yet come into the Village, but continued still in the place where Martha at first met him.

31. When therefore the Jews, who were in the House with Mary, comforting her after the loss of her Brother, saw her rise up suddenly and run out; they, imagined that her Design was to go to the Tomb, and weep over her Brother, went out after her to endeavour to prevent her immoderate Grieving. And by this means they all became Witnesses of the Miracle that Jesus worked.

32. For, following Mary, they found that she did not go, as they expected, to the Sepulchre, but went in the common Road out of the Village. And when she came to the Place where Je-sus was, she fell down at his Feet, and said: Lord, if you had come hither time enough, I am sure my Brother would not have died.

33 & 34. Jesus, seeing Her, and her Friends that were with her, weeping and making great Lamentation, with

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the highest Expressions of Grief and Sorrow; seemed to be much troubled and concerned in his own Mind, as if he himself likewise was no less grieved for his friend Lazarus, than they who were his near Relations. And he said to them, Where have you laid him? They answered; Lord, if you please, we will show you where his Sepulchre is.

35. Fesus then went along with them; And as he was going towards the Sepulchre, they observed that he

wept.

36 & 37. Some of the Jews therefore, seeing him weep, said: Look, how greatly this Man loved Lazarus. But others of them said: This Man, who pretends to have opened the Eyes of one born blind; if he has really a Power of working such great Miracles, why was he not able to prevent his Friend's Death?

38. Now when Jesus came at the Sepulchre, which was a Cave in a Rock, stopped with a great Stone: he sighed again, seeming to express great Sorrow and Concern of Mind for his Friend; and thereby raising the Expectation and Attention of all that were present, to see what he would do.

39. Which while they waited for with Impatience, he bid them take away the Stone from the Mouth of the Cave. Whereupon Martha, not yet daring to hope, notwithstanding all that Jesus had said to her, that her Brother should be restored to Life, answered Lord, by this time he stinketh; For he has been dead four Days.

40. But Jesus replied: Did not I tell you, Martha, that I am the Author

Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And faid, Where have ye laid him? They fay unto him, Lord, come and fee.

35 Jesus wept.

36 Then faid the Jews, Behold how he loved him.

37 And some of them said, Could not this man, which opened the eyes of the blind, have caufed that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the suffer of him that was dead, saith unto him, Lord, by this time he stinketh, for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest fee the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always; but because of the people which stand by, I said it, that they may believe that thou hast sent me.

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43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jefus faith unto them, loofe him, and let him go.

of Life, and have Power to raise up whom and when I please; and that therefore, if you were not too distrustful and unbelieving, you should see me gloriously evidence the Power of God residing in me?

41. Then they took away the Stone from the Mouth of the Sepulchre. And Jefus, lifting up his Eyes to Heaven, faid: Father, I thank thee, that thou haft granted my Petition, and enabled me to perform this mighty Work.

42. And Iknow, (added he moreover) that thou always grantest what I defire, and haft communicated to me all Power absolutely at all Times. But This I fay now, for the fake of the People here prefent; that I appealing expressly on this particular Occasion to thy Almighty Power for the Attestation of my Divine Commission, and Thou immediately answering my Request, and bearing Witness to me by a great and most undeniable Miracle; They may be fully convinced, that I am indeed fent by Thee; and that all that I fay and do here upon Earth, is according to thy Will, and only for the Manifestation of thy Glory.

ed himself towards the dead Body, and spake aloud with a Voice of Power and Authority, saying: Lazarus, Come forth.

44. At which Words the dead Man being restored to Life in a Moment, came forth out of the Sepulchre, with his Hands and Feet tled up in Grave-Cloaths, and his Face bound about with a Napkin. And Jesus bid the Standers-by unbind him, and let him go.

45. Now

ध 31.

45. Now This was fo great and un-deniable an Evidence of Jesus's Divine Power and Authority, that many of * Ver. 18 the Jews, who were present, as * I faid, upon occasion of comforting Mary and her Sifter after their Brother's Death; were convinced by this Mira-

cle, and believed on Jesus.

46. But others of them, being obstinately prejudiced and incorrigibly wicked, fo that no Proof whatfoever, no not even raising one from the Dead before their Eyes, could convince and persuade them to embrace a Doctrine inconfistent with their vicious and worldly Tempers; instead of believing on Fesus, went maliciously and informed the Pharisees what he had done; that they might confult how to oppose him, and confider of Means to prevent the Influence that fo notorious and plain a Miracle was likely to have upon the People.

47. The Chief Priests therefore and Pharifees, calling a Council, confulted among themselves, saying: What shall we do? 'Tis plain, and we cannot deny it, that this Man has indeed worked

many notable Miracles.

48. Now if we take no notice of it, and fuffer him to go on in this manner undiffurbed; the people will certainly all run after him, believing him to be the expected Messiah, and will fet him up for their King: And the Romans upon this Pretence, as if we were raifing Sedition against them, will take occasion to come upon us, and deprive us utterly of our Religion and remaining Liberty. Yet on the other hand, if we should rashly apprehed this

45 Then many of the Jews which came to Mary, and had feen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharifees, and told them what things Jefus had done.

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47 Then gathered the chief priests and the Pharifees a council, and faid, What do we? for this man doth many miracles,

48 If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

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49 And one of them named Caiaphas, being the high priest that same year said unto them, Ye know nothing at all.

50 Nor confider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

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5 t And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.

Vol. II.

Man, and put him to Death, and it should appear at the same time that he is an innocent Person; this also might prove of dangerous Consequence.

49 & 50. But Caiaphas, who was one of the Council, and also High Priest for that Year, standing up, said: I wonder ye should be so weak and irresolute, as to raise Scruples and Questions in so plain a Case; and spend that time in confulting and deliberating, which ye ought to employ in executing your De-Is this a time to confider and dispute, when the Thing is already almost past recovery? No; ye ought immediately, without further enquiry or loss of Time, to cause the Man to be put to Death. What if it should afterwards appear, that he was an innocent Person? Is it not better that one Man should be put to Death at all adventures for the Preservation of the whole Nation, than that the whole Nation should be ruined by your unnecessary Scrupulousness about the Life of one Man?

51 & 52. This, though spoken by Caiaphas in a politick and worldly Sense only; yet, he being High Priest that Year, it was so ordered by especial Providence, that his Words, in a Sense very different from what he intended, appeared to be an exact Prophecy of what foon after came to pass, viz. That Fesus should die for the Nation of the Jews; and not for that Nation only, but also for all Mankind; that he might gather together out of all the Nations of the Earth, the dispersed Servants of God, into one holy Church, united under one Head which is Christ, and joined together in one holy Com-

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munion and Fellowship, in the Profession and Practice of one Faith and

Worship.

53. Now from this time forwards, the Council of the Jews, being fully resolved to take away Jesus's Life, consulted no longer whether they should do the thing or no, but only How, and in what manner they might best effect it.

54. Jesus therefore, knowing their Resolution, appeared no more openly among the Jews at or near Jerusalem, till the Time of his Suffering was fully come; but retired into the farther part of Judea, to a City called Ephraim, upon the Borders of the Wilderness. And there he continued for some time with his Disciples privately, till the Feast of the Passover drew near.

55. At wich time, the Jews being obliged to go up from all Parts of the Country to Jerusalem to be present at the Feast; many went thither a little before-hand, to purify themselves according to the Law, that they might be prepared to eat the Passever.

76. Great Numbers therefore of the People from all Parts of the Country, meeting together in the Temple; they inquired one of another concerning fefus, and asked each Other's Opinion about his Doctrine and Behaviour; also, where they thought he was, and whether he would (contrary to Custom) absent himself from the Feast; Some of them being desirous to see him, that they might hear his Doctrine, and behold his Miracles; and others, that they might discover him to the Chief Priests.

53 Then from that day forth, they took counsel together for to put him to death.

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54 Jefus therefore walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews passover was nigh at hand: and many went out of the country up to Jernfalem before the passover, to purify themselves.

56 Then fought they for Jesus, and spake among themfelves, as they stood in the temple, What think ye, that he will not come to the feast?

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57 Now

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

57. For the Chief Priests and Pharises in Council, had given out strict Orders, that whosoever knew where Jesus was, should immediately discover him, on Pain of their utmost Displeasure.



CHAP. XII.

Jesus entertained at Bethany, ver. 1. Judas's Covetousness reproved, ver. 4. The extreme Malice and Iniquity of the
Jews, ver. 10. Jesus's solemn Entrance into Jerusalem,
ver. 12. The Greeks desire to see Jesus, ver. 20. Jesus
foretells the spreading of the Gospel among the Gentiles after his Death, ver. 24. That Christians must suffer Afslictions and Persecutions, ver. 25. A Voice from Heaven,
ver. 28. Jesus foretells his Death, ver. 32, 33. His final
Warning to the impenitent Jews, ver. 35.

Hen Jesus, fix days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

There they made him a supper, and

fover, Jesus, in his Return to Jesusalem, came again to Bethany, the Town where Lazarus dwelt, whom he had raised from the Dead.

2. And there he * was invited to a great Supper; at which Martha affifted

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^{*} At the House of Simon the Leper; possibly the same where Lazarus and his Sisters dwelt. At least, Simon was a Friend and Acquaintance of theirs; and Lazarus was invited as a Guest; but Martha, as a Friend and Neighbour, assisted in providing the Entertainment. As to the Time; though even St John's Words do not necessarily signify, that the Feast was made the same Day that Jesus came to Bethany Six Days before the Passover; yet, supposing that they do so, how they may nevertheless be reconciled with the other Evangelists, see Note on Mark xiv. 3.

in providing the Entertainment; and Lazarus was one of the Company that

fat at Table with Jesus.

3. Now as they were fitting at Meat, Mary came behind Jesus with a Box of very precious Ointment, containing not less than a Pound; And she anointed his Head and Feet with it, and wiped his Feet with the Hair of her Head; and the whole House was filled with the sweet smell of the Ointment.

4 & 5. Whereupon Judas Iscariot, the same that afterward betrayed Jesus, said in Discontent: Wherefore is this Woman suffered to waste prodigally so much good Ointment to no purpose, which might have been sold for a great deal of Money, enough to have relieved

several poor People.

6. This he faid, not that he had any Charity or real Concern for the Poor; but because being Purse-bearer to Jesus and the Apostles, and of a covetous and thievish Disposition, he was displeased the Ointment was not fold, and the Money put into his Possession, that he might have applied some of it to his

own private Ufe.

7. Jesus, therefore, knowing his Thoughts, replied: Nay, do not disturb the Woman: For 'tis a very commendable Thing in her, that she has testified her respect in this manner, and paid this last Honour to me before my Death. Which because it is now very near, there is also another good thing, that you are not aware of, in what this Woman has now done for me: She has anointed my Body beforehand against the Burial; and has been directed by Providence to spend that Ointment on me yet alive, which she would have desired, and you would easily have allowed

him a fupper, and Martha ferved: but Lazarus was one of them that fat at the table with them.

3 Then took Mary a pound of ointment, of fpiknard, very coftly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment.

4 Then faith one of his disciples, Judas Iscariot, Simons fon, which should betray him,

5 Why was not this ointment fold for three hundred pence, and given to

the poor?

6 This he faid, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then faid Jefus, Let her alone: against the day of my burying hath

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she kept this.

8 For the poor always ye have with you; but me ye have not always.

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9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus sake only; but that they might fee Lazarus also, whom he had raised from the dead.

ro¶ But the chief priests consulted, that they might put Lazarus also to death.

by reason of him many of the Jews went away, and believed on Jesus.

12¶On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

her, to have embalmed me with, when dead.

8. And as to what you fay about the Poor; I tell you, you have them always with you, and can never want Opportunities of relieving them, if you be charitably disposed. But 'tis a very small Time that I shall continue amongst you; and therefore you need not grudge what is spent upon Me in this short Time.

9. ¶ Now Bethany being near Jerufalem; and the News of Jesus's being
there, quickly reaching to the City;
great Multitudes of People resorted thither from Jerusalem, not only to see
Jesus, whose Fame had been greatly
increased by his late Miracle worked upon Lazarus; but also out of Curiosity
to see Lazarus likewise, who had been
raised from the Dead. And this thing
proved of very great Consequence.

had the fight of Lazarus upon the People, that many of them upon his Account alone forfook the Party of the Pharifees, and believed on Jesus; being convinced by that most evident and undeniable Miracle. So that the Chief Priests and Pharisees, whose Malice against Jesus was implacable and endless, were forced to resolve to put Lazarus also to Death; seeing they could not otherwise prevent his being the Occasion of many of the People's believing on Jesus.

went from Bethany to Jerusalem. And when the People, which were come up from all Parts of the Feast at Jerusalem, heard that he was coming; they went out in a great Body to meet him, with

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Boughs of Palm-Trees in their Hands. And they cried before him, faying: Bleffed be he whom the Lord has fent to visit, instruct, and govern his People; God preserve and establish the Kingdom of the Messiah; and let Peace and Glory attend it for ever.

conducted Jesus into the City, with great Pomp and State; Himself riding upon a young Ass, according to the Prophecy of Zechariah; (Zech. ix. 9.) Rejoice greatly, O Daughter of Zion; Shout, O Daughter of Jerusalem; Behold, thy King cometh unto thee, lowly, and riding upon an Ass, and upon a Colt the Foal of an Ass.

derstood not the Meaning of, at that time. But after Jefus's Resurrection and Ascension, then they remembered that these things were written by the Prophets concerning the Messah, and that they were all exactly accomplished in Jesus: And it proved a great Confirmation of their Faith.

17. In this manner, I say, the People conducted Jesus to Jerusalem, with great Pomp and State, shouting and magnifying him for the Miracles which they had seen or heard he had worked, and particularly for his raising Lazarus from the Dead after he had been buried four Days.

18. For, one of the principal Reafons that moved the People to go and meet him so at that time in a Body, was the Fame of that great Miracle of his raising Lazarus from the Dead.

19. ¶ Now when the Chief Priests and Pharisees saw with what Joy and Triumph the People received Fesus,

of palm-trees, and went forth to meet him, and cried, Hofanna, Bleffed is the King of Israel that cometh in the name of the Lord.

14 And Jesus when he had found a young ass, sat thereon; as it is written,

daughter of Sion: behold, thy King cometh, fitting on an affes colt.

16 These things understood not his disciples at the first: but when Jesus was glorisied, then remembred they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raifed him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharifees therefore faid among themselves, Perceive

Chap. XII.

Perceive ye how ye prevail nothing? be-hold, the world is gone after him.

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20 ¶ And there were certain Greeks among them, that came up to worship at the feast.

27 The fame came therefore to Philip, which was of Bethfaida of Galilee, and defired him, faying, Sir, we would fee Jefus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jefus.

answered them, faying, The hour is come, that the Son of man should be glorified.

St JOHN.

they were enraged beyond Measure, and said one to another: See you, how all our Designs are bassled; and the more we oppose this Man, the more his Authority increases, and the more he is admired by the People? We must take other Measures, and be more resolute and speedy in the Execution of our Designs: For, if we let things go on at this Rate, in a little Time the whole Nation will run after him.

20 & 21. But as on the one hand the Malice of the Pharifees was thus increased by the spreading of Fesus's Fame, and the growth of his Esteem among the People: So on the other hand the Inquisitiveness of unprejudiced Persons, and their Desire of seeing and hearing Jesus, was proportionably increased. So that not only Fews, but Strangers also and Foreigners, were very defirous to fee and talk with him. Particularly fome Greeks, devout Perfons, who were come up from the Borders of Galilee to worship in the outer Court at the Temple, at the Time of the Feast; happening to know Philip, who was himself a Man of Bethsaida in the Country of Galilee; earnestly defired him to bring them to a Sight of Fesus.

it, who was his * Country-man and * John i. the Elder Disciple; they Two went to-44.

gether, and told Jesus.

23. Jesus replied: Do the Greeks defire to see me? Now then is the Time approaching, when the Power and Glory of the Messiah shall begin to be manifested, not only to the fews, but also to all the Nations in the World.

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24. Ne-

24. Nevertheless this, and whatever other Opportunities of this Nature, whereby I may in part be made known to the World, shall happen during my Life here upon Earth; are only small Beginnings of the Manifestation of my Power, and as it were Earnests of my future Glory, and of that vast and wonderful Progress which my Doctrine shall make in the World after my Death. For as a Grain of Corn, before it is fown and dies, continues fingle and without any Increase; but after it is fown in the Earth and dies, produces much Fruit: So the Manifestation of my Glory, and the spreading of my Doctrine in the World, shall after my Death be infinitely and incredibly Great, in Comparison of what it now is.

25. And having thus acquainted the Disciples who brought the Greeks to see him, that the great Establishment and Enlargement of his own Kingdom would not be till after his Death; he took this Occasion, (as he did all others) to let them understand, that They also must not expect to arrive at the Glory and Happiness which was promised them, but by being prepared in like manner to pass through Sufferings, Afflictions and Death. And now, continued be therefore; as you fee that the Way, by which I my felf must attain to my Kingdom, is this of Suffering and Death: So ye, and whofoever intend to be my Disciples, must take Notice, that the Way by which ye likewise must attain eternal Life, is the fame Way of Suffering and bearing Affliction. So that whofoever dares not expose himself to Sufferings and Death for my Sake, but avoids Persecution by forfaking his Religion in hopes to fave his Life; does most truly 24 Verily, verily, I fay unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

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25 He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

His Back Day

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26 If any man ferve me, let him follow me; and where I am, there shall also my fervant be: if any man ferve me, him will my Father honour.

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27 Now is my foul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

lose it, by forfeiting his eternal Happines; Even as he who, to fave his Corn, forbears sowing it, does most foolishly lose it by seeming to preserve it. But he that exposes and loses his Life in this present Time, for the Sake of his Religion and Virtue; does really preserve it in the most proper Sense unto everlasting Glory; Even as he who, by sowing his Corn, seems to cast it away, does most truly save it to a very great Increase.

26. Thus then, If any Man will be my faithful Disciple and Servant, he must resolve to sollow my Example; and be prepared to suffer, as I shall. Which if he does, and be Partaker of my Sufferings; he shall also be Partaker of my Reward, and accompany me in my Happiness, as he did in my Affliction. For my Father, who exalts Me to everlasting Glory, after I have been despised and rejected by the World; will likewise exalt all my Faithful Servants to a Share in the same Glory, after They have been also despised and persecuted by the World.

27. The Sight indeed and Apprehenfion of present or approaching Sufferings and great Afflictions, must needs be grievous and uneafy for the present. I my felf am now difturbed in my own Mind at the Apprehension of the Sufferings I must shortly undergo; and I could even wish in the Infirmity of human Nature, that my Father would deliver me from them. But the Confideration of the Use and Necessity of the Sufferings to be undergone in any just and good Cause, is a sufficient Support under them; And when I confider that I came into the World on purpole to pass through those Sufferings

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Original from LINIVERSITY OF CALIFORNIA which are now coming upon me, I can with all chearfulness and willingness fubmit to them.

28. Then lifting up his Eyes to Heaven, he faid: Father, I refign my Self wholly up to thy All-wife Will and Pleafure: Glorify thy Name in Me, by what Means and in what Manner foever Thou thinkest fit. Which Words as foon as Jesus had utter'd, immediately there came a Voice from Heaven, faying: I have both glorified it by thy Means already, and will glorify it by Thee again.

29. This Voice, all the People that were present, heard; some of them plainly, others more imperfectly. Some therefore said, it thunder'd only: But others said, it was an Angel spake to

Jesus from Heaven.

30. But Jefus himself said to the People: This Voice came not upon my Account, or to give me any Satisfaction for my own Part, as if I my self wanted any assurance of my Father's Love and Affection: But it came for your Sakes wholly; that ye might have an evident Testimony immediately from Heaven, of my divine Commission; and that ye might understand, that all the Sufferings I must shortly pass through, shall end in great and extraordinary Manifestations of the * Glory of God.

31. Now therefore is the Time, when the Powers of this present World are about to be called in Judgment: When the Devil, who at present reigns in the Children of Disobedience, keeping them in the Slavery of Ignorance, Idolatry, Superstition, and all Impiety; shall be dispossessed of that Dominion, which he now exercises over the greatest Part of the World: And all Nations, by the Preaching of the Gospel, shall be in-

28 Father, glorifie thy name. Then came there a voice from heaven, faying, I have both glorified it, and will glorifie it again.

29 The people therefore that stood by and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and faid, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

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32 And

* δοξάτω, ver. 28. 32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he faid, fignifying what death he should die.)

34 The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? who is this Son of man?

structed in the Knowledge of God, and of his Truth.

32. For as foon as * I be lifted up * See Ch. from the Earth, which will now be very iii. ver. 14. quickly, I shall draw all Men to me. All Nations and People shall hear my Doctrine, and embrace my Religion; and, forsaking the Slavery of Sin and Satan, shall slee to me for salvation, in the Way of Faith, Repentance, and the Obedience of the Gospel, which God has sent me into the World to reveal.

33. By this Phrase of being listed up from the Earth, Jesus meant to signify his Crucifixion, Resurrection and Ascension: The Manner of his Death upon the Cross, † representing parti-† See Ch. cularly his being set up as a Saviour, to iii. ver. 14. whom all that had been kept in Bondage under Sin and Satan, might see for Deliverance; in like Manner as the brazen Serpent was set up in the Wilderness, for all them who had been bitten by Serpents, to see unto for a Cure.

34. But the Fews, not understanding the Meaning of these Words; only in general imagining, that he spake of his Departure out of the World; replied: What do you mean by being lifted up from the Earth? We have been taught out of the Scripture, that the Meffiah is to continue for ever, and that his Kingdom shall be established without End. If then you are the Meffiah, as you feem to pretend; what do you mean by talking of your being taken out of the World? And if you are not the Messiah, what do you mean by calling yourfelf the Son of Man, which we take to be the Title of the Meffiah? (Dan. vii. 13.)

35. Jesus

Chap. XII.

35. Fesus, knowing their Obstinacy and Malice, and that they did not want fufficient Means of Conviction, but were wilfully governed by unreafonable Prejudices, replied: I have already given you abundant Demonstration, who I am; yet ye believe me not. Neither would ye, (I know,) though I should give you more or greater Proofs. I shall not therefore strive any longer with your wilful and malicious Obstinacy; but only give you this one final Warning, and leave it to your Confideration. There is yet a little Time allowed you, wherein the Light of the Truth will be still offered you, and 'tis not even now too late to embrace it, if you will lay afide your Malice and unreasonable Prejudices, before God removes from you the Means of Knowledge, and you be wholly given over to your own corrupt Affections,

36. I am the Light of the World, fent from Heaven to reveal to you the Will of God plainly, and to instruct you fully in the Way of eternal Life. And I have yet a very little Time longer, to continue here upon Earth. Which fo long as I do, you may yet believe on me, (or on those whom I shall send;) before it is too late: And may become Heirs of everlasting Life and Happiness. But if ye continue to neglect and despise the Offers of Grace; God will speedily remove from you the Means of Knowledge, and the Opportunities of Salvation. And having Jaid this, He withdrew himself privately, and retired to Bethany, to avoid the Malice of the Jews for the prefent.

to wander in the Darkness of Ignorance, Superstition and incurable Prejudices. 35 Then Jefus faid unto them, Yet a little while is the light with you: walk while ye have the light, left darknefs come upon you: for he that walketh in darknefs knoweth not whither he go-

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36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them.

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37 ¶ But

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Chap. XII.

37 ¶ But though he had done fo many miracles before them, yet they believed not on him:

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38 That the faying of Efaias the prophet might be fulfilled, which he fpake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias

faid again,

40 He hath blinded their eyes, and hardened theirheart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

faid Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also, many believed on him; but

St JOHN.

37. Thus, notwithstanding all the Proofs that Jesus gave of his being the true Messiah, both in his Doctrine and Actions; and notwithstanding all the evident and undeniable Miracles that he worked in the presence of innumerable Witnesses; yet the greatest Part of the Jews, blinded with inveterate Prejudices and vicious Affections, obstinately persisted in their Unbelief.

38. So that in them was exactly fulfilled that Prophecy of Isaiah; (Isa. liii. 1.) Lord, who has believed our Report? and to whom hath the Arm of the Lord been revealed? How few are there, that have been convinced, as they ought to have been, by the mighty Works which the Divine Power has wonderfully per-

formed before their Eyes!

39 & 40. And indeed, it was impossible the Jews should be convinced, and embrace the Doctrine of Christ; being such Persons as the same Prophet elsewhere describes, saying: (Isa. vi. 9.) Ye hear, indeed, but understand not; and ye see indeed, but perceive not. For the Heart of this People is fat, and their Ears heavy, and their Eyes shut; so that they see not with their Eyes, nor hear with their Ears, nor understand with their Heart, to be converted and healed.

41. These Things the Prophet Isaiah spake, foreseeing the glorious Manisestation which God intended to make of Himself to his People the Fews by his Son, and how unworthily they would entertain that great Revelation.

42. Nevertheless, though the greatest part of the fews, according to these Prophecies of Isaiah, rejected the Doctrine of Christ; yet some, even of the

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principal Men and chief Rulers themfelves, believed on him. Only, for fear of the Council, they durst not openly profess that Belief; lest they should be put out of the Synagogue, and look'd

upon as Apostates.

43. For they valued their Reputation with Men, more than the Honour of God; and were more concerned for their Temporal Interest in this present World, than for the Satisfaction of a good Conscience in the Hope of that which is to come.

44. ¶ After this, Jesus spake aloud, and said: Ye all pretend to believe in God; but if ye did so indeed, heartily and sincerely, ye could not but with all Readiness embrace my Doctrine, which has such evident Marks of it's being Heavenly and Divine, that believing in me is not indeed properly so much believing in me, as believing in my Father, by whose Commission I come, and whose Doctrine I teach.

Words, and feeth my Works, cannot but perceive plainly my Father's Power present in what I do, and the Evidence of his Authority accompanying what I teach.

46. I am the Light of the World, fent down from Heaven to dispel the Darkness of Ignorance, Superstition and Wickedness; and to reveal the Will of God, and the Way to eternal Life and Happiness, clearly and fully to Mankind. Whosoever therefore believes on me, shall not want sufficient Means to direct him in the Knowledge of all Divine Truths, and in the Practice of all Holiness and Righteousness, unto everlasting Life.

because of the Pharises they did not confess him, lest they should be put out of the synagogue.

43 For they loved the praise of men, more than the praise of God.

44 ¶ Jesus cried, and faid, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that feeth me, feeth him that fent me.

46 I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

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Chap. XII.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to fave the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

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49 For I have not fpoken of my felf; but the Father which fent me, he gave me a commandment, what I should fay, and what I should speak.

St JOHN.

47 & 48. But if Men obstinately and perversely reject my Words, and continue wilfully impenitent, notwithstanding all reasonable Means of Conviction; their having been offered such extraordinary Means of Salvation, must indeed of Necessity aggravate their Crime, and finally encrease their Condemnation. Not that I shall now pass Sentence, or execute Vengeance upon them. No: The present Design of my coming into the World, is not to judge Men; but only by all mild and gentle Methods to reclaim them from their Sins, that they may consequently be delivered from the Punishment thereof, and become capable of Happiness and eternal Life. But if this my first coming into the World, prove ineffectual to fave them, because of their Incorrigibleness and vicious Affections; then at my second Coming, which will be to judge the World, the Words which I now speak, and the Offers of Salvation which I now make to them, and they reject, must witness against them, and highly increase their Condemnation; fuch Persons being capable of no Excuse, who having been convinced by the most undeniable Miracles, invited by the most gracious Promifes, and warned by repeated Denunciations of the feverest Threatnings. have nevertheless persevered incorrigibly in their Unbelief and Impiety.

19. The Words, Isay, which I now speak, must finally witness against such Persons. For since the Things which I teach, are such as have abundant Evidence, that they are not the Invention of Man, but the Doctrine of God; and such as ought to be believ'd, both for the Goodness and Holiness of the

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Precepts themselves, and also for the sake of the mighty Works wherewith I moreover attest my Commission; no Man can be excusable in his Unbelief.

ye all know, are the Conditions of eternal Life. Now the Doctrine which I teach, I have sufficiently proved to be the Commandment of God. Ye ought therefore to receive and embrace my Doctrine, as the Condition of everlasting Life and Happiness.

50 And I know that his commandment is life everlafting: whatfoever I speak therefore, even as the Father faid unto me, so I speak.

CHAP. XIII.

Jesus's last Supper, ver. 1. He gives his Disciples an eminent Example of Humility and condescending Love, ver. 4. And exhorts them to imitate that Example, ver. 12. Foretells who would betray him, ver. 18. Solemnly enjoyns his Disciples to love one another, ver. 34. And foretells Peter's fall, ver. 36.

Passover, Jesus knowing that the time of his Suffering was approaching, when he himself, who was the true Paschal Lamb, was to depart out of this World, and return to his Father: As he had all along expressed a great and tender Love to his Disciples, during the whole Time of his Continuance here upon Earth; so now before his Departure, he in a more particular and affectionate Manner, at his last Supper, discovered an earnest Concern and exceeding great Love towards them.

2. For, a Time of great Trial and Distress being immediately to come upon them; and Judas, one of the Twelve, having already yielded to the Temptations of the Devil, and the Enticements

the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simons son, to betray him)

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3 Jesus

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.

4 He riseth from supper, and laid aside his garments, and took a towel and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter faith unto him, Lord, dost thou wash my feet?

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of his own corrupt and covetous Inclination, not only to forfake, but even fo far as to refolve to betray him; Jesus thought it necessary at this Time, to express in a particular and extraordinary Manner his Care and Love of them, and to give them a memorable Example of that Charity and tender Concern, which they ought, in imitation of Him, to have one for another.

3 & 4. And this he did in fuch a Manner, as to give also at the same time an Instance of the greatest Humility and most admirable Condescension that ever was? and to root out of the Minds of his Disciples all worldly Ambition, and defire of Superiority. For though he knew that God had committed all Power into his Hands; and that as he came forth from God, so he was to return to God, being Lord and Disposer of all things; yet, this, being the last Time that he was to eat with his Difciples before his Death, hein great Humility, and so as to leave a strong and lasting Impression of his exemplary Charity upon the Minds of his Disciples before his Departure, rose up from the Table as they were at Supper; and, laying off his Upper-Garment, girt himfelf about with a Napkin, after the manner of a Servant waiting at a Feaft.

5. Then pouring Water into a Bason, he went about to wash his Disciples Feet, and to wipe them with the Towel which he had girded himself withal.

6. And coming to Peter, he offered to wash his Feet. But Peter, aftonished at such an unparallelled Instance of Humility, said: Lord, I can never confent to suffer you to perform so mean a E e Service

Service for me. I well know my own Unworthiness, and your Dignity; and I cannot imagine why you should debase your Self in this manner, to wait upon us, who are but Servants and Attendants on You.

7. Jesus answered: You do not yet understand what I mean by this Action; but hereaster ye shall know what I intended to represent, and to put you in

mind of, by it.

8. Peter replied: Well, I am refolved you shall never wash my Feet, while I live; I cannot bear to think you should condescend to do a Thing fo very much beneath your Self. But Fesus answered him again: If you will not be washed by Me, you cannot be my Disciple, nor continue to have a Part in my Family and Kingdom. Meaning, by an easy Figure and customary Allusion to the Thing they were at that Time doing, that without such Holiness and Purity of Mind, as is naturally represented by cleaning and washing the Body with Water, he could not be a worthy Apostle and Preacher of the Gospel.

9. Then said Peter: Nay, Lord, if this be the Case, that I cannot otherwise continue your faithful Disciple and Follower; then, not only wash my Feet; but wash me, I beseech you,

all over.

10. But Jesus replied: He that is once washed and become clean, needs not be washed all over again, but only his Feet, which are apt frequently to contract Soil and Dirt: Meaning, by the same Allusion as before, that he who has once heartily embraced, and for some time obeyed the Doctrine of the Gospel, must not be supposed ever after to stand any more

7 Jesus answered and faid unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter faith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter faith unto him, Lord, not my feet only, but also my hands and my head.

10 Jefus faith to him, He that is washed, needeth not, fave to wash bis feet, but is clean every whit: and ye are clean, but not all.

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11 For he knew who should betray him; therefore faid he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was fet down again, he faid unto them, Know ye what I have done to you?

13 Ye call me Master, and Lord: and ye fay well; for so I am.

14 If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet.

in need of any total and entire Change of Heart and Mind, but only to cleanfe himself continually from the unavoidable Incursions of daily Infirmities. Whosoever is thus washed, continued he, is clean all over: And ye my Apostles are clean, but not all of you.

11. By which last Words, that the Apostles were clean, but not all of them; he meant to tax the Impiety and Ingratitude of Judas Iscariot, who he knew

intended to betray him.

12. ¶ Having therefore washed the Apostles Feet; Fesus, as soon as he had done, laying afide the Cloth wherewith he had girt himself like a Servant, and putting on his own Upper-Coat again, fat down at the Table as before, and faid to them all: Since, I perceive, you do not of your felves apprehend it, I will now tell you the Meaning of what I have done.

13 & 14. Ye call me your Lord and Master: And therein ye do well; forasmuch as I really am, what you beheve me to be, the Son of God and Saviour of Mankind. But now, this is not enough, that ye in words acknowledge my Authority; unless ye also in Deeds obey my Commandments and imitate my Example. Here therefore I have proposed to you a Trial of your Sincerity, and a Test of the Heartiness of your Obedience. I, whom ye acknowledge to be of infinitely greater Dignity and Authority than your felves, have condescended with all Humility to do the meanest Office of Service and Kindness to you my Inferiors and Disciples: How much more then ought ye, if you be fincere and hearty in your Love and Obedience towards me, with ed yn E e 2 moy our is and most!

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all Willingness and Chearfulness to do all Acts of Kindness, Humility and Charity one to another; who, in Comparison of me, are all of you really but Equals and Fellow-Servants, notwithstanding what seeming Superiority either the State of the World, or the Order of the Church may give you over one another!

that, what you see I have not been ashamed to do for you all, ye may learn to do one for another, with all Readiness, and without Pride or Grudging.

16. Affuredly no Servant ought to think it too mean for himself, to condescend after the example of his Lord; nor he that is sent, be ashamed to imitate the Humility of him that sent him.

17. I have given you sufficient Instruction, and a clear Knowledge of your Duty in this Matter: Happy are

ye, if ye practife it accordingly.

18. I do not expect Obedience from you all. I know every one of your Hearts and Dispositions now: And I knew them then, when I first chose you to be my Apostles and Companions. I know, that one of you will forsake and betray me; And I knew from the Beginning, that he would do so. But it was necessary that I should permit Things to be as they are; And hereby will that Scripture be fulfilled in me, as it was in David; (Pfal. xli. 9.) My own familiar Friend in whom I trusted, which eat of my Bread, has lift up his Heel against me.

I have told you this Thing beforehand.
That fo, when the Time of my Sufferings comes, and be in danger to shake your Belief in me, your Faith may be

15 For I have given you an example, that ye should do as I have done to you.

If ay unto you, The fervant is not greater than his Lord, neither he that is fent, greater than he that fent him.

17 If ye know these things, happy are ye, if ye do them.

18 ¶ I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me.

19 Now I tell ye before it come, that when it is come to pass, ye may believe that I am be.

20 Verily,

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I fay unto you. He that receiveth whomfoever I fend, receiveth me; and he that receiveth me, receiveth him that fent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

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22 Then the difciples looked one on another, doubting of whom he spake.

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23 Now there was leaning on Jefus bosom, one of his disciples whom Jesus loved.

ffrengthned by this Confideration, that all the Things which you will see come upon me, are not the Effects of my Enemies prevailing, but come to pass only by divine Appointment, and by my own Fore-knowledge and Choice.

20. Then shall ye have Considence to preach in my Name through all the World; and happy are they, who shall entertain and believe you. For, to entertain my Messengers, is in effect to entertain me; and whosoever entertains me, shall be esteemed to have entertained him that sent me.

21. ¶ After Jesus had said these Things, he seemed to be much troubled in Mind, and spake with some Earnestness, saying: Verily I tell you, though I have given you all the greatest Demonstrations possible, of my exceeding great Love and tender Care for you; yet notwithstanding this, one of you my nearest and most familiar Friends, even One of you Twelve that now sit at Table with me, will most treacherously and most ungratefully betray me into the Hands of them that seek my Life.

22. Upon this the Disciples were greatly amazed and troubled; and every one of them, except Judas, knowing their own Innocence, and desiring to clear themselves from Suspicion, were very sollicitous to know who it was that would be guilty of so horrid a Crime.

23. Now there fat at this Time next to Jesus, and leaning on his Bosom, a *Disciple for whom Jesus had all along *St Joln; seemed to have a particular Kindness, and with whom he used frequently to discourse with more Freedom and Familiarity than with the rest.

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24. Peter

24. Peter therefore, eagerly defiring to know who it was that would betray his Master, and not daring to ask him himself, made signs to this Disciple, who he thought might be more free with Jesus, to ask him which was the Person He had said would betray him.

25. Accordingly that Disciple, leaning close upon Fesus, and whispering him in the Ear, said; Lord, which of us is it?

whom I shall give the next Sop. And presently after, dipping a Sop, He gave it to Judas Iscariot, the Son of Simon.

27. After which, Judas having neglected all the kind Warnings and Admonitions that Jesus had given him; and being now lest wholly to himself, to sollow the corrupt Inclinations of his own wicked Heart, and to comply with the present Temptations of the Devil, to take the first Opportunity of betraying his Master: Jesus said to him; What you intend to do, do quickly.

28 & 29. By which Words, as it afterwards appeared, Jefus meant, that the appointed Time of his Sufferings being just at Hand, Judas might now betray him as foon as he pleafed. This, I say, appeared afterwards. But at that present Time when the Words were spoken, neither That Disciple whom Jesus had told that Judas was to betray him, understood the Meaning of them perfeetly, not suspecting that Jesus was to be betrayed fo foon; and the rest of the Disciples understood them not at all, but mistook them wholly; imagining, because Judas was Purse-bearer, that Jesus's Meaning was to have him buy Necessaries against the approaching Feaft, or that he should give something to the Poor.

24 Simon Peter therefore beckened tohim, that he should ask who it should be of whom he spake.

25 He then lying on Jesus breast, faithuntohim, Lord, who is it?

20 Verily, verily,

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the fop, Satan entred into him. Then faid Jefus unto him, That thou doeft, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, be-cause Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poor.

his disciples when

Jeffus loved.

30 He

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Chap. XIII.

ing received the fop, went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of man glorisied, and God is glorisied in him.

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whicher goell thou?

32 If God be glorified in him, God shallalfo glorifie him in himfelf, and shall straightway glorifie him.

33 Little children, yet a little while I am with you. Ye shall feek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

34 A new commandment I give unto you, That ye love one another; as I have loved you,

ave thrice.

St JOHN.

30. But to return to the History. Fudas, as I said, having received the Sop,
and being now fully resolved not to
miss the present Opportunity of betraying fesus in his Privacy, rose up and
went out, to prepare Things beforehand, and to get his Officers ready against fesus's coming out; that they
might apprehend him in his Retirement.
And it was very late in the Evening.

31. Now when Judas was gone out, Jesus said to the rest of the Disciples: Now is the time come, when, having manifested the Glory of God in my Life, I shall yet further manifest it by my Sufferings and Death; which though at the present they may seem to you very grievous and terrible, yet in the End they shall terminate greatly to the Honour of God, and in extraordinary Demonstrations of my own Glory and Power.

32. For, fince both in my Life I have glorified God, and in my Sufferings and Death shall continue to do the same; God also will exalt Me to unconceivable Glory, and give undeniable Attestations of his having invested me with all Power in Heaven and Earth; and that too, very speedily.

33. My dear Children, I have now but very little Time to continue among you; and when I depart, you will be desirous I should take you along with me. But, as * I said formerly to the * See Ch. Jews, so now I say to you; Whither vii. v. 24. I go, ye cannot at present go with me, though ye may follow me afterwards.

34. In the mean time therefore, fince ye cannot any longer enjoy my Bodily Presence, endeavour during my Absence to keep up my Memory by the Observation of my Commands. Which that

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ye may do with the greater Advantage, and that the Things I have taught may make the stronger Impression upon you; I now leave with you, as my last Legacy, a new and solemn Commandment; which is, that ye love one another, not after the ordinary Manner of the World, but with such a Love as I have loved you, who for your Sake have undergone all Hardships, and am now about to lay down my Life for you.

35. By this Badge ye shall distinguish your selves, and make manifest to all the World the Excellency of your Profession, and the Sincerity and Heartiness of your Obedience to me; if ye love one another in this peculiar and exemplary Manner, according to my Commandment.

36. Upon this, Peter grieved at those Words of Jesus, that whither he was about to go, the Disciples could not follow him, replied: Lord, whither do you intend to go from us? Jesus answered: I tell you again, Whither I go, you cannot follow me now, but you shall follow me afterwards. Meaning, that after many Years Peter should follow him in the Likeness of his Death, and thereby be made Partaker also of his Glory.

37. But Peter still misunderstanding him, replied: Lord, why cannot I follow you now? I am ready even to lay down my Life for your sake, if it be needful; Why then should you think I am not able to undergo any Journey, though never so difficult or hazardous, to bear you Company?

38. Jesus, knowing his weak, though fincere Resolution, answered: Are you so confident of your own Strength, Peter? Verily I tell you, this very Night, before * Three a Clock in the Morning, you will thrice deny that ever you knew Me.

that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love to one another.

36 ¶ Simon Peter faid unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice.

CHAP.

* See Note on Matth. **xvi. 34.

CHAP. XIV.

Jesus comforts his Disciples before his Departure, with the Promise of preparing them a Place in Heaven, ver. 1. And of their having their Prayers heard, ver. 12. And of the Holy Spirit's being speedily sent unto them, ver. 16. Obedience and Perseverance, the necessary Condition upon which all Spiritual Blessings depend, ver. 15, 21. Why Jesus manifested himself to certain particular Persons rather than to the rest of the World, ver. 22. He takes his Leave of his Disciples, ver. 27.

ET not your heart be troubled: ye believe in God, believe also in me.

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I.THEN Jesus continued his Difcourse to the Disciples, saying: Be not affrighted and disconsolate, because I have told you that I must pass through great Sufferings, and be taken away from you for a Time. Ye have been taught all your Lives to believe in God, who is the Almighty Preserver and Govenor of all Things; and to rely upon him for Deliverance, in Time of Affliction and Distress. Learn now in like manner to believe in Me, who have all Power committed to me, as Preferver and Head of my Church; and trust in Me to accomplish fully all the Things that I have promifed you.

2. Which if you do indeed; perfifting stedsaftly in the Belief of my Doctrine, and in the Obedience of my commands; nothing that the World can bring upon you, no not Persecution, or even Death it self, shall be able to hinder you from attaining the Happiness I have proposed to you. For in Heaven, my Father's House, there is Room a-

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2 In my fathers house are many mansions; if it were not so, I would have told you: I go to prepare a place for you.

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bundant to receive you: Otherwise I would not have raised in you a Hope and Expectation of Happiness. But now, since there are Mansions sufficient for you in another State; therefore ye may with Considence and Assurance hope for a full Accomplishment of my Promises, notwithstanding whatever this present World may contrive or act against you. And ye ought also to bear patiently my Departure from you at this Time; since it only in order to open an Entrance for you into those eternal Habitations, where I shall be ever with you; and to prepare a Place for you there.

3. When I have prepared a Place for you in that eternal State; I will return again, and take you unto my felf. And so ye shall continue for ever with me, in the full Participation of my eternal Glory and Happiness, in the King-

dom of God.

4. Thus I think I have both plainly enough told you, whither I am going; And ye have also been fully and abundantly instructed, in the Way that leads thereto.

5. But the Disciples, whose Minds were not yet wholly weaned from the Expectation of Temporal Power and Glory, understood not this Discourse of Jesus. Thomas therefore, in particular, replied: Lord, we do not at all know whither you are going: And if we be utterly ignorant of the Place, much more must we needs be ignorant of the Way.

6. Jesus answered him: I my self, as I have often told you, am the true and only Way to Life. Imitating my Example, and obeying my Commands, is the Way to go whither I am going; which is, to my Father, and to the En-

3 And if I go and prepare a place for you, I will come again and receive you unto my felf, that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas faith unto him, Lord, we know not whither thou goeft, and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

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7 If ye had known me, ye should have known my Father alfo: and from henceforth ye know him, and have feen him.

8 Philip faith unto him, Lord, shew us the Father, and it fufficeth us.

9 Jesus saith unto him, Have I been fo long time with you, and yet haft thou not known me, Philip? he that hath feen me hath feen the Father; and how fayeft thou then, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I fpeak unto you, I speak not of my felf, but the Father that dwelleth in me, he doth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works fake.

joyment of his eternal Happines: And no Man can go thither by any other Way.

7. Now if you fay, you do not know my Father: I tell you, no Man who knows Me, can be ignorant of my Father, of his Will, and the Means to please him, and of the Way to attain the highest Happiness in the Enjoyment of Him. For my Father and I, are in effect one and the same. So that if you know Me, you cannot but know my Father also. As, indeed, ye do know him, and have been fufficiently inftructed in his Will.

8. Philip answered: Lord, Show us but the Father once, and we shall be fully fatisfied.

9. Jesus replied: Have I been thus long continually with you, and do you not yet know Me, Philip? I tell you, I and my Father are in effect one and the Same; fo that, to know one of Us, is to be acquainted with Both. What do you mean then by defiring to fee the Father; as if you could still be ignorant of Him, after you have been fo long acquainted with Me?

10. Do you not believe, that the Father and I are in Effect one and the fame? Affuredly, whatfoever I speak, is the Declaration of his Will; and whatfoever I do, is the Operation of

his Power.

11. Believe me, that the Father and I are in effect one and the fame. And if you will not believe me upon my own Affirmation, yet at least let my Works convince you, which carry in them undeniable Evidences of a Divine Power.

12. ¶ Here

* See ver. 12. ¶ Here then is, as * I said, suffi-1, &c. of cient Matter of Comfort for you to this Chap. support your Spirits under the Thoughts

of my Departure from you. Ye have abundant Reason to believe that I have Power to perform all the Promifes I have made you: And the Defign of my Departure at this Time, is in Order actually to perform them. When I am returned to my Father, ye shall soon receive great Pledges of my Care and Remembrance of you. Ye shall be indued with Power, not only to do the fame Works a I have done; to heal Diseases, to give Sight to the Blind, to cast out Devils, and the like, for the Conviction of the Jews; but moreover, to do greater Things than those; to fpeak with all Kinds of Tongues, and to propagate my Religion among the Gentiles, even through all the Nations of the Earth.

13. And whatsoever ye shall ask of my Father in my Name, as being my Disciples, and in order to promote the Work of the Gospel; shall certainly be granted you. That God may be greatly glorified, by the extraordinary Success and spreading of the Religion of his Son.

14. Whatsoever, I say, ye shall ask in my Name, I will take Care, when I am returned to my Father, that it

shall be granted you.

one necessary Condition upon which all depends, that ye be careful above all things to continue stedsast and unmovable in your Obedience to my Commands, This is the only true Mark ye can give of the Sincerity of your Love towards me; more than your

I 2 Verily, verily, I fay unto you. He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father.

13 And whatfoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

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14 If ye shall ask any thing in my name, I will do it.

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15 ¶ If ye love me, keep my commandments.

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16 And

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pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the spirit of truth, whom the world cannot receive, because it seeth him not; neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you comfortles; I will come to you.

while, and the world feeth me no more; but ye fee me: because I live, ye shall live also.

20 At that day ye fhall know, that I am in my Father, and you in me, and I in you.

grieving at my Departure, or any other outward Sign of Zeal whatfoever.

Obedience; and I will pray my Father, and He shall send you, when I am gone, another Advocate and Comforter; who shall abide with you, not for a small Time, as I have done, but for ever.

17. He shall send you, I say, another Advocate and Comforter; even his Holy Spirit, the Author and Teacher of Truth; who shall guide and direct, assist and comfort you in all Cases. This Spirit, the sensual and corrupt World cannot receive; having no Knowledge of him, nor Disposition to be governed by him. But Ye know him, and are disposed to entertain him. He is already in you, by his secret and invisible Efficacy; and shall hereafter appear in you openly, by great and visible Manifestations of himself.

18. Thus, though I must depart from you, yet I do by no means leave you comfortless. I leave with you a Promise of the Holy Spirit; and I leave you in expectation also of my own Return.

19. For though, after a very little while, I shall appear no more to the World; yet to you I will appear again. For I shall live again; and ye also shall live with me.

and triumphed over Death, ye shall understand more fully, and it shall appear more visibly by great and manifest Effects, that I act in all Things agreeably to my Father's Will, and am perfectly invested with his Power: and that ye in like manner have my

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Power and Commission communicated to you; So that there is a perfect Unity and Communion between us.

* Ver. 15. ber, as * I faid, that the one necessary Condition, upon which all depends, is, that ye continue stedsast and unmoveable in your Faith in me, and in your Obedience to my Commands. He, and he only, who embraces my Doctrine, and obeys and practises it, shall be judged to be sincere in his Love towards me. And he that so loves me, shall be loved by my Father; and I my self also will love him, and make great and glorious Manisestations of my felf to him.

22. Here Judas, (not Iscariot the Betrayer, but the other Judas, who was called Thaddæus,) interrupted Jesus, saying: Lord, what is the Reason, that you chuse to manifest your self to us, a few particular Persons; and not to the

Generality of the World?

23. Fesus replied: I have already told you the Reason: 'Tis because the Generality of the World are not difposed to obey my Commandments, which I faid was the one necessary Condition of maintaining Communion with me. But ye are disposed to embrace my Doctrine, and to obey it; and therefore I manifest my self to you. And whosoever else will so love me, as to obey my Commandments; bim also will I and my Father love, and we will maintain Communion with him, and all Spiritual Bleffings shall be derived down to him, and he shall be made Partaker of Happiness and Eternal Life. regard appropriate and the second propriate

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my felf to him.

22 Judas faith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy felf unto us, and not unto the world?

With About aught asset

20 Jefus answered and faid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abods with him.

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Chap. XIV.

24 He that loveth me not, keepeth not my fayings: and the word which you hear, is not mine, but the Fathers which fent me.

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pais, re might be.

25 ¶ These things have I spoken unto you, being jet prefent with you.

forter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, what so you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I faid unto you, I go away, and come again unto you. If ye loved me, ye

24. On the contrary, who foever loves me not, that is, obeys not my Commandments; shall have no Intercourse or Communion with me. Neither will my Father love or honour him, or make any Manifestations of himself to him; Forasmuch as my Commandments are not my own, but my Father's Commandments; and therefore who sever dishonours me, my Father will look upon him as dishonouring himself.

25. These things have I spoken to you now, briefly, according to the shortness of the Time that I am to continue with you; and to comfort you for the present against my Departure.

I promifed you, is come; even the Holy Spirit, whom my Father shall fend you upon my Account; he shall instruct you more fully, recalling to your Remembrance what you have forgotten, explaining what is yet obscure, and supplying what is further necessary to be taught you, and to be understood by you.

27. In the mean time, I take my Leave of you, and my Blessing I leave with you; not formally, and after the ordinary Fashion of the World; but affectionately and heartily; retaining a careful Remembrance of you, and with an earnest Desire and Intention of returning again speedily to you. Wherefore be not over-much grieved for Me, and for my Departure; nor fearful what shall thereupon befal your selves.

28. I go away from you; but 'tis with an Intention, as I have told you, to return to you again. If ye loved me according to Knowledge, with a wife and understanding Affection; ye would rejoice,

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CHAP

rejoice, instead of desponding, at my present Departure from you: Seeing I go to my Father, who is greater than I, and who is the Supreme Author of

all Glory and Happiness.

29. These things I have now told you before-hand; that, when you fee them come to pass, your Faith in me, and your Expectation of the Performance of all my Promises, may be con-

firmed and strengthened.

30 & 31. The time will not allow me to fay much more to you at the prefent. For my End draweth very near; and the Ruler of this present World, the Prince of the Power of Darkness, is just at this Instant employing all his Wicked Instruments to apprehend and destroy me. Not that either the Power of the Devil, or the Malice of Men, can at all prevail over me. But, because the Time of my Suffering, according to the Fore-appointment of Divine Wisdom, is come: and that I may evidence to the World my Love and Obedience to my Father; therefore I willingly fubmit my felf to to be put to Death by the Hands of wicked and cruel Men. Come, rife up, let us be going.

Chap. XIV.

would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to país, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even fo I do. Arise, let us go hence.

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CHAP. XV.

Jesus compares himself to a Vine, and his Disciples to the Branches, ver. 1. The Necessity of a Holy Life, ver. 8. And of mutual Love and Charity, ver. 12. Pressed from the Example of Christ's Love to Men, ver. 13, 17. Christians must expect Persecution, ver. 18. Vicious Affections the only Cause of Unbelief, ver. 22. The Coming of the Holy Ghost, and the wonderful Progress of the Gospel, ver. 26.

I A M the true vine, and my Father is the hufbandman.

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I. L'Urthermore, Jesus * faid to his Disciples. Hitherto the Fewish Church and Nation has been the peculiar and especial Care of Providence; as a choice and goodly + Vine, likely to bring forth much Fruit, is the especial Care and Delight of the Husbandman. But from henceforward, My Church, my Disciples, and the Professors of my true Religion, of what Country or Nation foever they be, shall become the People of God, and the peculiar Care of Divine Providence. I will be to them as the Root and Stock of a Vine, of which they are the Branches, and my Father the Husbandman and Vine-dresser.

2 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth 2. As in the Management of a choice Vine, the skilful Vine-dresser cuts off all barren and superfluous Branches, that they may not burden or exhaust the Tree; and prunes and dresses the fruit-

† Psal. lxxx. 8, &c. Isa. v 1 & 7. Ferem. ii. 21. Vol. II. Ff ful

^{*} Perhaps, upon Occasion of their drinking the last Cup of Wine, according to Custom, after the Supper; and his having faid thereupon, (Matt. xxvi. 29.) that he would drink no more of the Fruit of the Vine, till he should drink it new in the Kingdom of God. To which Expression this Discourse may possibly be supposed to allude, or to be occasi on'd by it.

fruit, he purgeth it, that it may bring forth more fruit.

ful Branches, that they may improve continually and bear more Fruit: So, in the Government of my Church; all useless, wicked, and incorrigible Members, my Father by his just Judgments cuts off and destroys; But those who are sincerely Pious and Good, he by the various and merciful Dispensations of his Providence towards them, tries, and purifies, and amends; that they may daily improve, and be more and more abundant in all good Works.

3. Now fuch Members as these, are ye my Apostles; being purified in Heart and Mind, and prepared to every good Work, by your hearty Faith in me, and sincere Resolutions to obey my

Commandments.

4. Continue stedfastly in this State; and then you may be fure to have all Spiritual Bleffings derived to you from me, as the Branches receive Sap and Nourishment from the Vine. But as a Branch, without continuing in the Vine, cannot bear any Fruit, but presently dries up and perishes: So ye, unless ye continue stedfast in your Communion with Me, by hearty Faith and fincere Obedience, in such manner as to receive from Meall Grace and spiritual Bleffings; can never bring forth any good Fruit of true Holiness and Righteousness; but will fall into Vanity, Superstition, and Wickedness; and shall utterly perish.

Root and Stock of a Vine, whereof ye are the Branches. He that continues to adhere to me, by constant Faith in me, by imitating my Example, and by obeying my Commands; shall bring forth much Fruit of true Virtue and Holiness unto everlasting Life; even as

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of it felf, unless it abide in the vine: no more can ye, except ye abide in me.

ye are the branches:
He that abideth in
me, and I in him,
the fame bringeth
forth much fruit:
for without me ye
can do nothing.

6 If a man abide

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not

not in me, he is cast forth, as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit, fo shall ye be my disciples.

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this, that a man lay

a Branch, that continues to grow in the Vine, and receives Sap and Nourishment But he that does not continue to maintain his Relation to me in this manner, is a false and useless Professor of my Religion, and shall be cast out from me, and perish for ever; even as a fruitless Branch is cut off from the Vine, and left to wither and dry, and at last is burnt in the Fire.

7. If ye continue in me, by believing my Words, and holding fast what ye believe, and obeying and practifing it accordingly; no Power or Malice, either of Men or Devils, shall be able to hurt you, or to oppose your Doctrine. For though I be absent from you in Body, yet I will hear your Prayers, and my Father himself also will hear you; and whatfoever ye * shall ask, for the Glory of God, and the Propagation of my true Religion in the World, shall certainly be granted you.

8. Only above all things ye must remember, that ye be careful to evidence your Continuance in me, by abounding in all good Works, of Holinefs, Righteoufnefs and Charity. This is the Honour, that my Father defires and expects from you; even as 'tis the Glory and Defire of a Vine-dreffer, that his Vine should bring forth much Fruit. And this is the Honour, that I my felf also expect from you; that ye should evidence your felves to be really

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^{*} This feems to be meant chiefly of the Gift of Miracles beflowed on the Apostles at the first Preaching of the Gospel: though it may also in a limited Sense be understood of the pious Prayers of all good Christians.

and indeed my Disciples, by imitating my Example, and obeying my Commands.

9. This ye are bound to, not only in Duty, but in Gratitude also. For as my Father has loved Me, fo I likewise have loved you; and ye in like manner ought to love me again, that ye may

continue to be loved by me.

10. Now the Way to express your Love towards me, and to continue to be loved by me; is, to keep my Commandments. Even as I, by keeping my Father's Commandments, have expressed my Love towards him, and con-

tinue to be loved by him.

11. These things have I spoken to you before my Departure; that the Comfort ye have taken in my Presence, may in my Absence be continued to you, and even greatly encreased at the Coming of the Holy Spirit. As it will be, upon this one Condition, which I have so often repeated to you; that ye keep my Commandments.

12. The Principal of which Commandments, as I * before told you, is xiii. ver. this; that ye love one another; not after the ordinary Fashion of the World, but in fuch a manner as I have loved you.

13 & 14. And what fort of Love That is, you may judge from this one Instance; that I am about to lay down my life for you. This is the highest Instance, in which it is possible for a Man to express his Love towards his greatest Friends and Benefactors. But now I am about to do this for you and for all Men: Not My Benefactors, or who have ever been able to do any Kindness for Me; but looking on you as my Friends, upon this easy Condition only, that ye keep my Commandments.

9 As the Father hath loved me, fo have I loved you; continue ye in my love.

- 10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Fathers commandments, and abide in his love.
- 11 Thefe things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment; That ye love one another. as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatfoever I command you.

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15 Henceforth I callyou not fervants; for the fervant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto

16 Ye have not chosen me, but I have chosenyou, and ordained you, that ye should go and bring forth fruit, and that your fruitshould remain: that whatfoever ye shall ask of the Father in my name he may give it you.

17 These things I command you, that ye love one another.

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eure you : if they

18 If the world hate you, ye know that it hated me before it hated you.

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15. I might well call you Servants, confidering the infinite Distance between Me and you, and the Obligation ye have to obey my Commandments. But I have not treated you as Servants, who are not admitted into their Master's Counsels; but as Friends, revealing to you the whole Will of my Father with all Freedom and Plainness.

16. I have behaved my self to you, I fay, as to the nearest Friends. Not that ye had first obliged Me, or done any Acts of Kindness to Me; but I have freely and of my own good Pleafure chosen you to be my Apostles and Preachers of my Gospel, that ye may go and declare the Will of God to the World, and bring forth much and lasting Fruit in the Conversion of Mento the Knowledge of the Truth, and to the Profeffion and Practice of true Religion and Virtue. In the Performance of which Work, whatsoever ye shall ask of my Father in my Name, in order to enable you to go thro' it effectually and with full Success, shall certainly be granted you.

17. ¶ Now all these Things which I have spoken to you, concerning the Greatness of my Love towards you, in choosing you to be my Apostles, in revealing to you the whole Will of my Father, and in laying down my Life for you; I have urged and inculcated upon you for this Reason chiefly, as I at first told you; that ye may learn, after my Example, to love one another.

18. The World indeed, ye must expect, will hate and perfecute you upon my Account. But this ye ought not to be furprized or terrified at; knowing that 'tis no worse Treatment than I my felf have met with before you.

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10. The Reason why the Generality of the World have opposed and perfecuted Me, is because my Doctrine is inconsistent with their Lusts and Pasfions, their Covetouineis and unjust Ambition. And for the fame Reason there is no doubt but they will oppose and perfecute you also. If ye were of the Humour of the World, flattering Men in their Sins, and teaching Doctrines confistent with their Lusts and Passions; without Question the World would love and honouryou. But fince I have chosen you out of the World, to reprove it's Vices, and to preach the necessity of Reformation, and of Men amending their Lives; 'tis no wonder if the World hate and perfecute you.

20. Be not therefore furprized, when ye meet with Opposition, Hatred and Persecution; nor think to find better Treatment in the World, than I my felf have done, Remember, as I have before told you, that the Disciple is not above his Mafter; nor he that is fent, greater than he that fent him. If Men had generally and readily embraced My Doctrine, you might indeed have had fome Reason to expect that they would willingly have received yours also. But fince I my felf have fuffer'd great Indignities and Persecutions from wicked and perverse, from obstinate and incorrigible Men, only for opposing their Vices; most reasonable it is, that You should expect to undergo the like Treatment upon the like Account.

21. In all which Sufferings, ye will moreover have this further comfortable Confideration to support you; that the fusice of your own Cause, and the Injustice of your Persecutors, will by that very Means most evidently appear:

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

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20 Remember the word that I faid unto you, The fervant is not greater than the lord. If they have perfecuted me, they will also perfecute you: if they have kept my faying, they will keep yours also.

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21 But all these things will they do unto you for my names sake, because they know not him that sent me.

22 If

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my father.

22 If I had not come, and spoken unto them, they had not had sin; but now they have no cloke for their sin.

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26 But when the

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23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other mandid, they had not had

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Seeing ye are perfecuted, only for profeffing and preaching in my Name the Doctrine of true Religion and Virtue; and they perfecute you, only because they know not God, and, out of mere Malice, will not bear to be instructed in his Commands.

22. Indeed, had not I appear'd to the World with all possible Demonstrations of Authority and Truth; teaching Men a most holy and undeniable Doctrine, fufficient to reform their Manners and amend their Lives; and moreover evidencing my divine Commission by such Proofs, as ought to fatisfy and convince the most doubting and suspicious Minds; they might have had some Plea and Excufe of Ignorance for their Unbelief. But now, fince all reasonable Evidence has been offer'd them, and all proper Methods used for their Conversion and Salvation; and yet they wilfully and obstinately reject these Means of Grace: 'Tis plain, they have no Excuse for their Sin; but they oppose and persecute you only because they will not forfake their worldly Lufts, and, out of mere Malice, will not bear to be instructed in the Commands of God mort nov has live

23. So that they who oppose and persecute you, as they have before persecuted Me; show plainly, that they are Haters of God and of his most holy Commandments. Which is, as I told you, a plain Evidence of the Justice of your own Cause, and of the Injustice of your Persecutors.

24. If I had not, I fay, done such Works among them, as no Man else ever did; they might indeed have had some Appearance of Excuse for their Sin. But now, having seen abundant

Ff4 Proofs

Proofs of my Authority, and undeniable Evidence of the Truth of my Doctrine; and yet wilfully and obstinately persisting to reject it, because inconsistent with their Lusts; 'tis plain their dishonouring Me, is a Dishonour done to God himself, and a direct Contempt of his Commands: So that they are utterly inexcusable.

have given themselves wholly up to be governed by worldly Affections, Passions and Vices; they should act contrary to all the Reason and Evidence in the World. For this is but the natural Consequence of obstinate and habitual Wickedness; And hereby is only sulfilled in Me, what holy David long since prophetically complain'd of, (Pfal. xxxv. 19.) that they hated him without a Cause.

this Opposition that wicked and incorrigible Men will make against my Doctrine, there will not be wanting abundantly powerful Promoters of it, who shall effectually overcome all Opposition. For the Comforter, whom I said I will send you from Heaven, even That Spirit of Truth which cometh forth and is sent from the Father, shall, when he comes, with wonderful Efficacy bear Testimony to the Truth of my Doctrine, and cause it to be spread through the World with incredible Success.

27. Nay, and ye your selves also, though now so weak, fearful and doubting; shall then very powerfully bear Testimony to the Truth of all the things, whereof ye, having been all along present with me, have been Eyewitnesses from the Beginning.

fin; but now have they both feen, and hated both me and my father.

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25 But this comethe to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

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26 But when the Comforter is come, whom I will fend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

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27 And ye also shall bear witness because ye have been with me from the beginning.

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CHAP. XVI.

Persecution and Opposition must be expected, ver. 1. The Promise of the Holy Ghost, ver. 7. And the Effect of its coming, ver. 8. The Disciples terrified at the Thoughts of Jesus's Departure, ver. 17. But comforted with the Promise of his Returning, ver. 20. And of God's Readiness to hear their Prayers in his Name, ver. 23.

HESE things have I fpoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he dothGod service.

3 And these things will they do unto you, because they have not known the Father, nor me.

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4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And

hand, of the Opposition and Perfecution ye must expect to meet with in the World; that, when it comes, ye may not be surprized and terrified, so as to be discouraged thereby from persisting in the Performance of your Duty.

2 & 3. Ye must expect particularly, that the Chief Priests and Rulers of the Tews, Men of great Hypocrify and Superstition, zealous for their Ceremonies and ritual Traditions, but careless to know and obey the Will of God in Matters of great and eternal Obligation, and invincibly prejudiced against the Spiritual Holiness and Purity of my Doctrine; will excommunicate you, as Apostates; and cast you out of all their Societies, as the vilest of Malefactors. Nay, to fuch an abfurd Height of Malice will their Superstition carry them, that they will even fancy they promote the Service of God and the Cause of Religion, when they most barbarously murder and destroy you.

4. But I have warned you of all this before-hand, that ye may prepare and fortify your felves against it; and that, when it comes to pass, ye may remember I foretold it to you, and your Faith

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in Me may thereby be ftrengthened. I did not indeed tell you particularly of these Things at the Beginning, when you first followed me and became my Disciples; because then I was to continue with you my self in Person, and to support you in all Things by my immediate Presence. But now, being about to leave you, I think it necessary to acquaint you what things are likely to come upon you after my Departure, and also at the same Time what Comfort ye

may expect to support you under them.

what I tell you; namely, that I must depart from you, and that great Temptations will befal you in my Absence; this, indeed, ye readily apprehend, and suffer your Hearts to be overwhelmed with Grief for it. But the comfortable Part of my Discourse; namely that my Departure is only in order to return to Him that sent Me, and that I will soon after send you the Holy Spirit, and what other Advantages to you will be consequent thereupon; this ye consider not, nor are inquisitive about it.

7 But now, if ye would attend, I tell you the Truth plainly; So far are ye from having Reason to be dejected thus at the Thoughts of my Departure, that on the contrary 'tis really profitable and expedient for you that I should depart at this Time. For fuch is the Order and Dispensation of Providence towards you and the Appointment of my Father's eternal and All-wife Counfel; that, before I go and take Possession of my Kingdom, the Comforter, which is the Holy Spirit, cannot be fent unto you; but when I am departed from you, and have all Power in Heaven and Earth committed unto me, then I shall fend him to you.

these things I said not unto you at the beginning, because I was with you.

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5 But now I go my way to him that fent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, forrow hath filled your heart.

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7 Neverthelefs, I tell you the truth; It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will fend him unto you.

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8 And when he is come, he will reprove the world of fin, and of righteourness, and of judgment:

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9 Of fin, because they believe not on me;

no Of righteoufness, because I go to my Father, and ye see me no more.

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8. And when he comes, he shall abundantly support and comfort you under all your Troubles; shall powerfully plead your Cause against your Adversaries; and shall with wonderful Efficacy cause the Doctrine of the Gospel to fpread and prevail in the World against all Opposition. Particularly, he shall in a most extraordinary and convincing manner, make the World fenfible, of the Greatness and Heinousness of a Sin they were not aware of, of the Righteoufness and Justice of a Dispensation they did not understand, and of the Execution of a most remarkable Judgment which they did not expect.

9. First; By wonderfully attesting and confirming the Truth of my Doctrine, with the Gift of Tongues, and other wonderful Signs; He shall convince the World of the Greatness and Heinousness of their Sin, in disbelieving

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and rejecting Me.

my Departure out of the World, was not perishing and dying, but only a returning to my Father, in order to be invested with all Power both in Heaven and in Earth; He shall convince the World of the Righteousness and Justice of my Gause, and of the Excellency of that Dispensation which I preached and declared unto Mankind.

the Power of the Devil and the Dominion of Sin, and propagating the Doctrine of true Religion in the World with wonderful Efficacy and Success; He shall convince Men of my Power and Authority to execute Judgment upon my Enemies, for the Establishment of my Kingdom upon Earth.

12. There

* Such as 12. There are yet * many other the taking Things hereafter to be done, in Relaaway the tion to the Settling and Establishing of Jewish my Church; which if it were proper, I would now acquaint you with. But ye are not yet prepared to understand and receive them.

13 But when the Spirit of Truth, whom I promised you, is come; He shall enlarge your Understandings, and remove your Prejudices, and instruct you in all necessary and divine Truths; to enable you to go through that great Work, which I have begun in Person, and which I shall carry on by your Ministry. For the Spirit is not to begin any new Work, or to fet upon any new Doctrine of Himself. But as I have taught you, only my Father's Will; fo the Spirit shall instruct you, only in my Father's and my Will, and in Things necessary to promote and carry on the fame Defign.

be only in order to manifest my Glory, and establish my Religion in the World: Even as every Thing that I have done, has been only to manifest my Father's Glory, and reveal his Will to Mankind. For, as all that I have taught, is only what I received from my Father; so all that the Spirit shall teach you, is only what he receives from Me.

15. Whatsoever, I say, the Spirit shall teach you, is only what he receives from me. For, receiving from my Father, I call receiving from me; and teaching His Will, is teaching mine: Seeing all Things that the Father has, are common to me; and all Power and Dominion is by him committed to me.

ny things to fay unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine: therefore faid I, that he shall take of mine, and shall shew it unto you.

16 And

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St JOHN.

and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

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of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while and ye shall fee me: and, Because I go to the Father.

18 They faid therefore, What is this that he faith, A little while? we cannot tell what he faith.

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now Jefus knew that they were defirous to ask him, and said unto them, Do ye enquire among your selves of that I said, a little while and yeshall not see me: and again, a

16. And now be careful to remember what Matter of Comfort I have given you; and support your selves with it under the approaching Distress. 'Tis now indeed but a very little while, before I shall be taken away from you: Nevertheless, let not this cause you to despair: For, after I am departed, it will be likewise as little a while, before I appear to you again: Forasmuch as my being taken away from you, is not perishing, but only returning to my Father.

17 & 18. ¶ At these last Words of Fesus, the Disciples were greatly disturbed and troubled: Not understanding his true Meaning, That in a very short Time he should be taken away from them by Death; and that after That, having overcome Death by a glorious Resurrection, he would appear to them again before his Ascension into Heaven. Not understanding this, I say; they enquired therefore one of another. and whifpered among themselves, faying: What can he mean by telling us, that in a very little Time he shall be taken away out of our Sight; and that then in a very little Time more, we shall see him again; and this, because he goes to his Father? We cannot apprehend what the Meaning of all this is.

19. Fesus seeing their Perplexity, and knowing that they were desirous to ask him about it, but durst not; replied: Why are ye thus disturbed and perplexed about what I told you? Is it a thing so very hard to be understood, that I said, Within a very little Time I should be taken away from you, and

17 15 A

and that within a very little Time more I little while and ye should appear to you again.

20. Assuredly I tell you, I must now very foon depart out of this World: And then the World, who are your Enemies, will rejoice and triumph over you, as if they had destroyed Me, and wholly suppressed you; and ye for your parts will be overwhelmed with Grief and Sorrow. But within a fhort Time, I shall return to you again; and then your Sorrow shall be turned into ex-

ceeding great Joy.

21 & 22. Even as a Woman, when she is in Labour, has great Pain and Sorrow for the prefent; but as foon as the is delivered, forgets the Pains she endured, and rejoices greatly at the Birth of her Son : So ye, while ye are under the immediate Apprehension of my Departure from you, and during That Time of Diffress and Temptation which shall befall you in my Absence, will be full of great Sorrow and Anxiety of Mind; But when I return to you again, then ye shall rejoice with Joy unspeakable and full of Glory; and no Power or Malice of Men shall ever be able to take from you any more the Cause or Continuance of it.

23. Nevertheless, though I shall return to you again, and your Hearts will thereupon be filled with inexpreffible Joy, and That never to be taken from you any more; yet there will be no Necessity that I should then continue long with you in Person, to instruct you upon every Occasion, as I have now done, with my own Mouth. For, besides that the holy Spirit shall be fent

shall see me?

20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be forrowful, but your forrow shall be turned into joy.

21 A woman when she is in travail, hath forrow, because her hour is come: but affoon as the is delivered of the child, fhe remembreth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have forrow; but I will fee you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing: Verily, verily, I say unto you, Whatfoever ye shall ask the Father in my name, he will give it you.

24 His

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

to instruct you in all Things necesfary; my Father himself also will hear your Petitions, and be ready to grant whatsoever you shall desire of him in my Name, and as being my Disciples.

24. Hitherto ye have not prayed to God for any thing in my Name. From henceforward, put up your Petitions in my Name; And whatfoever ye shall so ask, for the Glory of God, and in order to enable you to go through the Work of your Ministry successfully, shall certainly be granted you; that your Joy, which will begin at my appearing to you again after my Death, may be compleated by the wonderful Success and Efficacy of your own Ministry.

25. These Things I have told you at present impersectly and obscurely, according to your Capacity, as ye are able to bear them. But the time is coming, when, your Prejudices being removed, I will speak no more figuratively and obscurely, but will declare to you with all Openness, Freedom, and Plainness, the whole Will of my Father concerning the Nature and Establishment of my Kingdom, and what Things and in what Manner ye ought to pray unto him for.

with all Assurance pray to my Father in my Name for what ye want. And I need not tell you, that I will intercede with him on your Behalf; For, besides the Assection he has for Me, and the Power and Authority my Prayers have with Him, he has moreover of Himself a great Love for you, and a ready Disposition to

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grant your Prayers, because ye are become grateful and acceptable to him by your Love towards Me, which ye have shown in embracing willingly that holy Doctrine which I have revealed to you from Him.

I have told you, is briefly and plainly this. I came down from Heaven from God my Father, and have lived upon Earth in the State of frail and mortal Man, that I might reveal to Mankind the Will of my Heavenly Father, and the Way to attain eternal Life and Happines: And now having finished this great Work, I am about to leave this World, and return again to my Father, from whence I at first came.

19. These last Words of Fesus being somewhat more plain and express, than any he had before spoken; so that the Disciples now understood clearly that the Departure he had so often memtioned, was no other than his actual going out of this World: They replied; Now, Lord, you speak plainly indeed, and without any Figure, so that we appre-

hend fully what you mean.

30. And at the fame Time that our Curiosity is satisfied, you have likewise greatly consirmed our Faith; having given us a certain Token, whereby we are assured that you know all Things, even the Hearts and secret Thoughts of Men; seeing you have of your own accord answered us a Question, concerning which we were much troubled in Ver. 19. our Minds, and * were very desirous to

have asked you about it, but durst not.

Now therefore we are abundantly convinced, that you are indued with a truly Divine Power, and did indeed come forth from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples faid unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we fure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus

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St JOHN.

31 Jesus answered them, Do ye now believe?

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32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. strong comes

31 & 32. Jesus answered: Do ye now at length firmly believe in me? and are resolved to continue stedfast in this Faith? and think your felves able to persevere immoveably in the Profession of it? Be not confident of your own Strength; But pray to God to deliver you from the Power of Temptation, and in the Time of Distress; such as will come upon you much fooner than ye expect. For affuredly, I tell you within a few Hours ye will all fuddenly forfake me, and flee, in hopes to fecure your felves, leaving me alone. And yet I should not say Alone; seeing my Father who is more than All, will still continue with me.

33 Thefethings I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world, thou had given him.

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33. ¶ Now all these Things I have acquainted you with, before-hand; that your Minds may be furnished with much Matter of Comfort, and Strength to bear up under all Temptations, from the Confideration of my having foretold both what Diffresses will befall you, and how they shall all finally terminate in your Victory over all your Enemies. You must, indeed, expect to meet with much Affliction in the World: But let not this discourage you: I have overcome the World: Follow ye my Example, and be Partakers of my Reward.

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CHAP. XVII.

Jesus's Prayer before his Death.

I. Having thus finished his Discourse to the Disciples, Jesus list up his Eyes to Heaven, and prayed, saying: O Almighty Father; now the Time of my Suffering, for which I was sent into the World, is come; I beseech thee, support me under it, and cause me to prevail and triumph over Death, by a glorious Resurrection and Ascension into Heaven; That by this Means I likewise may glorify Thee, and cause thy Will revealed in the Gospel to be believed and obeyed through all the World, unto Mens eternal Salvation.

2. According to the full Intent of that Office and Power, wherewith thou originally investeds me, to receive all fitly-disposed Persons into the Covenant of Salvation, and to affist and preserve them in it unto everlasting Life.

3. (The Condition of which Covenant of eternal Life is, that they believe and obey Thee, as the only true God; and Fefus Christ, as the true Messiah whom thou hast sent.)

4. In order to the bringing about which great Design of the Salvation of Men, I have already declared thy Will to Mankind; I have preached the Doctrine of Salvation: I have finished the Work which thou sentess me to do; and have glorified thy Name upon Earth.

5. Now therefore, to compleat the Work; do thou, I befeech thee, like-

fpake Jefus; and lift up his eyes to heaven, and faid, Father, the hour is come, glorifie thy Son, that thy Son also may glorifie thee.

2 As thou hast given him power over all slesh, that he should give eternal life to as many as thou hast given him.

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3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast fent.

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4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorifie thou

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Chap. XVII.

me with thine own felf, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatfoever thou hast given me,

are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them:
I pray not for the
world, but for them
which thou hast given me, for they
are thine.

are thine, and thine are mine, and I am glorified in them.

St JOHN.

wife glorify Me. Support me under my Sufferings; Cause me to prevail and triumph over Death by a glorious Resurrection; and exalt me again to the same Glory in Heaven, which I had with thee before the Foundation of the World.

6, 7 & 8. I have declared thy Will to Mankind; that is, to all fuch as were disposed to receive it; to such as, by a pious and teachable Disposition, were prepared to embrace whatever Doctrine should appear to come from Thee. To these Persons thou didst in thy infinite Wisdom appoint that thy Truth should be made known, and not to the prejudiced vicious World. accordingly to Them I have revealed the Mysteries of thy Kingdom, the Precepts of the Gospel, the Doctrine of Salvation; And this Doctrine they have readily embraced, stedfastly adhered to, and fincerely obeyed: Being fully fatiffied and convinced, that what I taught them as from Thee, was really a Divine Doctrine, taught by Thy immediate Appointment and Command; and that I did not preach any Human Invention, but was really fent by Thy Authority and Commission.

9 & 10. For these Persons therefore I now pray; that as Thou hast begun the Work of their Salvation by my Preaching and Revealing to them Thy Will in my Life, while I have been present with them here upon Earth; so Thou wouldst preserve them in my Absence, and compleat the Work of their Salvation by my Resurrection and Ascension into Heaven after my Death. I do not now pray for the unbelieving and impenitent World; but for those

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who have embraced that most holy Doctrine which Thou hast taught them by my Preaching; who have gloristed, and will gloristy My Name by their Ministry, as I have done Thine by My Ministry; and who consequently are to be esteemed as Thine own, in common with Me.

World, and return to Thee: But these my Disciples must continue still in the World, I beseech Thee therefore, Holy Father, preserve and keep them after my Departure; continuing sted-fast in the Profession and Practice of the Truth, and preaching to others the same holy Doctrine that I have delivered to them; that so they may remain always inseparately united to Me, as I am to Thee.

them in the World, I have watched over them, and kept them from falling away, both by Example and Preaching, and continual Admonition, according to the Power and Authority which Thou committedst unto me. And not one of my Apostles hath miscarried under my Care, but only that persidious Traitor, who, as the Scripture foretold, has ungratefully conspired with my Enemies to destroy me, and will perish according to his Deserts.

13. So long as I have been perfonally present with my Disciples, (I say,) I have continually watched over them, and preserved them my self. But now, being about to leave the World; I besech Thee, do Thou keep and affist them by thy good Spirit; and let the Expectation of their continuing under Thy special Care and Protection, be

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11 And now I am
no more in the
world, but these are
in the world, and I
come to thee.
Holy Father, keep
through thine own
name, those whom
thou hast given me,
that they may be
one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled.

I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

glorified in thems.

14 I have

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

of the world, even as I am not of the world.

17 Sanctifie them through thy truth; thy word is truth.

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their Comfort and Support in my Abfence.

14. The World will be fure to hate and perfecute them, because they have embraced that most holy Doctrine which I have taught them from Thee. For, this Doctrine being contrary to the Lusts and Passions, the Designs and Inclinations of worldly Men; it must needs be, that the vicious and incorrigible World will oppose and persecute them, as it has before done Me.

Thou take them into Thy particular Care and Protection; and support them against the Violence and Oppression of an evil World. I do not desire that Thou shouldst take them out of the World; but preserve them in the World, to be Instruments of Thy Glory, and Teachers of Thy Truth; And suffer them not to be either destroyed by the Malice and Violence, or corrupted by the evil Customs and Opinions of a wicked and perverse Generation.

16 They are of a Spirit and Temper very different from the common Affections and Dispositions of the World even as I have set them an Example.

17. I beseech Thee, do Thou preserve and increase in them this holy Temper and Disposition of Mind. Cause them to be so thoroughly affected with that true Doctrine which I have taught them, as to express it visibly in their Lives and Practice, and to promote it zealously in their Preaching: That so, both by Word and good Example, they may become worthy and successful Ministers of the Gospel of Christ.

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of Men.

20 & 21. Neither pray I for these my Apostles only, but also for all others who shall by their Preaching be at any Time converted to thy true Religion. That as I am in Thee, and Thou in Me; so they may all be united to Me and to one another, by one holy and indissolvible Bond of Faith and Charity: Becoming eminent Examples of all Holiness and Piety; so as to convince the World of the Excellency of their Religion, and force Men to acknowledge the Truth and Divine Authority thereof.

promoting of which great End, I have communicated to my Apostles the same Authority and Power of doing mighty Works for the Confirmation of their Doctrine, and the Manisestation of Thy Glory, as Thou communicatedst to Me. That so I working in them, as Thou hast done in me; and They, with great Efficacy and Demonstration of the Spirit, confirming the same Doctrine that I published in Person; the World may be convinced, that I was really sent by Thee, and that my Disciples act likewise by the same

Commission,

Chap. XVII.

18 As thou hast fent me into the world, even so have I also fent them into the world.

19 And for their fakes I fanctifie my felf, that they also might be fanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word.

21 That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast fent me.

which thou gavest me, I have given them: that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haft fent me, and haft loved them, as thou haft loved me.

Chap. XVII.

24 Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of world.

25 O righteous Father, the world hath not known thee; but I have known thefe have known that thou hast fent me.

26 And I have declared unto them thy name, and will declare it: that the lovewherewith thou hast loved me, may be in them, and I in them.

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St JOHN.

24. Holy and Almighty Father: All those whom Thou hast thus given Me, who have heartily embraced the Doctrine I taught them, and do sincerely obey it: I desire that thou wouldst make them Partakers of the same Happiness with my self; and exalt them to behold the incomprehensible Glory wherewith Thou investeds me in thy eternal Love before the Foundation of the World.

25 & 26. The Generality of the World, O righteous Father; the Covetous and Ambitious, the Politick and Defigning Men of this World have not known Thee, nor been willing to embrace and obey the Revelation of Thy Will. But I have known Thy Will; and have made it known to my Disciples, Men of Simplicity and Honesty; And they have embraced and obeyed it. And I will continually make it known to them more and more; that they may improve and grow up in Faith and Holinefs, and in all good Works; and finally arrive at the Enjoyment of that eternal Happiness, which is the Effect of Thy infinite Love towards Me, and through Me towards them.

CHAP.

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CHAP. XVIII.

Jesus betrayed by Judas, ver. 1. His Examination before the High-Priest, ver. 19. Peter's Denial, ver. 24. Jesus's Examination before Pilate, ver. 28.

* Chap. (for Judas had before * gone out from xiii, v. 30. Supper to the Chief Priests, in order to betray him;) Jesus, I say retired with his Apostles over the Brook Cedron, to wards the Mount of Olives, into a Garden in a Place called Gethsemane.

- 2. Which being the Place whither he usually retired to pray and meditate privately, and where particularly he used to spend the Nights during the Time of the Feast, when he had continued in the City all the Day-time; Judas was well acquainted with it, and knew how to direct the Officers of the Chief Priests to find and apprehend him there.
- 3. Taking with him therefore a Company of Soldiers, together with the Officers and Servants of the Chief Priests and Pharisees, armed with Swords and Clubs, and attended with Lanterns and Torches, that Jesus might neither hide himself from them, nor be able to escape out of their Hands; he conducted them to the Place where he well knew that Jesus, according to his Custom, would be.

- Hen Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
- 2 And Judgs also which betrayed him, knew the place: for Jesus oft-times reforted thither with his disciples.
- 3 Judas then having received a band of men, and officers from the chief priefts and Pharifees, cometh thither with lanterns, and torches, and weapons.

4 Jefus

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Chap. XVIII.

4 Jesus therefore knowing all things that should come upon him, went forth, and faid unto them, Whom feek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am be. And Judas also which betrayed him stood with them.

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6 Affoon then as he had faid unto them, I am be, they went backward and fell the ground,

7 Then asked he them again, Whom feek ye? and they faid, Jesus of Nazareth.

St IOHN.

4 Now Jesus, though He knew, before Judas and the Officers came, what was defigned against Him; yet would not, as He had done at other Times, convey Himself from them. But, knowing that the Time, wherein God had appointed him to fuffer, was now fully come; he willingly offered himself to the Soldiers sent to apprehend him; and faid to them, Whom

feek ye?

5. The Soldiers answered: We are sent to feek Jesus of Nazareth. Fesus feeing what a strength they had brought with them, and also Judas at their Head to discover and betray him to them, replied: What mean you to come against me at this Time of Night, with fo much Caution, and with fo great a Force; as if ye came to furprize a Robber, from whom ye expected to meet with great Refistance? Or as if I had always hid my felf from you, and never appeared publickly, fo that it were a very difficult Matter to find me? If this be all your Bufiness, to fearch after Jesus of Nazareth; ye need trouble your felves no further; I am the Person.

6 These Words Fesus spake with fuch Freedom and Unconcernedness, with fuch Majesty and such divine Power accompanying them; that the Soldiers furprized and aftonished at it, retired backward from him and fell to the Ground.

7. Then, as foon as they were recovered from their Surprize; Jesus ·asked them a second Time, saying: Whom feek ye? And the Soldiers anfwered as before; We feek Jesus of Nazareth.

8 Jesus

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A PARAPHRASE on

8. Jesus replied: I tell you again, I am the Person. Wherefore if your Business be, as you say, only to apprehend me; then let these my Companions be dismissed.

9. By which last Words, as He showed his great Care and Concern for his Disciples, more than for himfels; so he accomplished his own former Saying, that * Not one of his Apostles should be lost under his Protection.

* Chap. xvii. ver.

prehended him. And the Disciples, seeing to what Extremity Things were come, offered to fight for him, and endeavour to rescue him. Peter particularly, in great Zeal for his Master's Sasety, drew his Sword, without waiting for Jesus's Order; and smiting one of the High Priest's Servants, whose Name was Malchus, cut of a Piece of his Right Ear.

too hasty Zeal, saying: Put up your Sword; This is not a Time to make Resistance. Is it not fit that the Will of God and the Predictions of the Prophets should be sulfilled? The principal Design of God's sending me into the World, was to suffer and die; and the Prophets have foretold, that I should do so; and now is the Time that these Things must be accomplish-

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Chap. XVIII.

8 Jesus answered, I have told you that I am be. If therefore ye seek me, let these go their way.

9 That the faying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

Peter having a fword, drew it, and fmote the high priefts fervant, and cut off his right ear. The fervants name was Malchus.

fus unto Peter, Put up thy fword into the sheath: the cup which my Father hath given me, shall I not drink it?

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Chap. XVIII.

band, and the captain, and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first (for he was father in law to Caiaphas which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jefus, and fo did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

St JOHN.

feeing there was no Remedy, and that Jesus Himself would not suffer them to try to rescue him, forsook him and sled. And the Soldiers having seized, and bound him, carried him sirst to Annas, who was Father-in-Law to Caiaphas, the High-Priest of that Year.

14. And from thence they carried him to Caiaphas himself; at whose House the Council of the Jews was ready assembled to try him. For this Caiaphas was the same, who * in a * Chap. former Consultation had given his Ad-xi. ver. 50. vice, that Jesus ought immediately to be put to Death even without Examination, for the Peace and Security of the People.

carrying away Jesus, Peter and another of the Disciples followed at a Distance, desiring to observe what the Event of this Thing would be. And That Other Disciple, being known to the High-Priest, ventured to go into the Hall after the Company that conducted Jesus. But Peter, not having any Friend or Acquaintance there, stood at first without at the Door; till, after a while, That Other Disciple, speaking to the Door-keeper, caused him to be let in.

in the Face of all the World, in your

I circle and synagogues, on your san-

boths and Selected Peath-days, in the

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17. Then

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i7. Then Peter, coming in, was questioned by the Woman that let him in, saying: Were not you one of this Jesus's Disciples? Peter, in great Surprize, replied: I am not.

18. And going to the Servants, who were fitting about a Fire of Coals, because it was cold; he thrust himself amongst them, hoping to pass undiscovered, and observe what was done.

ftood before the Council. And the High-Priest, desirous to find him guilty of seditious Doctrine or Practices, examined him with much Inquisitiveness, who his Disciples were, and to what End he had gathered them about him, and carried them with him through all the Country; and what particular Doctrine it was, that he instructed them in.

20 & 21. Fefus, knowing his Defign, not to discover the Truth, but to find fome Pretence to condemn him, replied: Why do you ask Me what my Doctrine was, as if I had taught privately and in a Corner: Ask the World, ask the Scribes and Pharifees and Rulers, ask all the People, ask thefe my Accusers, what Doctrine I have preached. For whatever I have taught, I always taught publickly and openly in the Face of all the World, in your Temple and Synagogues, on your Sabbaths and Solemn Feast-days, in the Places and Times of greatest Concourse; and in Secret have I never faid any SENET!

Chap. XVIII.

17 Then faith the damfel that kept the door, unto Peter, Art not thou also one of this mans disciples? He saith, I am not.

18 And the fervants and officers flood there, who had made a fire of coals (for it was cold) and they warmed themfelves: And Peter flood with them, and warmed himfelf.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

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20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

or.

22 And when he had thus fpoken, one of the officers which flood by, ftroke Jefus with the palm of his hand, faying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou

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24 (Now Annas had fent him bound unto Caiaphas the high prieft.)

25 And Simon Peter flood and warmed himfelf: They faid therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

thing, that I was ashamed should be made known to the whole World.

22. At these Words, one of the High Priest's Officers, eager to show his Zeal against Jesus, and to gain Favour with his Master, struck Jesus on the Face, saying: How dare you answer the High-Priest thus?

23. To whom Jesus, with all Meekness and Patience, replied: If I have said any thing unbecoming me, accuse me before the Council, as you ought to do. But if I have said nothing that will bear an Accusation; why do you, contrary to all Justice and Equity, strike me uncondemned, and in the Presence of the Court?

ter. Jesus, as * I said, being carried * Ver. 14. bound from Annas to Caiaphas; and Peter having † followed him into the † Ver. 16 House, and thrust himself among the & 18. Servants that were sitting about the Fire; One of the Company, remembring that he had seen his Face, and looking intently upon him, said: Surely, you were one of this Jesus's Followers, But Peter, in great Fear and Consusion, replied: I know nothing of him.

26 & 27. Again

26 & 27. Again another, who was one of the High-Prieft's Servants, and Kinfman to him whose Ear Peter had cut off, faid: Nay, did not I my felf fee you in the Garden with him? But Peter perfifted, denying that he knew any thing of Fefus, and immediately *

* See Luke xxii. the Cock crew.

ver. 60 & 61. 23 Nowhern John, with all Make.

28. ¶ After this, the Council of the Yews, having spent the greatest part of the Night in examining Jesus, and having at length gained from him a Confession of his being the Messiah, thought they had now fufficient Ground to carry him before the Roman Governor, with a grievous Accusation of Blasphemy against God, and Sedition against the Emperor: By which Means they hoped to procure, that he might be condemned to die. Accordingly therefore, keeping him in Bonds, they brought him a little before Morning into the Judgment-Hall to Pilate, who was at that time Governor of Judea. Nevertheless they themselves went not into the Hall, but stood without least they should be defiled, and rendred uncapable to eat the Paffover.

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Chap. XVIII.

26 One of the fervants of the highpriest (being his kinfman whofe ear Peter cut off) faith, Did not I fee thee in the garden with him?

27 Peter then denied again, and immediately the cock crew. Translationed

28 Then led they Jesus from Caiaphas, unto the hall of judgment: and it was early, and they themselves went not into the judgment hall, left they should be defiled: but that they might eat the paffover. high priest.) as And Cimon

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29 Pilate then went out unto them. and faid, What accufation bring you against this man?

30 They answered and faid unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then faid Pilate unto them, Take ye him and judge him according to The your law. lews therefore faid unto him, It is not lawful for us to put any man to death:

32 That the faying of Jesus might be fulfilled, which he fpake, fignifying what death should die.

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29. Pilate therefore came out to them, and faid; Why do you bring this Man before me? What Crime have ve to accuse him of?

30. The Jews answered: You may be fure, if he had not been a very great and extraordinary Malefactor, we would not have troubled you with him at all, much less at this unseasonable

Time you swall

31. Then Pilate, examining him. and finding that he had not, as He expected, been guilty of Rebellion or Sedition, but that his Accufation was chiefly about Things relating to the Religion and Customs of the Yews; grew angry, and faid: What are thefe Things to me? Take ye him your selves, and judge him according to your own Law. The Jews replied: We have no Power to put any Man to Death; as this Man certainly well deferves, who has attempted not only to make Innovations in our Religion, but even moreover to fet up himfelf for a King.

32. (Now through this Eagerness of the Jews to have Jesus put to Death by the Authority of the Romans, CRUCIFIED certain Malefactors, which was not done by the Jews; were

fulfilled those * Sayings of Jesus; whereby * Chap. iii. he had prophesied before-hand what kind ver. 14. & of Death he should die.) Chap. XII. ver. 32.

33. Pilate

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Chap. XVIII.

34. Pilate then, moved at these last Words, that Jesus had set himself up for a King, in Opposition to the Roman Emperor; went again into the Judgment-Hall, and examined Jesus, saying: Is it true, what these Men lay to your Charge, that you have indeed attempted to fet up your felf King of the

33 Then Pilate entered into the judgmenthall again, and called Jesus, and faid unto him, Art thou the king of the Jews?

Fews?

34 Jesus answered him, Sayest thou this thing of thy felf, or did others tell it thee of me?

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34. Jesus replied: Have you ever, during your stay in this Province, heard any thing of me, that gave you any Reason to suspect me guilty of secret Practices and feditious Defigns against the Government? Or do you go only upon the present Clamour and Tumult that is raifed against me? If so; take heed you be not imposed upon, merely by the Ambiguity of a Word. For, to be King of the Jews, is not to fet up an Earthly Kingdom, in Opposition to that of the Emperor; but a Thing entirely of a different Nature, and that has no Relation at all to it.

> 35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me: What hast thou done?

35. Pilate answered: Am I a Few? Can I tell what your Expectations are, or in what superstitious Senses you understand Words? The Rulers and Chief of your own People, who are best Judges of those Matters, have brought you before me as a riotous and Seditious Person: And if this be not the Truth of the Matter, pay let me know what is.

36 Jesus

30 . A . . 180

St JOHN.

36 Jefus answered, My kingdom is not of this world: if my kingdom were of this world, then would my fervants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore faid unto him, Art thou a king then? Jefus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

38. Pilate faith unto him, What is truth? And when he had faid this, he went out again unto the Jews, and faith unto them, I find in him no fault at all.

36. Jesus replied: I have indeed a Kingdom, which, I do not deny, I have professed I would establish. But, as I said, it is not a Kingdom of this present World, nor any way tends to cause Disturbance in the Government. For, if it had, my Servants would have fought for me, and not suffered me to have fallen into the Hands of the Jews. But, to tell you the Truth plainly, 'tis a Kingdom wholly Spiritual, consisting only in the Obedience of Men's Wills and Affections to the Laws of God.

37. You acknowledge then in general, answered Pilate, that you have pretended your self to be a King? Yes, replied Jesus, in the Sense that I have told you, I have declared, and do now declare my self to be a King. For this very End was I born, and for this Purpose came I into the World, that I should bear Witness to the Truth; And whosoever sincerely loves, and is always ready to embrace the Truth, will hear my Testimony, and be convinced by it.

38. Pilate answered: What do you mean by the Truth? And having so said, he went out again to the Jews, and said to them: I have examined this Man again; and cannot find that he has done any thing, which, according to the Roman Laws, is worthy of Death.

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A PARAPHRASE on

39. However, fince ye have brought him before me as a Malefactor; and it is the Custom that I should release to you one Malefactor at the Feast of the Passover; Will you have me, seeing nothing is proved against this same King of the Jews, release Him

now to you?

40. This Pilate said, hoping he had found an Occasion to cause Jesus to be set at Liberty, who he saw plainly was accused only out of Envy and Malice. But the People, at the Instigation of the Chief Priests and Pharisees, cried out with one consent; that they would not have Jesus released, but one Barabbas; a notorious Malesactor then in Prison, for having been at the Head of a great Riot, wherein he had also committed Murther.

Chap. XVIII.

39 But ye have a custom, that I should release unto you one at the passover; will ye therefore that I release unto you the king of the Jews?

40 Then cried they all again, faying, Not this man, but Barabbas. Now Barabbas was a robber.

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Pilate endeavours to acquit Jesus; but is prevailed upon by the tumultuous Importunity of the Jews to condemn him, ver. 1.

Jesus crucified, ver. 17. And buried, ver. 38.

THEN Pilate therefore took Jefus, and fcourged him.

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Dake ye him, and county him: for I

and no fault in him.

1. THEN Pilate, not willing to yield to so shameful a Piece of Injustice, as to cause a Man to be put to Death, whom at the same time he verily believed to be innocent; and yet seeing that the People would not by any Means be satisfied, if he should acquit and release him without inslicting any Punishment on him at all; took Jesus, and delivered him to the Soldiers to be scourged; hoping, that at least That Severity would appease the People.

2 And the foldiers platted a crown to of thorns, and put it to

on his head, and they put on him a purple robe,

3 And faid, Hail king of the Jews: and they smote him with their hands.

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to his Charge was, that he pretended to his Charge was, that he pretended to be a King; the Soldiers, in Derifion, put upon him a Purple Cloth for a Robe, and fet a Wreath of Thorns upon his Head for a Crown, and gave him a Reed or Cane in his Hand for a Scepter. And kneeling down to him, they scoffingly faluted him, saying; Long live the King of the Jews. And taking the Cane out of his Hand, they struck him on the Head with it, and smote him with their Hands, and abused him with all manner of Insulting, Scorn, and Contempt.

Hh 2 4 & 5. After

4 & 5. After which, Pilate, hoping (as I faid) that the Fury of the People might by this Time be appealed, brought out Jesus to the Multitude in the fore-mentioned ridiculous Habit, that he might turn their Malice either into Pity or Contempt: And faid to them: See, here is the Man; I protest, I do not find any Fault in him worthy of Death: Be content therefore with the Punishment already inflicted on him, and fuffer me now to difcharge him.

6. But the Chief Priests and Officers of the Tews, cried out in a most violent and tumultuous Manner: Nay, let him by all means be crucified; Let him be crucified. Wherefore Pilate, feeing the Tumult increase to fuch a Degree, that their Demand was rather a feditious Mutiny, than a regular Defire of having a Favour granted them; yielded at length to their Importunity, and was in a manner forced to comply with their Request. So that at last, with much Unwillingness and Reluctancy, he passed Sentence upon Fesus, that he should be crucified: Yet with a Protestation of his own Dislike of the Fact, faying; Take ye him, if ye will, and crucify him; I am not guilty of this innocent Man's Death; be ye answerable for it.

7. The Fews replied: We wonder you should be so unwilling to condemn this Man to Death, We have a plain Law, by which whosoever falfely pretends to be a Prophet, is declared worthy of Death. How much more This Man, who has taken upon himself to

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be no less than the Son of God!

4 3,2, 104

4 Pilate therefore went forth again, and faith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jefus forth, wearing the crown of thorns, and the purple-robe. And Pilate faith unto them, Behold the man.

6 When the chief priefts therefore and officers faw him, they cried out, faying, Crucify him, crucify him. Pilate faith unto them, Take ye him, and crucify him: for I find no fault in him.

Hall his san 7 The Jews aniwered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

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8 ¶ When

8 ¶ When Pilate therefore heard that laying, he was the more afraid;

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9 And went again into the judgment-hall, and faith unto Jesus, Whence art thou? But Jefus gave him no an-

maketh himself a

Then faith IO Pilate unto him, Speakest thou not unto me? knowest thou not, that I thou not, have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater fin.

8. Pilate, hearing this, and not knowing who this Person might at last appear to be, about whom there had been spread so many strange Reports, and against whom the Jews argued so inconsistently, and now at the last produced a new and strange Accusation against him, that he had declared himself to be no less than the Son of God; was feized hereupon with a fudden Fear and Doubting, with great Anxiety and Perplexity of Mind.

9. Going therefore again into the Judgment-Hall, he enquired farther of Fefus, Who He was, and Whence He came; Who his Parents were, and What his Family. But Jesus answered him not a Word.

10. Then faid Pilate: Why do you not answer me? Do you not know, that I have absolute Power over you; and, if I would peremptorily use my Authority, could, without any regard to what the Yews defire, absolutely determine either to condemn or acquit you.

Jesus replied: I could easily fecure my Self; and neither they nor you could have any Power at all to hurt me; was it not my Father's Will, that, for great and wife Reasons, I should at this Time submit to be delivered to you by the Envy and Malice of the Jews. But fince it is fo; and that they urge and press you with the utmost Vehemence to cause me to be put to Death; I must needs say, your Sin in yielding and being prevailed upon by great Violence and Importunity to condemn me, is not so great as Theirs,

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XV. 25.

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who out of mere Malice, and against the greatest Means of Knowledge, clamour against me as the most notorious Malefactor, and urge you to pass Sen-

tence upon me.

12. From this time forward, Pilate, admiring the modest and innocent Behaviour of Fesus, and seeing plainly the Iniquity and Malice of the Jews; laboured much to find an Occasion to release him. But the Tews, perceiving his Intention, cried out with so much the more Vehemence: Let him be crucified. And if you will not condemn him, to gratify Us; consider how you will answer it to the Emperor, to have acquitted a Man, who without his Authority has fet up himself for a King in one of the Provinces of the Empire.

13 & 14. Pilate, startled at this, and fearing to be accused of neglecting his Duty, brought out Jesus again; and fitting down in the Judgment-Seat, in order to pass Sentence upon him, in a Place called in the Fews Language Gabbatha, which fignifies the Pavement; he said to the Jews: See this poor Man, whom ye accuse of defigning to make himself King. This

livered to year by the Envy and Mad

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* See Note was about * Six a Clock in the Mornon Mark ing, of the + Day before the Sabbath, in the Passover Week. XV. 25.

And from thenceforth Pilate fought to release him: but the Jews cried out, faying, If thou let this man go, thou art not Cefars friend: whofoever maketh himfelf a king, fpeaketh against Cefar.

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13 When Pilate therefore heard that faying, he brought Jesus forth, and sat down in the judgment-feat, in the place that is called the pavement, but in the Hebrew. Gabbatha.

14 And it was the preparation of the Passover, and about the fixth hour: and he faith unto the Jews, Behold your king. And den

15 But

+ Answering to our Good-Friday. Параткий, 8 все протавбаточ, Mark XV. 42.

out, Away with him, away with him, crucify him. Pilate faith unto them, Shall I crucify your king? The chief priefts answered, We have no king but Cefar.

to Then delivered he him therefore unto them to be crucified. And they took Jefus and led

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ed, What I have

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him away.

17 And he bearing his cross, went
forth into a place
called the place of a
feull, which is called
in Hebrew, Golgotha.

18 Where they crucified him, and two other with him, on either fide one, and Jefus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

Thefe things there-

St JOHN.

with him, away with him: Crucify him. Pilate, feeing their obstinate Madness, replied in a scornful Way; Why, must I then crucify your King? The Chief Priests answered; We have no King but Cæsar.

on him. And thus, contrary to all Reafon and Justice, and the Judgment of his own Mind and Conscience, yielding to the Importunity of a riotous Multitude stirred up by a few malicious Chief Priests and Pharisees, he condemned to Death a Person whom at the same time he verily believed to be innocent. And the Multitude led him away to crucify him,

of the City, bearing his Cross upon his Shoulders, to a Place called in the Jewish Language Golgotha, which signifies, The Place of a Skull. And there they crucified him with two other condemned Persons, who had been convicted of a Robbery; placing Jesus in the midst, and the Malesactors on each side one.

19. Moreover, Pilate caused to be put up over his Head, an Inscription in the following Words; JESUS OF NAZARETH, THE KING OF THE JEWS.

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written both in Hebrew, and Greek, and Latin; and the Place of the Crucifixion being near the City; so that many Jews, who passed by, saw and read the Inscription; They were offended, and desired Pilate, that instead of THE KING OF THE JEWS, might be put WHO PRETENDED TO BE KING OF THE JEWS.

22. But Pilate refused to make any Alteration in the Inscription.

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his own Mind and Conference, yield-

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were crucifying Jesus, they stripped him. And some of his Cloaths they divided among themselves. But his inner Coat being woven or knit throughout from the Top to the Bottom without any Seam; to prevent tearing it, they agreed to cast Lots for it: Fulfilling hereby that Prophecy, Pfal. xxii. 18. They parted my Garments among them, and cast Lots upon my Vesture.

19. Moreover, Pilate capied to be

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put up over his ifead, an Inteription in

the following World's HESUS OF

NARARETH, THE KING OF

THE JEWS.

20 This title then read many of the Jews; for the place where Jefus was crucified was night to the city: and it was written in Hebrew, and Greek, and Latin,

21 Then faid the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he faid, I am king of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ Then the foldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and also bis coat: now the coat was without seam, woven from the top throughout.

the top throughout.

24 They faid therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be sulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now

Rood by the cross of Jesus, his mother, and hismotherssister, Mary, the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

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faith it is finified;

27 Then faith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

33 dut when they

dame to folus, and faw their he was dead already, they brake not his legs. 25. Of these things some of the Disciples, and also much other People, were Spectators. There stood likewise near the Cross, seeing and lamenting at this sad Sight, several Women that were Acquaintance and Relations of Fesus: Particularly his Mother, and his Mother's Sister, Mary * the Wife * Or, as of Gleophas, and Mary Magdalene. others, the Daugh-

his Mother standing by, and the † Disciple whom he loved; said to † St John his Mother, turning his Face, and the Aulooking upon that Disciple; Wo-thor of man, Behold thy Son: And to that this Gos-Disciple, turning his Face and look-pel. ing upon his Mother; Son, Behold thy Mother. And from thence forward That Disciple took her Home with him, and kept and honoured her as his own Mother, as long as she lived.

28. ¶ After this, Jesus, knowing that every Thing that God had appointed, and the Prophets had foretold he should do and suffer before his Death, was fully accomplished, excepting only that Prophecy of their ¶ giving him Vinegar to drink; said, I¶ Psal. thirst.

29 & 30. Now

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at 29 Now there was fet a vessel full a of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth

vinegar, and put it upon hysiop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he

faid, It is finished: and he bowed his head, and gave up

the ghost.

therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) befought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the foldiers, and brake the legs of the first, and of the other, which was crucified

with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

Store and well

Hand a Vessel full of Vinegar. One of the Soldiers therefore dipping a Sponge therein, and fastening it to the Top of a Reed, put it up to Jefus's Mouth, who, assoon as he had tasted it, said, All is fulfilled; and recommending his Soul into the Hands of God, expired.

24 Est Tom time to to to the

his Mother Panding by, and the

31. ¶ In the mean time the Jews, because the next Day was the Sabbath, and That of more than ordinary Solemnity in the Passover-Week, went to Pilate, not knowing that Jesus was already dead; and desired he would order the Legs of the crucified Persons to be broken, that they might die the sooner, and be taken away before the Beginning of the Sabbath.

32 & 33. Accordingly the Soldiers came, and broke the Legs of the two Malefactors that were crucified on each Side of Jesus; but when they came to Jesus, and found that he was already dead, they thought it needless to break His Legs.

pulwood and raids aside aside

34 But

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34 But one of the foldiers with a spear pierced his side, and forthwithcamethere out blood and water.

35 And he that faw it, bare record, and his record is true: and he knoweth that he faith true, that he might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another fcripture faith They shall look on him whom they pierced.

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Johns, and wound in

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manner of the Tews

is to ener.

St JOHN.

34. But one of the Soldiers, to make fure of his Death, or to infult over him, pierced his Side with a Spear; and immediately there came out of the Wound, both Water and Blood.

35. These Things the Writer of this History saw with his own Eyes, and his Testimony may be depended upon as infallibly true; That All, who read it, may be convinced and firmly believe, that Jesus really and truly died, and consequently that his Rising again was a real and true Resurrection from the Dead.

36 & 37. Befides; however some of these Circumstances, such as the omitting to break Jesus's Legs, and the piercing his Side with a Spear, may in themselves seem small and of little Importance; yet really and in Event they were by no means fuch. The former of these Circumstances being a remarkable Fulfilling in him the true Paschal Lamb, what was expressly commanded to be taken Care of in the typical One, Exod. xii. 46. that a Bone of it should not be broken: And the other, a Completion of that Prophecy, Zech. xii. 10. They shall look on him whom they have pierced.

38. ¶ Now

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38. ¶ Now in the Evening, as foon as it was known that Jesus was dead, one Joseph of Arimathea, a pious and good Man, one that at this Time expected the Appearance of the Messias, and in his Heart believed that Jesus was He, though for Fear of the Jesus he did not yet publickly profess his Belief; This Man, I say, designing to preserve the Body of Jesus from the publick Ignominy of being cast out among the executed Malesactors, went to Pilate, and with great Courage begged Leave to take away the Body and bury it; which Pilate readily granted.

Time Nicodemus, (the Pharisee who had *Chap.iii. formerly * conversed with Jesus by Night,) bringing a Mixture of Myrrh and Aloes in a vast Quantity, with Intention to embalm the Body of Jesus, and

of these Circumstances being a tivrud kable Fulfilling in him the true Petchel

40. These two Persons therefore meeting together, and taking down the Body from the Cross, wrapt it up with the Spices in a clean Linnen Cloth, as the Manner of the Jews is in their Burials.

38 ¶ And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave: He came therefore and took the body of Jesus.

and aloes, about an hundred pound weight.

5 Porthefathings

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews

the first the way

is to bury.

merced.

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St JOHN.

Chap. XX.

41 Now in the place where he was crucified, there was a garden; and in the garden a new fepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews preparation-day, for the sepulchre was nigh at hand.

carne to the febul.

Preparation for the Sabbath, and already late in the Evening; therefore, for the Convenience of the Place being near, they laid the Body in a new Sepulchre lately hewn in a Rock, within a Garden not far from the Place where Jesus was crucified.

which fold then; he was reen from the

Lead a vet amon the vehicle they ful-

proceed rathers about forms body had taken

sing mean, and laid him they knew not

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CHAP. XX.

Jesus's Resurrection discovered by Mary Magdalene, ver. 1. and by Peter and John, ver. 3. Jesus himself appears to Mary, ver. 14. And to all the Apostles, except Thomas, ver. 19. And to the Apostles again, with Thomas, ver. 26.

of the week cometh Mary Magdalene, early, when it was yet dark, unto the fepulchre, and feeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and faith unto them, They have taken a1. NOW on the Morning after the Sabbath, very early, before it was yet Day-light; Mary Magdelene, with some other Women, coming to the Sepulchre with a Design to anoint the Body, found the Stone, wherewith

* they had seen foseph of Arimathea * Matt. stop the Mouth of the Sepulchre, al-xxvii. 61. ready rolled away; not without † other † As the Signs of fesus's being risen from the σεισμὸς Dead.

2. But so great were their Fears and Suspicions, and so little their Expectation of Jesus's Rising from the Dead; that though, to confirm the Signs they had seen, there appeared also an Angel, and told them expressly that

Fefus

where.

Jefus was indeed risen from the Dead; yet suspecting some Deceit in the Vision, and their Doubts prevailing above their Hopes, they ran * and told Two of the Apostles, Peter and John; that having been at the Sepulchre, they sound the Body removed: And though they thought they saw an Apparition, which told them he was risen from the Dead; yet upon the whole they suspected rather, that some body had taken him away, and laid him they knew not

3. Upon this, Peter and John, to fatisfy themselves of the Truth of the Matter, ran immediately to the Sepulchre themselves.

4 & 5. And as they were going, John, being the younger Man, out-ran Peter; and coming first to the Sepulchre, he look'd in and faw the Linen-Clothes, in which the Body of Jesus had been wrapped, lying by themselves, without the Body; but he himself went not into the Sepulchre.

way the Lord out of the fepulchre, and we know not where they have laid him.

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been at hand.

42 There

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down and looking in, faw the linen clothes,

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^{*} This almost despairing Account of Mary Magdalene to the Apostles, was given, as is most probable, not before, but after she had seen the Angel. For, 1st, St John, who saw nothing himself, is said to have believed, ver. 8. Which Belief can hardly be supposed to be founded, but upon his comparing the History of the Vision the Women saw, with the Circumstances he himself found at the Place. 2dly, Though this Account of Mary be as full of Doubt and Unbelief, as if she had seen nothing; yet this is not to be wondered at, seeing her Words afterwards are no less full of doubt, ver. 15, confessedly after she had seen the Angel. 3dly, St Luke says expressly, that Peter and John's going to the Sepulchre, was occasioned by the Account the Women gave of their having seen a Vision, Luke xxiv. ver. 9, 12, 23 & 24. Yet see also the Note on ver. 18. sf this Chapter.

Chap. XX.

clothes lying: yet went he not in.

6 Then cometh-Simon Peter following him, and went into the fepulchre, and feeth the linenclothes lie:

7 And the napkin that was about his head, not lying with the linen-clothes, but wrapped together in a place by itfelf.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the fcripture, that he must rise again from the dead.

Then the disciples went away again unto their own home.

frood without at the fepulchre, weeping: and as she wept, she stooped down and looked into the sepulchre.

12 And feeth two angels in white, fitting, the one at the head, and the other

10 . 51 STONE OF THE 15. 02.

St JOHN.

6 & 7. But Peter coming up prefently after him, went into the Sepulchre, and viewing the Clothes with more Curiofity, found them folded up in fuch a Manner, as discovered plainly, that the Body had not been secretly stolen or hurried away in haste; but that all that was done, had been done with Care and Order.

8. Then John also went in; and observing every Circumstance with greater Niceness than he had done at first, and comparing what he saw with what the Women had before told him, he was convinced, and began to believe that Jesus was indeed risen from the Dead.

9. For as yet, they did not underfland the Prophecies, or so as to have learnt from thence that Jefus was affuredly to rise again; or so as to have had any great Expectation before-hand, of his Resurrection.

therefore the Two Apostles returned Home, relating to their Companions what they had heard and seen, and waiting, what the further Event of this Matter would be.

which Mary Magdalene received, as * I * Ver. 1. faid, the first Notice of Jesus's being risen, was this. As she, with the other Women, was standing at the Sepulchre, wondering at the Stone being rolled away, and looking about with Amazement and Grief at the Body's being removed; there appeared to her an Angel, cloathed in white and shining Garments,

Garments, * first without the Sepulchre, and immediately going in and sitting with another Angel in the Inside; so that, as Mary was stooping down and looking into the Sepulchre, she saw distinctly the Two Angels sitting, one at the Head, and the other at the Feet, of the Place where the Body of Fesus had lain.

13. And one of the Angels faid to her: Woman, why do you look with fo forrowful and despairing a Countenance; Mary answered: Because some body has taken away the Body of my Lord, and I know not where they

have laid it.

14. The Angel replied: No; He is risen from the Dead, and is alive again.

† See Note † But Mary in great Surprize and Peron v. 18. plexity, without tarrying to make any Wer. 2. further Enquiry, || ran presently to tell Peter and John, that the Body of Jesus was gone. And, before she saw the rest of the Apostles, continuing still

great Doubting and Uncertainty of Mind; Jesus himself appeared to her: But she knew him not.

15. And Jesus said to her; Woman, why weep you? Whom do you seek? Mary, supposing him to be the Gardener, replied: Sir, you cannot but know that the Body of Jesus was lately laid in this Place: If you have caused it to be removed, I intreat you, let me know

looking about near the fame Place with

at the feet, where the body of Jesus had lain:

Simon Pour filliow-

the him and went

and feeth the liven-

13 And they fay unto her, Woman, why weepest thou? she faith unto them, because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

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15 Jefus faith unto her, Woman, why weepest thou? whom seekest thou? she supposing him to bethe gardener, saith unto him, Sir, if thou hast borne him hence,

^{*} Of the feeming Difference of some particular Circumstances in this Part of the History, as related by the several Evangelists; See the Note on Luke xxiv. 4; and on verse 18. of this Chapter.

hence, tell me where thou hast laid him, and I will take him

away.

16 Jesus faith unto her, Mary. She turned her self, and saith unto him, Rabboni, which is to say, Master.

17 Jefus faith unto her, Touch me not: for I am not yet afcended to my Father; but go to my brethren, and fay unto them, I afcend unto my Father and your Father, and to my God and your God.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her. where it is, and I will take care of it.

16. Upon this, Jesus altering his Appearance and Voice, called her by her Name. And thereupon she presently knew him, and fell down at his Feet and adored him.

and endeavour to detain me now. I Matt. cannot at present continue with you; xxviii. 9. because I have not yet ascended to my

Father, as 'tis † expedient and neces-† Chap. fary I should. But go and tell my xvi. v. 7. Disciples, my Brethren, that I am risen from the Dead, never to die any more; and that I am about to return to my

Father and your Father, to my God and your God, to receive full Power over all things both in Heaven and Earth, and to prepare a Place for you; that where I am, that ye may be also.

18. Accordingly Mary Magdalene went and told the Disciples, that Jesus had appeared to her, and had said these

Things to her. |

Thus this Part of the History, from the Beginning of the Chapter to this Place, must be explained; supposing it to be all an Account of the same Particulars mentioned in the other Gospels. But if that be not satisfactory; it may also otherwise be supposed, that Mary, before she saw an Angel, ran to call Peter, ver. 1 & 2; that the other Women in the mean time saw the Angel and departed; that then Peter and John came, and saw nothing; that then Mary came again, v. 11. and saw, first the Angels, and afterwards Christ himself. And so this whole History, from ver. 1. to this Place, will be an Account of an Appearance wholly different from any mentioned by the other Evangelists, both of the Angels and of Christ to Mary alone.

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I i

19. ¶ After

Chap. XX.

in the Evening, being the first Day of the Week; when the Disciples were gathered together, in a private Place, and with the Doors shut for fear of the Jews, talking about the wonderful Things which had happened that Day; suddenly Jesus himself appeared, standcame in the midst of them, and saluted them with his usual Words of Familiarity and Kindness.

20. But the Disciples, surprized at the Suddenness of his Appearance, and not recollecting themselves immediately, were in a great Fright; till Jesus holding out to them his Hands and his Feet, and showing them his Side where he was pierced, convinced them that it was he himself in his own Body, and not a mere Spectre; and so removed their Fear, and turned it into exceeding great Joy.

Peace be unto you: The same Commission that my Father has given Me, give I unto you: Go ye into all the World, and preach the Gospel to all

Mankind.

22. And breathing upon them, He added: Which that ye may do with full Authority and fuitable Success. Receive ye the Holy Ghost to direct and affist you in the Execution of your Commission.

23. Whosoever embraces your Doctrine, and truly repents; when yethereupon in my Name and by my Authority remit his Sins, your Sentence of Absolution, shall be ratisfied and confirmed in Heaven. And whosoever either obstinately rejects your Doctrine,

19 ¶ Then the fameday at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and faith unto them, Peace be unto you.

20 And when he had so faid, he shewed unto them bis hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had faid this, he breathed on them, and faith unto them, Receive ye the holy Ghoft.

23 Whose soever fins ye remit, they are remitted unto them; and whose soever fins ye retain, they are retained.

24 ¶ But

or disobeys and behaves himself unworthily under it; his Sins shall not be forgiven; but the Censures ye pass upon him on Earth, shall be confirma ed in Heaven. *

24 ¶ But Thomas, one of the Twelve, called Didymus, was not with them when Jesus came.

24. ¶ Now Thomas, otherwise called Didymus, one of the Twelve Apostles, happened to be absent at the time when Jesus appeared to them; not without the special Direction of Providence; that the particular and extraordinary Satisfaction which was afterwards granted him, might be an abundant and undeniable Testimony of the Truth of Jesus's Resurrection to all fucceeding Generations.

25 The other difciples therefore faid unto him, We have feen the Lord. But he faid unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his fide, I will not believe.

25. Thomas therefore having been absent, the rest of the Apostles told him how they had feen the Lord, and what he had faid to them. But Thomas replied: This is a Matter of fo great Importance, that unless, to prevent all possibility of Deceit, I see him with my own Eyes, and feel him with my own Hands, putting my Fingers into the Prints of the Nails wherewith he was crucified, and my Hands into his Side which was pierced with the Spear; I will not believe that he is really and truly risen from the Dead.

26 ¶ And after eight days, again his disciples were withand Thomas with them; then came Jesus, the doors

26 & 27. And thus he continued in a State of Doubt and Unbelief, till about a Week after; when the Apostles being again gathered together, and Thomas with them, Jefus appeared to

12

^{*} An eminent Instance of this Power, was the Apostles inhicking or removing Diseases in the Primitive Church.

being shut; and stood in the midst, and faid, Peace be unto you.

Chap. XX.

27 Then faith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my fide: and be not faithless, but be-

lieving.

28 And Thomas answered, and faid unto him, My Lord and my God.

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29 Jesus saith unto him, Thomas, Because thou has seen me, thou hast believed: Bleffed are they that have not feen, and yet have believed.

30 ¶ And many other figns truly did lefus in the presence of his disciples, which are not written in this book.

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them again, the Doors being shut, and faluted them as before. And knowing that Thomas's Unbelief did not, like that of the Pharifees, proceed from a malicious and wicked Mind, but from an honest Heart, and a sincere Desire to be fatisfied of the Truth; he addreffed himself particularly to Him, saying: Thomas, fince you will not be contented to rely upon the Testimony of others, but must be convinced by the Experience of your own Senses; see here the Wounds in my Hands, and reach hither your Hand, and put it into my Side, and doubt no longer of the Reality of my Refurrection.

28. Which Thomas doing accordingly, and being now fully fatisfied in his own Way, and according to his own Defire; he prefently cried out: I am abundantly convinced; Thou artindeed my Lord, the very fame that was crucified; and I acknowledge Thy Almighty Power in having triumphed over Death, and adore Thee as my God.

29. Then said Fesus to him: Because thou hast seen and felt me, Thomas, thou hast believed that I am really rifen from the Dead. Bleffed are they, who, without fuch Evidence of Sense, shall, upon credible Testimony, be willing to believe and embrace a Doctrine, which tends fo greatly to the Glory of God

and the Salvation of Men.

30. Thus Jesus vouchsafed in a very extraordinary Manner to fatisfy the Mind of a doubting Disciple. And at several other Times did he appear to the Apostles, showing them many infallible Tokens of the Truth of his Refurrection and of his Divine Power, which are not written in this Book.

31 But

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

6 And he said an-

31. But these which are set down, are abundantly sufficient to cause Men to believe, that Jesus was indeed the Messiah the Son of God, and that by Means of that Belief they may finally obtain everlasting Life,

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CHAP. XXI.

Jesus appears again to several Disciples at the Lake of Tiberias, ver. 1. Charges Peter to feed his Sheep, ver. 15.
Foretells Peter's Death, ver. 18. And John's long Life, ver. 20. The Occasion of a false Expectation concerning the Life of John, ver. 23.

A FTER these things Jesus shewed himself again to the disciples at the fea of Tiberias; and on this wife shewed he bimfelf:

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the fons of Zebedee, and two other of his disciples.

3 Simon Peter faith unto them, I go a fishing. They fay unto him, We also go with thee. They went forth

A Fter this the Apostles retired, as 11 Fefus * had directed them, from * Matt. Ferusalem into Galilee. And there he xxviii. 10. appeared again to fome of them at the Lake of Tiberias, upon the following Occasion. WAS 308 T

2 & 3. Peter, and Thomas, and Nathanael, and James, and John, and Two other Disciples, being together; Peter proposed to them, to go a Fishing. To which they all agreeing, took a Boat and went upon the Lake; and there they laboured all Night, without catching any thing at all.

4 & 5. Whereupon Jesus, early in the Morning, knowing it to be a fit Opportunity of Discovering himself to them, and of giving them (as formerly upon like Occasions he had used to do)

Ii 3 fome V- 5000.

some Instructions about their future Duty and Ministry, from the Similitude of their present Employment; he appeared to them standing upon the Shore, and asked them if they had taken any Fish. The Apostles, not suspecting that it was Jesus, but supposing it to be some Stranger coming to buy Fish; answe-

red, that they had caught none.

6. Then faid Jesus: If you cast your Net now on the Right fide of the Boat, you will find some. The Apostles, readily complying with his Directions, as being willing to try all Places, and loth to go home without catching any thing; cast their Net, and inclosed therein immediately fuch a vast Multitude of Fishes, that they were not able to draw it up to them into the Boat, but were forced to drag it along after them in the Water towards the Shore. By which vast Plenty, it was in a lively manner * represented to them the great Success and Efficacy of their future Mi-

* See Matt. iv. nistry, in converting and bringing Men 19. to the Belief of the Gospel.

7. At the Sight of this great Mira-

cle, John, confidering with himself in what Manner it was effected, and how + See Luke he had formerly + been present at a v. ver. 6 like strange and wonderful Draught of & 10. Fishes; said to Peter: Certainly this must be the Lord. Whereupon Peter, eager to go to Jesus without Delay, got on his Fishers-Coat, and leaped presently out of the Boat into the

Water to get to Shore.

8. But the rest of the Disciples came in the Boat, dragging the Net full of Fish after them; For they were not above a Furlong off from the Shore.

and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him,

No.

6 And he faid unto them, Cast the net on the right fide of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved, faith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt bis fishers coat unto him, (for he was naked) and did cast himself into the sea.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 Affoon

SUBJECT

o Asson then as they were come to land, they saw a fire of coals there, and fish laid thereon and bread.

to Jesus faith untothem, Bring of the fish, which ye have now caught.

vent up, and drew the net to land, full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

eth, and taketh bread, and giveth them, and fish likewife.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

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9. Now affoon as they were landed, they faw a Fire of Coals ready made, and Fish broiling upon it, and Bread lying by.

of the Fish that they had now taken, and dress That also upon the Fire for them to eat.

Net to Land, full of great Fishes, an Hundred Fifty and Three. And though they were so many and so great, yet was not the Net rent.

to the second to I have

12 & 13. Taking out therefore fome of the Fish, they broiled them upon the Coal, and did eat; Jesus himself, as Master of the Feast, distributing amongst them both the Fish and the Bread. Yet in all this Time, not one of them dared to ask him, Who He was; well knowing, both by the Miracle, and by his whole Behaviour, that it could be no other than Jesus.

14. This was the third time that Jefus appeared publickly to a great Number of his Disciples together, besides his showing himself at several Times to * particular Persons upon * As to

special Occasions.

Mary
Magdalene, and
to the
Two difciples going to Emmaus, &c.

Ii 4

The state of the s

15. Now

much as sufficed them; Jesus, to remind Peter how diligent and zealous he ought to be after his Three-fold Denial, said to him: Simon, Son of Jonas, art thou more zealous and affectionate in thy Love towards me, than the rest of these my Disciples? Peter answered: Yea, Lord; Thou knowest that I love Thee. Jesus replied: Express thy Love towards me, by thy Care of my Flock committed to thy Charge.

16. Again, he asked him the second time: Simon, Son of Jonas, Art thou zealous and affectionate in thy Love towards me? Peter answered: Yea, Lord, Thou knowest that I love Thee. Jesus replied: Express then thy Love towards me, by thy Care of my Flock committed to thy

Charge.

17. Again the third time, He asked him in the same Words: Simon, Son of Jonas, Art thou zealous and affectionate in thy Love towards me? Peter, grieved that Jesus, as if he suspected his Sincerity, should ask him Three times together the same Question, answered; Yea, Lord; Thou that knowest all Things, well knowest how much I love Thee. Jesus replied: Express then thy Love towards me, by thy Care of my Flock committed to thy Charge.

* + Girt how thou wilt do fo, even unto Death. For the Time will come, when thou, who now * girtedst thy Coat, and felf voluntarily, and † stretchedst out fwam to thy Hands to come to me; shalt in Jesus, v. 7. thine Old Age be girt by others,

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon fon of Jonas lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He faith to him again the fecond time, Simon fon of Jonas, lovest thou me? He faith unto him, Yea, Lord; thou knowest that I love thee. He faith unto him, Feed my

sheep.

17 He faith unto him the third time, Simon fon of Jonas, lovest thou me? Peter was grieved, because he said unto him, the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee, Jesus saith unto him, Feed my sheep.

I fay unto thee, When thou wast young, Thou girdedst thy felf, and walkedst whither thou wouldst: but when thou shalt be

old,

15 PE 2

old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

19 This spake he, fignifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

zo Then Peter turning about, feeth the difciple whom Jefus loved, following; which also leaned on his breast at supper, and faid, Lord, which is he that betrayeth thee?

21 Peter seeing him, faith to Jesus, Lord, and what shall this man do?

22 Jesus faith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me.

this faying abroad among the brethren, that that disciple should not die; yet Jesus faid not unto him, He shall not die but if I will that he tarry till I come, what is that to thee?

and forced to * firetch out thy Hands * In being against thy Will, in a very different crucified.

Manner, for the Sake of thy constant

Profession of my Religion.

fignified the † Manner of Peter's Death, † Viz. and how he should finally suffer Mar-Crucifix-tyrdom for the Glory of God, and for ion. the Testimony of the Truth of the Religion of Christ. And having thus spoken, he said to Peter; Follow me.

Peter, looking behind him, and feeing that || That Disciple also followed, || St John, whom Jesus loved, and who leaning on Jesus's Breast at their last Paschal Supper, had ‡ askt Jesus, who it was ‡ Ch. xiii. that should betray Him: Peter, I say, ver. 25. seeing That Disciple following also with him, and having a Curiosity to know what should become of that Disciple, as well as Jesus had told him what should happen to himself; asked Jesus, saying: And what shall become of this Man, Lord?

22. Jesus replied: If I will that he tarry till I come, what is that to thee? Follow thou me.

23. This ambiguous Answer of Jesus, gave an Occasion to the spreading of an Opinion among the Believers, that That Disciple should not die, but continue alive till Christ's final Coming to Judgment. But that Opinion was erroneous, and without just Ground. For Jesus did not say, He shall not die: But only; If I will ** that he tarry till I come, what is that to thee?

^{**} Which was fulfilled by St John's continuing till after the Destruction of Jerusalem,

24. The

24. The Disciple, about whom this was spoken, is the Writer of this prefent History; And his Testimony is certainly and infallibly true: So that whatever is herein related, is undoubtedly to be believed.

25. But there are many other Actions and Discourses of Fesus, besides those mentioned in this Gospel; which if they should all be set down distinctly and at length, there could be no End of the Books that must be written.

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24 This is the difciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. Amen.

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